

Gold and the Gospel do seldom agree.

## THE NAMELESS ONE

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# The Baptist Examiner

**Baptist Is Our Middle Name**

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

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## THE DOCTRINES OF GRACE DO NOT LEAD TO SIN

by C.H. Spurgeon  
(Now in Glory)

"For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid." (Romans 6:14, 16).

Last Sabbath morning I tried to show that the substance and essence of the true gospel is the doctrine of God's grace — that, in fact, if you take away the grace of God from the gospel you have extracted from it its very life-blood, and there is nothing left worth preaching, worth believing, or worth contending for. Grace is the soul of the gospel: without it the gospel is dead. Grace is the music of the gospel: without it the gospel is silent as to all comfort. I endeavoured also to set forth the doctrine of grace in brief terms, teaching that God deals with sinful men upon the footing of pure mercy: finding them guilty and condemned, He gives free pardons, altogether irrespective of past character, or of any good works which may be foreseen.

### SOUNDS THAT ARE UNCERTAIN

by John Alber  
Commerce City, Co.

I Corinthians 14:8 — "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" Uncertain sounds can be found most everywhere these days, and very



John Alber

few people want to be known as Bible believing folk who base their entire thinking and doctrine on the Word of God. This has been and still is a world of religion, but not the religion of the God of heaven who created it. Man will not come before almighty God and seek the truth about Him, for they are depraved from head to foot and therefore, can not and do not want to understand spiritual things. That is why in the world that we live in today, the religious element is talking about the various sounds of religion. Man has from the very beginning of his own brief

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C.H. Spurgeon

Moved only by pity He devises a plan for their rescue from sin and its consequences — a plan in which grace is the leading feature. Out of free favour He has provided, in the death of His dear Son, an atonement by means of which His mercy can be justly bestowed. He accepts all those who place their trust in this atonement, selecting faith as the way of salvation, that it may be all of grace. In this He acts, from a motive found within himself, and not because of any

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## A REPLY TO THE RECENT ENCYCLICAL OF POPE PIUS XI

by T.P. Simmons  
(Now in Glory)

XI - part II

T. P. Simmons

(5) It has perverted the scriptural truth concerning the nature of grace. On page 265 of "Faith of Our Fathers" we find the following: "The grace of God is that supernatural assistance which he imparts to us, through the merits of Jesus Christ, for our salvation." Grace is not mere assistance; it is the free and unmerited favor of God in bestowing salvation wholly apart from our works through the redemption that is in Christ Jesus. Romans 3:24; 4:1-8.

This teaching concerning the nature of grace reduces salvation by grace to salvation by works that grace enables us to do. That this is not a misrepresentation is shown by the following comment on Romans 3:28 in the Catholic Bible (Douay Version): "The works which he (the Apostle Paul) here excludes, are only works of the law: that is such as are done by the law of nature, or that of Moses, antecedent to faith in Christ; but by no means such as follow faith, and proceed from it."

The above comment on Romans 3:28 is a clear evasion of

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

### PREACHING THE LAW PART III

"...for by the law is the knowledge of sin" (Rom 3:20).

I quote again from a letter, "Men cannot be saved by keeping the law; therefore I do not preach it." I have been asked to complete that quotation. I do not have it before me, but it goes something like this, "Men are saved by Christ, therefore I preach Him." I do feel that the writer had not thought through his statement. I am sure that he does preach some things that do not save. Surely, if we preach the whole counsel of God, we will preach many things that do not save. The fact that a certain matter does not save, does not mean that it should not be preached, for we are to preach the whole Bible.

I have previously pointed out that there was a day when there

was much preaching of the law, but that now there is very little thereof. I have shown the evil consequences, manifest today, of this lack of preaching the law. I have set forth some reasons for the paucity of law-preaching in our day. In my last article I dealt much with the New Testament teaching about the Old Testament law. Many who do not preach the law seek to justify this by the New Testament. But the N.T. does not sustain their claims. These men have just failed to really study the N.T. on the subject.

I most readily admit - and gladly - that men are not saved by keeping the law. Men are saved by the sovereign grace and irresistible power of God. Men are saved by the blood of Jesus Christ. However, this does not mean that the law is useless.

This does not mean that the law should not be preached. Though the law does not save, still there are many things that the law does do that fully justifies, even demands, that we preach the law. Let me set forth many reasons why we should preach the law.

We should preach the law to exhibit, expound, and illuminate the character of God. The law is not just that which God optionally chose to make. The law is that which His holy character constrained Him to make. God did not say, "should I or should I not make it a law that adultery is wrong?" God's holy character constrained Him to make a law against adultery. Now, go through the ten commandments in this way; and you will see that they are the necessary expression of God's

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withereth, and the flower thereof falleth away."

Our scripture reading of Luke 16 deals with matters of life and death, of the rich and poor, of the healthy and the sick; but above all, it deals with the matter that will effect every human being ever born into this world. That matter is, time in eternity. Yea,



Bob Belanger

that time which began for you and I immediately as the soul entered the body. In comparison between this life and eternity James, Job, David and Peter all inform us that living on this earth is but for a season; a very short expanse in time. Yet many live and speak as if they were, even now, while in the flesh, an eternal being. Such an idea is often a deception of youth.

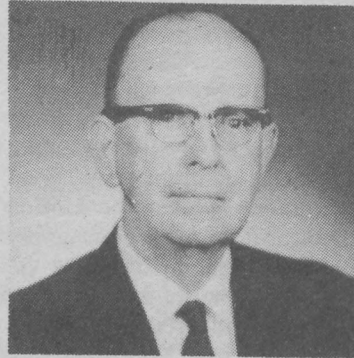
Two years ago this month, an acquaintance of mine, who was very self-assured and self-determined, set out on a cold

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## OUT BEYOND THE END OF TIME

by E.G. Cook  
(Now in Glory)

We have some announcements again this month. We do not like to use up space in Scripture Notes for that, but it seems necessary sometimes. First, my book,



E.G. Cook

"Let's Study Revelation," is in the process of being reprinted. Brother John R. Gilpin, Jr. tells me that due to inflation the book will have to sell for \$7.95. However, if anyone wishes to order before it comes off the press they may do so by sending us \$6.95. And second, we are still looking forward to our having our post-graduate Bible courses ready for mailing out in the near future.

You may recall that I ended up in our March issue discussing where we will spend eternity. We know from I Thessalonians 4:17 that we will be with our Lord. So it is a matter of where He will spend that eternity. Most people seem to think that He will be up in heaven somewhere. But Revelation 21:2 says, "And I John saw the holy city, New Jerusalem, coming down from God

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## PREACHING

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holy character in His relationship with moral beings such as men.

The character of a government can be learned from its laws and its enforcement thereof. A good government will make good laws, and will enforce them. It would not be much of a government that did not make laws against murder, thievery, etc. It is not a good government that does not make laws against adultery, homosexuality, etc. When a government is good and right and strong, it makes and enforces these laws. When a government grows bad, uncaring, and weak it changes its good laws into bad laws, or does not enforce its good laws. What an indictment against the United States is this fact. Now apply this fact to God, for He is the moral Governor of the universe.

The law inheres in the holy nature of God. You could not separate the law from the nature of God without destroying His holy character. God is holy. This holiness manifests itself in law. No law, no God; it is as simple as that. The fact of law inheres in the relationship of Creator and creature. It inheres in the relationship of Governor and governed. Since these relationships exist, law does and must exist.

The law of God is a manifestation of the holy character of God. As I gaze upon God's holy law, I see somewhat of the holiness of the God who gave that law. I do not see the holiness of God in nature. There are things in the Bible in which I do not see the holiness of God. But in His law I see His holiness. Therefore, I should preach the law. I should preach it to set before men, to expound to men, to illuminate before men

*When mercy is rejected, judgment may be expected.*

the white light purity and holiness of the character of God. The man who does not preach the law of God cannot fully show forth the holiness of God.

We should preach the law to set forth the responsibility of man. Let those who preach, in its fulness, the sovereign and saving grace of God; also preach to its widest extent the responsibility of man. Man is responsible to obey the law of God. He is responsible to always and absolutely obey every law of God. He is responsible to obey it in his heart, not even desiring that which is contrary thereto. He is responsible to obey it in his thought never even thinking a thought contrary thereto. He is responsible to obey it in his speech. He is responsible to obey it in every act of his life. He is responsible to refrain from doing anything contrary to God's law. He is responsible to do all that is commanded therein.

Man is accountable to God and His law. Man will give a full account to God for every breach



Joe Wilson

of God's holy law; in desire, thought, word, or act. Man will burn in hell, suffering the exact and proper punishment assigned to and demanded by his every breach of God's law. Man's only hope is not that God will relax the claims of His holy law, for He will not do this. To do so would eternally besmirch the holy character of God. Man's only hope is that someone who is able to do so, will be willing to keep the law perfectly in his behalf; and as his substitute will bear the full penalty of his breaches of God's law. Praise God that Jesus Christ has done this for His elect.

We need to preach the law of God in all of its fulness in order to show man his responsibility and his accountability. Man must be made to know his responsibility before he will repent of his sins and turn to a substitute Saviour. Man must be shown his accountability before he will seek forgiveness and justification. We must preach the law to set these things forth. Someone will say, "Preach the gospel, just preach the gospel, just tell men that Christ died, was buried, and rose again." Yes, preach this glorious gospel. But you will not expound this gospel in the reality of its meaning until you connect it with man's breaking of the law of God, man's responsibility therefor, and man's accountability to God.

Man is responsible to God and His law in the way I have described whether he knows it or not. His ignorance of God's law will never excuse or justify his breaking thereof. Man is responsible to God and His law whether he is able to obey it or not. Man's responsibility is not limited by his ability. It is limited by God's law, and only by that. Man's loss of his ability to obey God has not robbed God of His right to command. It was

a chief heresy of Charles Finney that "ability limits obligation". Man's dead and depraved condition does not free him one whit from his obligation to live totally to the glory of God, and to perfectly obey the law of God. This law is the unchangeable law of the immutable God.

Let me speak further on the fact that we should preach the law to set forth the accountability of man. Man is going to stand before God at the white throne judgment. By what standards will he be judged? He will not be judged by the changing standards of society. Oh, how society has relaxed the standards of our forefathers - even our unsaved forefathers. It used to be wrong, but this is 1987. It was wrong for grandmother, but it is all right for her granddaughter. Not so, beloved, not so. What was sin a hundred years ago, or a thousand years ago, is sin today. God has not changed His law.

Men will not be judged by their own conceptions of right and wrong. These standards vary. As men go longer in sin, they let down more and more on their own opinions of conduct. My friend, God will not only not judge men by their own opinions; He will not even ask their opinions on the matter.

Men will be judged by the unerring, unchanging standards of the law of God. One of the books that will be opened at the judgment will be the book of God's Word. Men will be judged by every Word that proceedeth out of the mouth of God. The book of the law will be opened at the judgment. The Ten Commandments will be there. Men will be judged by each and every one of the Ten Commandments of God. Man will give account for every breaking of each one of those commands. Now, we need to preach the law of God to show man the measure and standard of his responsibility; and to show him that by which he will be judged when he stands before God.

We need to preach the law to convict men of sin. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Rom.3:19). Of course men are not saved by the law. But shall we not preach it? Has it no purpose? Look and see. It shuts the mouth of sinful men. It convicts them of their guiltiness before God. It gives man the knowledge of sin. Is this not a useful and needful matter?

"What shall we say then? Is the law sin? God forbid. Nay. I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet" (Rom.7:7). Had Paul not known sin, would he have been saved? Did not he say, under inspiration, that he would not have known sin without the law of God? Oh, my brother, we had best preach that which makes a man to know he is a sinner; else we will never lead him to the Saviour.

We should preach the law to

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## FROM THE EDITOR

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph.4:32). How sweet is forgiveness! When the Holy Spirit made us conscious of our sins against God, when our guilt lay like a heavy burden upon our souls, how sweet it was when we knew that God had forgiven our sins. It was as when the great burden rolled off Christian's back in Pilgrim's Progress. Is there any joy greater than knowing that God has forgiven us all our sins, that He holds nothing against us any longer, and that we stand cleared of all guilt before His throne?

Forgiveness among men is also a blessed thing. Home life is often made a little sweeter because of the grace of forgiveness. Individuals are more cemented in their friendship when forgiveness is exercised. Churches are often revived by the exercise of forgiveness within its membership, or maybe by the whole church.

There are some restrictions on human forgiveness, however, that we should not ignore. One can only be forgiven by the one or the group against which he has sinned. I have had women apologize to me for the actions of their husbands and other such situations. But one person cannot apologize for another. Also, one cannot forgive for another. Forgiveness must always be between the one sinning and the one sinned against.

There cannot be forgiveness where there is not confession of sin. "If we confess our sins, he is faithful and just to forgive us our sins..." (1 John 1:9). As God does not forgive His children without confession, neither does He require this of His children. Often, a person will say, "If I have done anything wrong, forgive me." This is no apology, and does not merit a forgiveness. In fact, how could one forgive another on the basis of such a statement? What could one forgive another of on the basis of such a statement? Confession of sin or wrong must be specific. Apology must be specific. Forgiveness must be specific. One has no right to expect forgiveness under such circumstances. One cannot really grant forgiveness in such a case.

There cannot be forgiveness where there is no repentance. "...If thy brother trespass against thee, rebuke him; and if he repent, forgive him" (Lk.17:3). As God does not forgive without repentance, neither does He require His children to do so. Now, if my brother confesses to me some sin against me, and says that he repents, I am to forgive him. I am not qualified to sit in judgment on the reality of his professed repentance. But I am not required to grant forgiveness apart from his repentance, and I cannot really do so.

Now this does not mean that I am to carry a vindictive spirit against my brother who has sinned against me. This does not mean that I am to execute vengeance upon him if he does not repent. I am to love my brother who has sinned against me, whether he repent or not I am to have a forgiving spirit at all times. I am to be ready to forgive him the very instant that he repents of this sin and tells me of it. I am to feel toward my brother who has sinned against me. "I cannot forgive you until you repent, but I do love you, and I have my heart full of forgiveness just waiting for your repentance. I want to forgive you. It is in my heart to forgive you. I hope you will repent so that I can have the great joy of showing my love by forgiving you." I am never to carry a grudge. One who repents of his sin against me is never to be forced to beg for my forgiveness. He is never to be forced to wait for my forgiveness. I am to be ready with forgiveness as soon as he repents.

Holding a grudge, seeking vengeance, refusing to forgive; these things are like a boomerang. You throw it at someone else, and it comes back and hits you in the heart. No man can be happy with such an attitude. I must not wish any ill upon the brother who has sinned against me. I must do no ill to him. "Getting even" is an abominable thing.

So soon as my brother who has sinned against me confesses his sin, apologizes therefor, and repents thereof; so soon am I to give him a hearty, full, free, and lasting forgiveness. I am, from that moment, to treat him as if his sin had never happened. Being in the flesh, being man and not God; I may wonder if he will do it again, I may be a little more restrained in my dealings with him; but I must treat him with all the love God will give me.

This forgiveness is a sweet and blessed thing. Fellowship that was marred by sin is now restored. Sometimes, this fellowship is even closer and sweeter than it was before. Great friendships are often cemented and increased by such forgiveness. I have had this experience. I wronged a brother. Finally, I confessed my wrong, apologized for it, and repented of it, and asked forgiveness. This forgiveness was granted. I have ever since felt a little stronger love for that kind, tenderhearted, forgiving brother. His forgiveness of my sin has won my heart even more strongly to him than before. I have had this experience in reverse. I have had one wrong me. He has repented and asked forgiveness. I have freely and fully granted such. Our fellowship ever afterward has been enriched by that experience.

This forgiveness is a hard thing to come by. It is a rare treasure in our day. People are so slow to admit they have done another wrong. Some people seem almost totally unable to even imagine that they could ever be wrong. I have had friends who, when they realized they had wronged me, would go out of their way in many ways to do for me and to make up for that wrong. But they just would not admit they were wrong. I had much rather heard, "I was wrong. I am sorry. Forgive me," but I learned to accept the other. Yes, some seem to find it hard to confess their wrong and ask for forgiveness. Then there are those who find it hard to forgive. They may utter the words, but they do not really forgive from the heart. Sometimes they will not even utter the words. Sometimes they seem to want to make the offender suffer awhile, or crawl, or beg for forgiveness.

Brothers and sisters, let us be speedily willing to admit when we have wronged another, to repent, and ask for forgiveness. When we are on the other end, let us be quick to fully and freely forgive. Forgiveness is such a sweet experience. Let us not rob ourselves of the blessing thereof by hard-hearted stubbornness. Let us be tenderhearted and forgiving.



## PREACHING

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convict of sin. Is not this an important matter? Is this not a necessary matter? Would you agree with me in saying that a major reason so few are being saved today is that so few are convicted of sin? Would you not say that conviction of sin is necessary to salvation? If conviction is necessary to salvation, and if conviction of sin comes by the law; should we not preach the law?

"...They that be whole need not a physician, but they that are sick...I am not come to call the righteous, but sinners to repentance" (Mat.9:12-13). A man must know that he is sick, he must know that he is a sinner before he will come to the great Physician, the Lord Jesus Christ. The Holy Spirit uses the law to show man this. Should we not then preach the law?

"For the Son of man is come to seek and to save that which was lost" (Lk.19:10). Of course, all sinners are lost. But all do not know it. It is those who know they are lost, that the Saviour came to seek. It is by the law that men are made to know they are lost. Should we not then preach the law?

"...there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him...Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother" (Mk.10:17-19). Did Christ preach the law to this man? Is my letter writer wiser than Christ? Are those today who are against preaching the law more interested in souls than Christ was? Are they better evangelists, more knowledgeable of proper methods of soul winning, than Christ is? Why did not Christ tell this young man, who manifested such an interest in salvation, that Jesus died, was buried, and rose again? Why did Jesus preach the law to this man? Modern day anti-law men could learn an important lesson from this example of Jesus Christ. Jesus preached the law to this man. Jesus did not preach the gospel to this man. There are those who say that we must say that Christ died, was buried, and rose again in every sermon. I do not object to men doing this, but I do object to their criticizing those who do not. This rich young ruler needed to be convicted of sin. The gospel does not convict of sin. The law does. Therefore, Jesus preached the law to this man. A man is not ready to savingly receive the gospel of Christ until he has been convicted of sin. Jesus preached the law to one who manifested an interest in eternal life. Men today say we should not preach the law. We should be careful lest we proclaim ourselves more interested in lost souls and more wise than Jesus Christ. I would say that one of the greatest needs of our day is a preaching of God's law in the power of the Holy Spirit. If the Holy Spirit uses the law to produce knowledge of sin, if the knowledge of sin is necessary to salvation (who will deny it), if

we do not preach the law; pray tell me what part of our preaching will the Holy Spirit use to produce the knowledge of sin?

I appeal to the experience of every saved person. Did not the Holy Spirit use the law of God to bring you to Jesus Christ? Were you not convicted of some, or many, sins against God's law before you were saved? Were you not made to realize that you were in danger of going to hell and suffering for your breaking of God's law, before you came to the Saviour. Did you repent? Yes. What did you repent of? Sin. What is sin? Any transgression or lack of conformity unto the law of God? My friend, If a man must repent of sin before he will be saved, if sin is the transgression of the law, if the Spirit uses the law to bring conviction of sin, how can my preaching be used of the Spirit to bring men to repentance if I preach not the law of God? A man may argue about terminology. A man may be confused about word meanings. But I do not believe a man has ever experienced salvation without being convicted by the Holy Spirit that he had broken some or many of God's laws. I appeal to the reader's salvation experience. To be continued, God willing.

## NAMELESS

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winter's morning for the lake to hunt. On this particular day the wind chill factor was eleven degrees, yet he, failing to give heed to the many warnings of the dangerous winds, warmed himself with liquor and set forth on the choppy waters. One month later his remains were found. Such a day, beloved, can come at anytime in the life of anyone. Little did he know, and little does anyone know, the day we will enter eternity. The day we shall leave this world to enter another. That little vapor, or smoke; that passing wind is in sure reference to the brevity of this life of the body of man, and not the soul. Once the soul has entered into existence, it shall always exist, somewhere in a place, in eternity.

Our Scripture reading of Luke 16 gives us some historical facts, facts of full reality. The Lord Jesus has relayed to us a story of two men who once dwell on earth. We believe this story to be factual because the Lord tells it as such. He tells it to us as one who was an observer; as the one who "inhabited eternity". As the one who is the omniscient, all knowing God.

Before we enter our text found in verse 23, let us briefly consider the unnamed rich man of Luke 16. Let us also most carefully consider at the onset that in time eternity everything that takes place is sure, certain, always and forever. Whatever may be, always will be, without change. Usually there is but one entrance into eternity. Death is the door into eternity; that which God has appointed unto man because of sin. The unnamed rich man of our reading ever remains unnamed by the mouth of the Lord, and that not without definite purpose which we shall later discuss. He is not only described as rich, but we are under the impression that he was exceedingly rich. From what we observe of the Greek, he could also be described as today's

"party type". We find a strong relationship between him and the rich man of Luke 1:2 whom our Lord referred to as a "fool". The man who thought only of tomorrow and of taking life easy while he was to die the very night he planned for tomorrows.

Our text states: "And in hell he lift his eyes." Suddenly he died and entered into Hell, the unseen world. What caused such an end for Him who had so much? Could not his riches have kept him from such an end? Yea, unbelief had now cast him out of the very sight and Presence of God. Unbelief in the saving power and work of the Lord Jesus Christ. Unbelief in the gospel of God, in the ever abiding Word of God. Yet this was not an end, but rather a beginning in eternity, in hell.

Rich men often have many sorrows for they are likened to the sea that is never full. The sea that received of streams and rivers but is never full. Ecclesiastes 5:10 tells us, "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase..." Beloved, a life that is not satisfied with the Lord's blessings is a life of sorrow this Scripture speaks to us of this life's riches, and declare them to be but temporary, uncertain satisfying corruptible, fleeting, deceitful, perishable, which often lead to pride, forgetfulness of God, a great obstruction in man's heart that hinders the gospel of Christ. They lead to violence, fraud, trouble, vanity, and folly. Yet do we all, at sometime in our life not desire wealth? To the unwise, riches ever remain a snare and a blind. The rich prepare for a future that may never come, professing themselves to be wise, they become fools as they surround themselves with this life's goods. Goods that "moth and rust doth corrupt." The rich dream and scheme for more riches, yet we are reminded of this hard fact which Ecclesiastes 5:15 declares of man and his riches: "As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand." Job declared (1:21): "Naked came I out of my mother's womb, and naked shall I return thither..." and of his riches he adds, "The LORD gave, and the LORD hath taken away; blessed be the name of the LORD. If we lay for ourselves "...treasures in earthen vessels," so shall they lay as we pass into another world. Yea, the sorrows of the rich are many as they are ensnared by the love of money, not realizing that someday their life's gain, their labor, will be another's.

Of this unnamed rich man we are told, by the Lord, that he "...was clothed in purple and fine linen." His wealth was such that he clothed himself as did kings, and more than likely mingled with high society. Again, we are told that he "fared sumptuously every day." Meaning that he very much enjoyed this life to the fullest, withholding nothing from himself; with part and grand times, and many friends. The Greek translated "sumptuously" comes from a word which means "shining" or

"brightness". Thus this rich man was a light in this world, a man flocked to and admired. Probably not much unlike today's so called "stars" or "idols" who blind both others and themselves by their riches.

However in Verse 22 all gaiety ceases, and utter poverty strikes for we read; "The rich man also died, and was buried." How brief but solemn! There is no long drawn out discussion of his funeral, and of the many friends who attended. There is no mention of a grand monument over his tomb. Yea, there is no mention of his very name. Perhaps his death came one night as he sat fondly admiring his palatial surroundings. Perhaps it came as he was enjoying a feast. Or perhaps he died alone among his treasures, gazing upon them in admiration: but "in hell he lift up his eyes."

Was this the very first time he turned his eyes upward? Had he ever looked heavenward to thank and praise God for his many blessings? Had he ever looked heavenward and by faith sought to look beyond the clouds, the stars, to a better land, wherein dwelleth righteousness? Look in heavenward, eagerly watching for the return of Christ? Nay, for "in hell he lift up his eyes." In his lifetime he gave no mercy to the poor and would not so much as bring one crumb from his table to the beggar at his gate. One cannot help but wonder, that since the beggar Lazarus was carried by the angels to paradise, was not this rich man carried by tormenting merciless demons to hell? Yes beloved, the rich man had now entered another world; world which he as with so many others, refused to believe existed. Within fractions of a second he had gone from riches to poverty, from regal robes to shameful nakedness, from sumptuous living to utter thirst, from comfort to torment. Who would believe such could happen so speedily?

Beloved, I believe that in Luke 16, our Lord, not only teaches us of the existence of other worlds, but of other life. That life for man continues in another world. These Scriptures seem to teach that the souls of man is a mirror image of the body, possessing the same sensation and members as the body of man, for we are told "...in hell he lift up his eyes." How sad it is indeed, that so many are deceived into believing that death ends all i.e., all life, all suffering, all existence. While from our text we learn that the soul of man is always conscious at all times, for though the rich man closed his eyes in death, he opened them in hell. How very solemn are these words, "And in hell he lift up his eyes", and it is added, "being in torment...", let us consider for a few moments and solemnly ponder this place so translated "hell". This place called hades, this place of torments.

The Jehovah Witnessess (Russelites) cease not to pervert the meaning of the word "hades", thus giving many a most deceitful sense of security. They claim that hades is a place of unconsciousness, and that "hades" is in reference to the grave. Does our text even at all imply that the rich man was unconscious? Does it at all appear that he was now in the grave? Are there torments in the grave, the place where the body of man returns to the earth? The New Testament alone speaks of hades some 162 times. It is the place of the departed spirits or

souls of the wicked. The word hades is found 24 times in the New Testament, 22 of which were spoken by the Lord. Hades is the place where the wicked, the lost, the unsaved, are reserved "until judgement day when they will then be judged and cast into "gehenna" which is known as the lake of fire which burns with fire and brimstone. (See Rev.20:14-15). Hades is the Greek equivalent to the Hebrew "Sheol".

At the time our Lord relayed this story of the rich man and Lazarus, "Abraham's bosom" paradise and hades existed together in the same location, separated by a "great gulf fixed" which is referred to in Luke 16:26. In Isaiah 5:14 it is prophesied that hell would be enlarged and this took place when the Lord Jesus Christ descended thereto and removed paradise to the third heaven. (Rev. 2:7). The Word of God declares that hades is in or about the earth's center, or in the lowest part of the earth; that it is a deep place hidden from man, a pit with sides but bottomless, a place of turning and darkness, a prison, a place of continual sorrow and pain a place of cruelty, debasement, and unrest, the place where the wicked dead, descend, never to return. Job 21:7, 13 tells us; "Wherefore do the wicked live, become old, yea, are mighty in power?...They spend their days in wealth, and in a moment go down to the grave." (Sheol). "Beloved it took but a moment to pass from this life to another. In a moment, "In hell he lift up his eyes". Ecc.8:11 states; "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." How long is his lifetime had the rich man ignored the cry of the poor? How long had his life of greed continued abusing others for his own gain. How long did he believe in his own selfrighteousness, never hearing the judgment of God? But there came a day and time, so swiftly, when sentence was executed speedily, and "in hell he lift up his eyes." Yea, those eyes that were never satisfied opened in a place that is never satisfied. Proverbs 27:20 tells us; "Hell and destruction are never full; so the eyes of man are never satisfied."

This rich man now found he would never, ever, find satisfaction. We listen as he cries; "Have mercy on me...cool my tongue...I am tormented in this flame". Of his torment we are told in verse 23 that he was in torment when "he lift up his eyes". The Greek means, as he opened his eyes he descended into the fires at the bottom of hades. Was he unconscious, unawares, unfeeling of his own condition? Verse 23 tells us he could see and feel. Verse 24 tells us he could speak and had emotions, desiring mercy and water. Verses 25-30 shows that he had the ability to speak and reason. He had memories of both his past life and loved ones. Thus

(Continued on Page 5 Column 3)

"For the kingdom of God is not in word, but in power" (1 Cor. 4:20).



## The Baptist Examiner Forum I

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

What is "the hidden manna," the "white stone," and the "new name written" in Revelation 2:17?

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Revelation 2 is the beginning of the Lord's message to the churches of Asia. This particular passage is in connection with the church of Pergamos. Pergamos was a town filled with idolatry and heathenism.

Apparently, there were some who were standing strong and firm while others who were either wanting to bring the worship of Balaam in or at least hold onto some of the practices of Balaam worship. Others in the church were following the practice of the Nicolaitans who carried the name of Christian but practiced a life of loose living and false doctrines.

After telling them to repent He gives them the promise of verse 17.

"...To him that overcometh will I give to eat of the hidden manna..." Leave off the eating of meats offered to idols and eat of the special bread from heaven. This manna is hidden from the world but easily seen and received by God's people.

"...And will give him a white stone..." There was a custom at one time to give a white stone as a sign of forgiveness and blessing or a black stone to those who are judged to be guilty. The overcomer then will receive a reward symbolized by the white stone as sign of forgiveness and blessing. The "new name" written on it is not revealed. Perhaps it will be "overcomer" or something to show his adoption. We do not know but it will be something special for the overcomer.

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Please read Revelation 2:1. The first thing that I would like to note in this verse is the fact that it begins with, "He that hath an ear, let him hear what the Spirit saith unto the churches." This verse is spoken to the saved specifically. It is not a general invitation to everyone, but to those who are able to hear. Secondly, I ask that who the overcomers are be remembered. 1 John 5:4, 5 tells

us that those born of God and endowed with true faith are the overcomers, not people who through works and wrong understanding of the Scriptures pride themselves on being in a better state than other believers. Notice also that all three things, the manna, the stone, and the new name, are "given" by God. They are intimate gifts which each speak of great blessing and privilege from God.

The hidden manna certainly reminds us of the special food given by God to His chosen people during the Exodus, but I believe the hidden manna here is much more than that of the O.T. The O.T. manna was a type of Christ. I believe the manna spoken of here is Christ the true Bread of Life: the Food of Righteousness. John 6:51 says, "I am the living bread which came down from heaven, if any man eat of this bread, he shall live for ever, and the bread that I will give is my flesh, which I will give for the life of the world." When we feed in fellowship upon the Living Bread, we derive great blessing and spiritual strength that is hidden to the world, but come down to us for our total sustenance.

The white stone and the new name are inseparable to my mind. The one speaks of great privilege and glory: the other of intimacy and individuality. The white stone speaks to me of acquittal versus condemnation, although there were many other ancient uses for a white stone. I believe it here speaks of the justification of the elect. In ancient Greece on a hill just northwest of the Acropolis, met the Areopagus, a court of judges, which heard cases requiring the death penalty. Each judge had white stones which he used at the end of a case to declare acquittal, and he also had black stones to signify condemnation. We have a white stone beloved. It speaks of the fact that Christ, our Hidden Manna, has acquitted us, absolved us, justified us who were given to Him before the foundation of the world. The black stone of condemnation is not ours. As we enter the eternal ages at the beginning of the new heavens and new earth, we shall ever bear the symbol of absolution and adoption. On that stone is divinely inscribed a new name given to us by God and known intimately between only us and Him. As I Corinthians 13:12 says, at the last of the verse, "...now I know in part but then shall I know even as also I am known."

Oh for that intimate knowledge to come! Our names are given to us here on earth by our parents whether they are appropriate or not. God knowing us as He does, will give us a new name that is fitting for all eternity. In the Bible new names especially are given in accord

with the character and the calling by God of the one named. So it shall be then. One day we shall stand with some amount of "gold, silver, precious stones" before the Lord as He makes up His jewels. These three things will then be our's fully. Truly, we are unworthy, but blessed be His name forever and ever for these gifts and that coming time.

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"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

First, we need to note that he that overcometh has several promises given him. In Revelation 2:7 he is promised that he will, "eat of the tree of life, which is in the midst of the paradise of God". In Revelation 3:5 he is promised that he would be, "clothed in white raiment". In verse 12 of the same chapter it is said that he is to be, "...made a pillar in the temple of God in the new Jerusalem...". In verse 21 he is "granted to sit with me in my throne".

The "hidden manna" is the true spiritual food, the food that nourishes the soul. It is the spiritual food which is laid up for those who overcome, those who gain the victory in the fight against Satan. It is that from which they will be nourished for ever in the new Jerusalem. The children of Israel were fed manna in the wilderness. That manna was only a type of this manna. It is called "corn of heaven" and "angels' food" in Psalm 78:24,25). The "hidden manna" of verse 17 is for, "...him that overcometh..." . He that overcometh is he that hears, "...what the Spirit saith unto the churches" . From this we see that the hidden manna can be obtained only by studying and heeding the Word of God.

We sometimes in this life receive trophies or prizes for outstanding achievements. Recently the local high school awarded trophies to four seniors (my grandson being one of the four) for being valedictorians of their class. God is to give a white stone, a trophy for a job well done for those who are

overcomers. The white indicates purity and the stone indicates everlasting. The white stone is a token of God's approval.

"in the stone a new name written, which no man knoweth saving he that receiveth it"

Brother Willard Willis in his book "The Revelation of Jesus Christ" has said concerning this passage. "All will be able to read the name in the "white stone", but no one, except he who wears it, will be able to understand the meaning of the name. The name will have a definite and glorious meaning to the one who wears it. I'm sure that the bearer will walk down the golden street and be proud of the secret which exists between the Master and himself. Surely the trials he had on earth will seem like nothing when compared to the benefits received by way of the "white stone".

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Revelation 2:17: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

This is a question to which I should just write the words "I don't know," and end my answer. I might add that I do not believe that anyone else knows the answer to this question. I am not slighting the intelligence of others, just stating that whatever I say will be speculation.

I might mention the possibility that God does not want us to know these things at this time. I base that upon the fact that He has not revealed the meaning to us. I also base it on the fact that the verse seems to be secretive in itself. Notice the term "hidden" manna, and the fact that the name in this white stone is a new name that is a mystery to all except the receiver. Sometimes we must rely on Deuteronomy 29:29: "The secret things belong unto the Lord our God..." I am not saying it is wrong to speculate, just that we should realize that there are things we will never know until they are revealed to us in heaven. The main thing here is that we strive to be the overcomers that receive these things.

Let me now begin my speculation. I will mention that, since this is a letter addressed to a local church, it is probable that these are rewards that apply only to faithful church members. I do believe that there are rewards outside the church,

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

but that there are special rewards for those who have been faithful members of a true church.

Let us first deal with the "hidden manna". The first possibility I mention is that it does not refer to something we will have in heaven but to something we have now. I think it is possible that this refers to the spiritual food we receive from God while upon the earth. We know that the major food source for saved people is in the church.

This could refer to the food supply those who are faithful in the church have that no one else has. We know there are great benefits from eating at the Lord's table. One of those benefits could be "hidden manna". I mention in the second place that this "hidden manna" could have reference to something in the eternal state. It could have reference to a special spiritual experience in heaven. Perhaps there will be physical and spiritual food in heaven that is reserved for the overcomers. Please don't ask me what these might be. I must move on to guessing about the white stone and the name written therein.

Some have equated this with the fact that in some courts of law, a white stone meant acquittal, and a black stone meant condemnation. Surely, we must be skeptical of this interpretation. The reason I say this is that in heaven all will have a white stone for all have been acquitted. No one has been any more acquitted than any other. I believe the white stone represents a special reward for those who will overcome. I have already stated that I believe there are special rewards for faithful church members. I like what brother Willard Willis says concerning this in his great book on Revelation. He says this white stone is like a trophy for a job well done. This is just a special reward for faithfulness in the Lord's church.

Lastly, let me deal with the "name written which no man knoweth saving he that receiveth it." Let me say this, if no man knoweth except the receiver, how am I supposed to answer this question? Some think this has a reference to being in the bride of Christ. I personally think you must stretch the issue to make that theory fit. I think it is just a special reward for the individual it is given to. I hope I have at least given you some food for thought. Again, I remind you, this is only speculation. May we be overcomers and learn this for ourselves. May God bless you all.

### ANNOUNCEMENTS

Brother Dan Phillips will be preaching in a revival meeting at the Ocoona Missionary Baptist Church. This church is located between Pennington Gap and Jonesville, Virginia. The meeting will begin Sept. 13th and run through the 18th. The church meets for worship Sunday morning at 10:00 and 6:30 each evening. The church is pastored by elder Jim Mills. Brother Jim is a former member of New Testament Baptist Church where Brother Dan is pastor. Brother Jim was called there in the latter part of June. Pray for him and the church. If at all possible help this church and encourage them with your attendance and prayers.



## The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT  
THE BAPTIST EXAMINER—P.O. BOX 60—ASHLAND, KENTUCKY 41105-0063

Does God have a general, non-saving, love for all men?

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"As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." (Rom. 9:13-15). These verses reveal two very distinct emotions exhibited by God and directed towards mankind. The first is love, and is characterized by the Greek word AGAPAO which means a deep, constant and abiding, yea everlasting, love directed towards unworthy objects. The second is hate and is characterized by the Greek word MISEO which means to have hatred for someone or something. The recipients of His love are shown mercy and compassion and are granted this love forever. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee," (Jer. 31:3). Those who are not the recipients of His love, can only be the objects of His wrath and judgment because of their wickedness. "For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity" (Psalm 5:4-5). The Bible does not speak of God having a non-saving love for all men.

To illustrate the point further, we are told that from the two men, Jacob and Esau, came two distinct types of people. The first, Jacob's, were the chosen people of God, the children of Israel. Israel was the name given to Jacob by God. They were the covenant people of God. "And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land," (Gen. 35:10-12). The second people, Esau's, were called Edomites first and were the bitter and constant enemies of the children of Israel.

These are the ones that God never chose to love, so their ultimate end was to be cut off forever. "For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever" (Obad. 1:10). Again, we can see that there is no place for a third group for which God would have a general, non-saving love. All mankind is either an object of God's love, even though he is an unworthy object, or he is the object of God's wrath and judgment.

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I would like to think so, but the Word of God causes me to believe otherwise. I realize that John 3:16 says, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

This is one of the most quoted, best loved, most used verses of the whole Bible. Many read this and say, "this teaches that God loves everybody." Does it really? The word "world" does not mean everyone without exception. Jesus said in John 17:9, "I pray not for the world." Look again, I John 5:19 "And we know that we are of God, and the whole world lieth in wickedness".

The Bible teaches us in Romans 9:13 "As it is written, Jacob have I loved, but Esau have I hated." This does not say that God loved Esau a little less than Jacob, but rather that He had no love for Esau. In Psalms 5:5 says, "The foolish shall not stand in thy sight: thou hatest all workers of iniquity." This says workers, it does not say their works as some believe. Again in Psalm 26:5 "I have hated the congregation of evil doers; and will not sit with the wicked." God hates atheist churches and any congregation that denies His Word and teaches false doctrine. I could go on with Scripture that teaches that God hates some people and loves others. Beloved, this is God's right and who are we to try and explain this away. He wrote it and He meant it to be read, taught, and preached like the Bible has it.

On the other hand, God loves His elect people, the chosen ones, the born again ones, and has always. Look, Jeremiah 31:3 "The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Due to the

teachings of the Bible, I do not believe God has a general love for all men.

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There is a general goodness and daily mercy that God bestows upon all men from the most wicked to most obedient. But to suggest that there is such a thing as "non-saving love" concerning God's attributes is assuming too much. The fact that God provides for all creatures, small and great, including men that deny His existence to those that are full of great faith, does not imply that He loves the infidel. The fact that God showed kindness and love toward all men in saving many, does not prove that He loved all men. John said... "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (Jn. 3:35, 36). Some would have you believe God hates sin only, but not the sinner, let them try to convince the Psalmist who said... "The foolish shall not stand in thy sight: thou hatest all workers of iniquity." (Psm. 5:5). God is angry with the wicked. His wrath is abiding upon them. It is only His longsuffering, His patience in working His predetermined plan unto the glory of His Son, that sentence against evil work is not executed immediately! Unbeliever, consider God's waiting in the days of Noah while the ark was being prepared. He provided for all men, wicked and godly alike until His plan for that age was fulfilled. Then He brought destruction upon all but eight souls. God, for the moment tolerates sinful unbelieving men, but does not love them either particularly or in general.

### NAMELESS

(Continued from Page 3)

we observe the eternal existence of man. We observe a man that now knew he would be where he was, or in a similar situation, forever and always with no escape. A man who once possessed a past wealth, now is so impoverished that he could not obtain one drop of water to cool his parched tongue.

We dare not conclude on such sadness, yet we must understand that though some may claim Hell to be a monument to God's failure, it is in reality a monument to the pure and divine

justice of God. This man did not enter hell because he was rich! He entered therein because he was foolish, because he despised wisdom, even the wisdom of the Word of God. He remains nameless to us because in hell none are remembered of God, for they are forever separated from His presence, never to be brought to mind.

Lazarus in his earthly life, had been totally impoverished and could not get one crumb from the rich man. His only friends were the dogs that licked the sores on his ailing body. His very name means "helpless". Yet the one thing that made the difference for him as he entered eternity, he had faith. Faith, not in worldly goods, nor pleasure, but faith in the living God. Very few have probably ever suffered as Lazarus, but like Job, he would remain steadfast and cling to that treasure which cannot be taken away; yea faith in the Word of God, faith in the Lord Jesus Christ. The rich man may have looked down on Lazarus while in this life but now in the unseen world we find both station and position reversed. Lazarus is now in the riches of paradise being comforted; while the rich man is now in hell's poverty being tormented the condition of the rich man would always be, but praise be unto the Lord, the condition of Lazarus also would always be.

Beloved, the Lord was never unmindful of Lazarus, as the elect of God are ever present in His mind even before the world was. In this life few cared only to carry Lazarus to the rich man's gate as they went their way uncaring further. But in eternity the angels of the Most High God carried Lazarus into eternal peace, comfort, and bliss as he was released from his vile body. To you who are saved, comfort yourselves with this knowledge; that the blessings of Lazarus yet await you. Would we trust Christ as he? Would we trust the wisdom of God in our lives as Lazarus? Would we trust the wisdom of God in whatever may befall us? The name Lazarus not only means "without help", but also "God is my healer". Such an one as Lazarus had none to befriend him while in this life. He lived a life of suffering and poverty. Yet we are shown here that our lot in life matters not "if God be for us." Lazarus, a man sorely tried as Job, lay in the "bosom of Abraham", the bosom of God's friend, the bosom of the father of the faithful, next to the heart of Him who loved God. The very picture of the saved in Christ, eternally safe and secure, comforted. Beloved let us all carefully consider the joy awaiting us when life brings us trials and suffering. Let us remember the eternal suffering from which we have been delivered by Him who suffered all for His own, even the Lord Jesus Christ, who said, "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36) May His blessings abide with you all.

### OUT BEYOND

(Continued from Page 1)

out of heaven, prepared as a bride adorned for her husband". Then in verse 3 John says, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell

with them, and they shall be his people, and God himself shall be with them and be their God". Then in Revelation 22:3 we read, "And there shall be no more curse: but the throne of God and of the Lamb shall be in it..." Let us remember all this is in the new earth in quality that John saw in Revelation 21:1. When this time comes, God will restore this old sin-cursed earth to its pristine, or uncorrupted condition that Adam enjoyed before he fell into sin. And then heaven itself will be transferred down to that perfect earth, and God will dwell with men. I once thought that time would last until the end of the thousand year reign of Christ, and then eternity would begin. But, beloved, it has always been eternity with God. And when a person dies, time ends for that person, and eternity begins. And, contrary to my thinking in years gone by, there will always be time I am aware that Revelation 10:6 in the King James version says, "that there should be time no longer". Before I criticize the King James version I want to say very plainly that it is, by far, the best translation we have, or will ever have, in language. Every one that comes off the press today is much more the work of Satan than the one before it. They continue to get worse and worse. So let us stick to the best translation we have. But we should remember that it is the work of man, and that it is a translation, not of the original manuscript as some claim, but rather it is from a copy of a copy of a copy of that original. The original manuscript wore out long before the KJV came off the press in 1611. So when you hear someone arguing it is perfect just send up a little prayer for him. He may even believe he is right. But if you will read Revelation 10:6 in the light of the rest of the chapter, you should be forced to admit that this verse is saying that there is to be no further delay about making known the mysteries that have been declared by the prophets. I, like many other preachers who have spoken in Bible Conferences, have run out of the time allotted to me before I had said all I had planned to say. But our Lord never runs out of time to do anything He wants to do.

The wonderful city in which the thrones of both the Father and the Son are located is not a toy. Rather it is the greatest city in all the universe. It is 1500 miles long, 1500 miles wide, and 1500 miles high. It has a wall around it that is 216 feet high. There are twelve gates to this great city. And the name of one of the tribes of Israel is found on each gate. This city also has twelve foundations, and in each one of them is found the name of one of the apostles. The wall is made of jasper which is a stone of various colors. And the city itself is pure gold. Each foundation is decorated with a precious stone. And each of the twelve gates is made of one huge pearl. And the streets of this beautiful city are pure gold. I have heard a song that says the streets are paved

(Continued on Page 6 Column 1)



## OUT BEYOND

(Continued from Page 5)

with gold. That is another of old Satan's efforts to minimize this great city. The streets are not paved with gold, they are gold.

In Revelation 21:23 we are told that the city had no need of the sun nor of the moon, because the Lamb is the light of it. We see practically that same thing in 22:5. I once thought there would be no further need of the sun and the moon. Oh, how little I knew about the dear old Book in those days many years ago. And have not outgrown all that ignorance yet. But I have learned that there will always be day and night, Revelation 20:10, Genesis 8:22, Psalm 104:5, Isaiah 60:11. And in order for day and night to be around for ever and ever it will be necessary for the sun and the moon to be there to rule over them, Genesis 1:16-18.

So in Revelation 22:5 we need to read more carefully. Nothing is said about there being no night anywhere except in this wonderful city. I know of no Scripture that says there will be no night where the Old Testament saints and the saints of this age who are not in the bride will be dwelling in those mansions we see in John 14:2. It is only in the New Jerusalem where the bride dwells that there to be no night. Most of the religious world seems to believe that all the saved of this age will be in the bride of Christ. That is bad enough. But I recall reading somewhere that someone was teaching that the Old Testament saints are to be raised up and brought into the bride. He was not leaving anybody out of the bride. We must admit that God loves everyone of His elect. He has always loved them. And He will always love them. But we must admit also that He loves some of them more than He does the others. In Matthew 17 there was plenty of room on that high mountain apart for all of the apostles. But only Peter, James and John were permitted to enjoy that wonderful scene. And who could deny that there was plenty of room in the garden of Gethsemane for all of the eleven apostles. But only Peter, James and John were permitted to go further into the garden with Him. All of this causes me to believe that Peter, James, and John were a type of the Lord's Bride. The other eight apostles will be a part of the bride, but those three are a type of that bride. I firmly believe that the Lord's Bride will consist of only those whom He has chosen for that wonderful place in His economy. I can remember the time when I had the foolish idea that the holy city was Heaven, and that all the saved people would dwell there together. But eventually the Holy Spirit revealed John 14:2 to me where we are told "In my Father's house are many mansions". Those mansions were already there. Then in verse 3 our Lord said, "I go to prepare place for you". That can only mean that there are at least two different places for the Lord's people to dwell in.

In Revelation 21:9 an angel came to John and said, "Come hither, I will show thee the bride, the Lamb's wife". Then in the next verse John says he "showed me that great city, the holy

Jerusalem, descending out of Heaven from God". The angel called this great city the bride, the Lamb's wife simply because it is the place He has prepared for her future home. The many mansions that were already there will, I believe, be the future home of the Old Testament saints and of the saints of this age who are not in the bride. Our Lord has chosen the ones who are to be in His Bride. He also reveals His great, Christ honoring doctrines to them. If you believe the great, Christ-honoring doctrines, and your neighbor who has been saved by God's grace does not believe them, don't start patting yourself on the back, rather praise Him from whom all blessings flow. But for the marvelous and amazing grace of God you would hate the doctrine of God's sovereign grace just as much as John R. Rice, and a great multitude of others do.

In Revelation 22:5 we see some people who "shall reign for ever and ever". When I first came to see that some of our Lord's people are to reign for ever and ever, I became concerned about who they will reign over. I, for one, do not want to be called a ruler with no people to rule over. I was aware that the Jews are to live in the land of Canaan for ever, Ezekiel 37:25. But I was also aware the twelve apostles are to reign over them, Matthew 19:28. So who will the rest of our Lord's faithful saints reign over for ever and ever? I understand that Greek phrase EIS TOUS AIONAS TON AIONON used here means unto the ages of the forever and ever, or forevermore. Any way I looked at the phrase I could see no end to it. So I began to see that some of our Lord's saints will never, stop reigning with Him. We had a brother, whom I assume is an a-millennialist over in Wales to write and ask us to remove his name from our mailing list. I gladly did so. He said that my teaching on the end time was no help to him. I will gladly remove the name of anyone else who does not believe what we teach, if he will let us know about it. Scripture Notes go into some forty nine states and twenty seven foreign countries. And we are still glad to get other names of people who can enjoy what we have to offer. But we do not need any who do not believe what we teach. We know we do not know it all concerning God's precious Word, but what we have been given to see in that Word, we love to teach it to others.

Now may we review some of the things we find in the Word of God that leads us to believe this earth will remain for ever. I know II Peter 3:10 in our version says the earth shall be burned up. But I also know that Ecclesiastes 1:4 says the earth abideth for ever. You will never be able to make me believe that there are errors in the original manuscript. But anyone should be able to find errors in the translations, because they are the work of man. So when we find a contradiction in our translation it behooves us to study the Scriptures to see which one is supported. In the case before us, I know of no reference that supports II Peter 3:10. But there are so many that support Ecclesiastes 1:4. So let us review some of them. In Genesis 17:8 God said to Abraham, "I will give unto thee, and to thy seed after thee, all the

land of Canaan for an everlasting possession". In Genesis 48:2,3 He made the same promise to Abraham's grandson Jacob.

Then in Ezekiel 37:25 God speaking concerning the children of Israel said, "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children for ever". Pray tell me how that can be if the earth is burned up. There are other references that could be given, but for lack of space we leave you with these.

## A REPLY

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the plain meaning of the passage. This will be seen by a study of Romans 1:17; 10:4; Galatians 3:1-14; Philippians 3:9. And the fact that this comment is an evasion is shown by the comment on Romans 4:4. Seeing that "worketh" in this latter passage is in the present tense, and, therefore, that it could not be referred to works done antecedent to faith in Christ, it is said that it refers to works done in our own strength! Thus we have a fair sample of Roman Catholicism wicked perversion of the Word of God.

The law spoken of in Romans 3:28 and similar passages is the law of Moses. And, according to Christ's interpretation (Matt. 22:37-40), the law of Moses comprehends every good work of which a man is capable. And the passages given show clearly that works done subsequent to faith in Christ are as fully excluded from a place in our justification before God as are works done antecedent to faith in Christ. It is declared that Abraham was justified by faith and not by works (Rom 4:2,3), and the works of Abraham that are here referred to are works that he did subsequent to and as a result of his faith. They are such as his circumcision, his leaving home and kindred to follow the will of God, and his offering up of Isaac. Paul declares that these works did not justify him, but that his faith was counted for righteousness or justification. We have already shown the different senses in which James uses the word for justification, showing that there is no conflict between Paul and James on this matter.

The true, scriptural way of salvation may be summed up as follows: (A) Man by nature is a sinner, condemned and lost. Romans 3:9,10,23; 5:18; Galatians 3:10. (B) God's justice demands that sin be punished justly. Romans 3:26; Hebrews 2:2,3. (C) Jesus Christ, the sinless Son of God, died as a substitute, the just for the unjust, for all that should ever trust Him for salvation. Isaiah 53:4-7; Romans 10:4; Galatians 3:13; I Peter 2:24; 3:18; Hebrews 10:14. (D) Therefore, all who, having repented of sin, trust, depend, and rely on Jesus Christ as a personal and all-sufficient Savior, receive a full, free, perfect, and eternal salvation wholly as a gift of grace. John 4:10-15; 5:23; 10:27-29; Romans 3:24-28; 6:23; 8:1; Ephesians 1:13,14; 2:8-10; Hebrews 10:14; I Peter 1:5; I John 5:4. If Jesus Christ purchased a full salvation for every one that shall ever believe

on Him, then there is nothing left for them to do but to believe on Him. Salvation through faith and salvation by works are the direct opposites of each other. Romans 3:27,28; 4:2-5. So are salvation by grace and salvation by works. Romans 11:6. If the Roman Catholic teaching on salvation were true, then man would have occasion to boast but the scriptural way of salvation excludes boasting. Romans 3:27.

By faith in Christ we receive the merits of His death, by which the penalty of our past present, and future sins is remitted, and by which the perfect righteousness of Christ is imputed to us (Rom. 3:22; 4:3; Phil. 3:9), and by which we receive a perfect standing before God. Henceforth we are no longer reckoned as sinners in the sight of God. Henceforth God deals with us not as sinners, but as His children. When we sin He chastens us (I Cor. 11:31,32; Heb. 12:5,6), but we are not condemned with the world; neither are our sins charged against us (Rom. 4:8), because Christ has suffered our full penalty and robbed the law of its power to condemn us (Rom. 10:4). Believers in Christ have eternal life, and can never come into condemnation (John 5:24). They are Christ's sheep, and can never perish (John 10:27-29). They have drunk of the water of life, and will never thirst again (John 4:14). They are sealed by the Holy Spirit until the day of redemption (Eph. 1:13,14; 4:30). They are kept by the power of God through faith unto salvation (I Peter 1:5). They are begotten of God and destined to overcome the world (I John 5:4). They were foreknown of God, elected in Christ before the foundation of the world, and predestinated to be conformed to the image of Christ (Rom. 8:29; Eph. 1:4). They will never fall away and be lost because they can never go back into sin (I John 3:9). God works in them both to will and to do His good pleasure (Phil. 2:13), thus completing the work He begins in salvation (Phil. 1:6). God's law has been written in their hearts (Heb. 8:10), and they serve God through faith that works by love (Gal. 5:6). They serve God, not in order to be saved, but because they are saved. They are under the new covenant, in which God promises that He will not turn away from them and that they shall not depart from Him (Jer. 32:40). This, dear friend, is the true Bible teaching on salvation. If you have not received the Lord Jesus Christ as your Savior, we urge you to do so at this moment. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

4. The Roman Catholic Church is not the true church of Christ because it cannot be traced back to Christ.

John J. O'Hara, a Roman Catholic priest at Bradley Beach, N.J., in a tract, says: "It is our bounden duty to investigate the origin and claim of all churches, to decide which one can be traced back to Christ." We urge upon you these words from one of the leaders in your church. We ask you to investigate the origin and claim of your church and see if it can be traced back to Christ.

Even in your Catholic Bible you will fail to find anything that resembles the Roman Catholic Church. And your Catholic Bible is the most prejudiced translation of the Bible that has ever been made. It is not a faithful translation of the original

languages, but is a translation of the corrupted Latin Vulgate of Jerome. Jerome was a devotee of Origin oracular or arbitrary method of interpreting the Scriptures, and, as nearly as he dared to, Jerome made the Bible say what he wanted it to. The Catholic Bible is the supreme attempt to prove the scriptural origin of the Roman Catholic Church, and this attempt has proved a dismal failure.

The Roman Catholic Church came about as a result of a great apostasy from New Testament faith by the great majority of the churches during the centuries following the apostolic era. Judaism and heathenism were amalgamated with these churches, and they were wedded to the Roman Empire by Constantine. This brought so-called Christianity into the same place that paganism had occupied as the state religion of the Roman Empire. The previous amalgamation of corrupt Christianity with paganism was now hastened to completion. As paganism had a pontiff, so this so-called Christianity had to have one. And as Rome was the capitol and center of paganism, so it had to be of this corrupted Christianity also. Thus an incipient papacy was given foundation and tremendous impetus. The papacy descends not from Peter, but from the Roman Pantheon where sat the Pontifex Maximus, the pope of paganism. In the place of the Pantheon now stands the Vatican. And in the place of the Pontifex Maximus now sits the Roman usurper and false prophet, known as the pope, ruling over Satan's ecclesiastical masterpiece.

No trace of modern papal authority can be found in the writings of Barnabas, Hermas, Clement of Rome, Ignatius, Justin Martyr, Polycarp, nor Irenaeus, nor in the writings of any earlier or contemporary person. Tertullian knew nothing of modern papal authority, and attacked the then mild and occasional claims of the Bishop of Rome. Cyprian, bishop of Carthage, speaks of bishops of equal authority, and opposed Stephen who tried to play pope on a small scale.

Paul predicted the apostasy that resulted in the Roman Catholic Church when to the Ephesian elders he said: "After my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them" (Acts 20:29,30). This apostasy was not long manifesting itself, and the Roman Catholic Church was in the process of development before the benighted Constantine wrought this satanic work. The steps in the development of the Roman Catholic Church may be outlined as follows:

(1) As Christianity advanced two classes of churches were soon found to exist. One class began to imbibe Judaism and heathenism. This came about through Jews and pagans embracing Christianity and bringing their Judaism and paganism with them. Such an influx pleased covetous bishops and they raised no voice against it. Origin encouraged this leavening work by seeking to harmonize the teachings of Christ with those of Plato. This class of churches was beginning to manifest itself

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## A REPLY

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mildly even in mid and latter New Testament times. The other class of churches, like the church at Philadelphia (Rev. 3:10), kept the Word of God and strove heroically against the threatening tide of error and corruption from Judaism and paganism. The breach between the true and the false churches grew wider and wider.

(2) As a result of contact and mixture with Judaism and paganism the apostatizing churches early adopted the dogma of baptismal regeneration. Both Judaism and paganism invested rites and ceremonies with mystical saving efficacy. This led to a like investment of baptism. Because the newly baptized often enjoyed a more vivid assurance of salvation along with spiritual blessings and manifestations, and, like the eunuch, went on their way rejoicing, the belief was encouraged that regeneration took place in and through baptism. A false interpretation of certain Scriptures were appealed to in support of this dogma. These Scriptures are Mark 16:16; John 3:5; Acts 2:38; 22:16; Romans 6:3; Galatians 3:27; 1 Peter 3:21.

That to make these Scriptures teach baptismal regeneration is a false interpretation of them is shown by the following scriptural facts. Baptism is a work of righteousness because it is fulfilling righteousness (Matt. 3:13) and obedience to a commandment (Acts 10:48), and Paul says that we are not saved by works of righteousness (Titus 3:5). Paul says that the gospel is the power of God unto salvation (Rom. 1:16), and the gospel does not include baptism (1 Cor. 15:1-4; 1:14-17; 4:15). When the Philippian jailor pointedly asked the way of salvation, Paul did not mention baptism as a condition of salvation (Acts 16:30,31). In New Testament days disciples were made and then baptized (John 4:1), and not made by baptism, which would be the case if the doctrine of baptismal regeneration were true.

The latter part of Mark 16:16 shows that faith is the one indispensable condition of salvation. John 3:5 has been discussed previously. In Acts 2:38 Peter was answering not the specific question of how to be saved, but a broader question: "What shall we do?" Thus he gave a broader answer than Paul did to the jailor. On later occasions when Peter gave specific instructions on how to be saved, he did not mention baptism. See Acts 3:19 The Greek preposition for "for" in Acts 2:38 is "eis." Peter commanded baptism "eis" the remission of sins just as John baptized "eis" repentance (Matt. 3:11). But John did not baptize in order to repentance, because he demanded repentance as a prerequisite to baptism (Matt. 3:7,8). Neither did Peter command baptism in order to salvation. Peter commanded baptism with respect to salvation that was already possessed just as John baptized with respect to repentance that had already been experienced. Peter commanded baptism "eis" as a result of salvation, just as the Nineties repented "eis" as a result of the preaching of Jonah (Matt. 12:41; Luke 11:32). Peter vindicates himself of this paganistic dogma when in 1 Peter 3:21, he implicitly states that baptism is not the washing away of the filth of the flesh (carnal nature), but the

answer (or response) of a good conscience toward God. And he says that baptism saves only in the same sense that the water of the flood saved Noah and his family. Now the water of the flood saved Noah and his family only in the same sense that Abraham's works justified him. Abraham's works justified him, not in the sense that they gave him his standing before God, but only in the sense that they manifested the standing he already had with God. So the water of the flood saved Noah and his family only in the sense that it manifested their salvation. It was the ark that actually saved. The coming of the water brought the source of danger, and the fact that they were in the ark caused them to be borne up by the water; and thus the difference between them and the rest of the inhabitants of the earth was manifested. In the ark they were safe whether it ever rained or not. The ark was a type of Christ. It is being in Christ that actually saves us. And just as Noah and his family went into the ark before the water came, so we get into Christ by faith before we are symbolically baptized into His death and put Him on before men. This explains Romans 6:3 and Galatians 3:27. Just as the water of the flood represented the destruction from which Noah and his family were delivered, and manifested their deliverance, so baptism pictures the death from which we are saved and manifests our salvation. This is the only sense in which it saves.

The good conscience mentioned by Peter cannot be the conscience of a lost person, for the conscience of a lost person is an evil conscience. Hebrews 10:22. The conscience is not good until the blood of Christ has been applied. And then, after the blood of Christ has been applied through faith, baptism comes as the seeking of a good conscience to please God. Salvation before baptism, blood before water.

Washing in Acts 22:16 is only figurative and symbolical. It is the blood that actually cleanses. 1 John 1:7.

The dogma of baptismal regeneration led first to the baptism (immersion) of small children (not infants) toward the beginning of the third century. Then infant baptism (immersion) came, and finally, at a comparatively late date, sprinkling was substituted for baptism. It was reasoned that if baptism was essential to salvation then it ought not to be put off, but should be administered as early as possible.

Then it was only a short step from the doctrine of baptismal regeneration to the application of the idea of sacramental grace to the Lord's Supper, by which the supper was transformed from a simple memorial into a "sacrament." Then the poisoning influence of Judaism and paganism further wrought upon this ordinance and produced the Roman Catholic mass, no trace of which can be found in the New Testament.

(3) Another downward step, which developed with the error we have just discussed, was in the form of sacerdotalism and ministerial usurpation.

This step came about largely like the former, through an effort to assimilate Judaism and paganism with Christianity. The New Testament recognizes no priesthood except the high priesthood of Christ (Heb. 3:1; 4:14), and the common priesthood

of all believers (1 Peter 2:5; Rev. 4:10). And the government of New Testament churches was democratic, with equality in the ministry. George Washington says: "It is true that in the earliest government of the first Christian society, that of Jerusalem, not the elders only, but the whole church were associated with the apostles; and it is even certain that the terms bishop and elder (or ancient) or presbyter, were, in the first instance, and for a short period, sometimes used synonymously, and indiscriminately applied to the same order in the ministry." Mosheim, the greatest Lutheran historian, says: "It was, therefore, the assembly of the people which chose rulers and teachers, or received them by free and authoritative consent when recommended by others. The same people rejected or confirmed by their suffrages, the laws that were proposed by their rulers to the assembly; excommunicated profligate and unworthy members of the church; restored the penitent to their forfeited privileges; passed judgment upon different subjects of controversy and dissension that arose in their community; examined and decided the disputes which happened between the elders and deacons; and, in a word, exercised all that authority which belongs to such as are invested with sovereign power." Again Mosheim says: "Whoever supposes that the bishops of this golden age of the church correspond with the bishops of the following centuries must blend and confound characters that are very different, for in this century and the next, a bishop had charge of a single church, which might ordinarily be contained in a private house; nor was he its lord, but was in reality its minister or servant.--All churches in those primitive times were independent bodies, or none of them subject to the jurisdiction of any other. For though the churches which were founded by the apostles themselves, frequently had the honor shown them to be consulted in doubtful cases, yet they had no judicial authority, no control, no power of giving laws. On the contrary, it is as clear as noonday that all Christian churches had equal rights." Robinson, in his Ecclesiastical researches, page 55, says: "During the first three centuries Christian congregations all over the East subsisted in separate independent bodies, unsupported by the government, and consequently without any secular power over one another."

But early in the centuries following the apostolic era sacerdotal terms were applied to the ministry, at first only in a figurative sense or as titles of honor. But with the rise of sacramentalism the figurative and honorary gave way to the literal and actual. Along with this sacerdotalism came a distinct separation between the clergy and the laity, and the government of the churches was taken completely out of the hands of the laity. Then came the exaltation of "bishops" above the elders (or ancients). Then the "bishops" in the city churches began to assert authority over the urban churches. The next step was for the "bishops" in the larger city churches to assert authority of the "bishops" in the smaller city churches. These came to be known as archbishops. Then the arch-bishops of Jerusalem, Antioch, Alexandria, Constantinople and Rome asserted superior authority and came to be

known as Patriarchs.

(5) The final step in the establishment of the Roman Catholic Church was the establishment of the primacy and universal dominion of Rome.

The gradual progress toward hierarchism and centralization (impelled by lust after power, greed for money and fame, the influence of Judaism and paganism, and an effort to conduct paganism, which relied much on centralization for strength), which had exalted Jerusalem, Antioch, Alexandria, Constantinople and Rome above the other cities worked toward the establishment of the primacy of Rome. Then came the union of "church" and state with the effect already noted. It then remained only for Rome to compel the recognition of her primacy and power; to conquer the religious world as she had the political world. This she did approximately, and under Gregory (A.D. 590) and Boniface (A.D. 604) the power of the papacy was made absolute and universal. Thus the majority of churches, overwhelmed in the great apostasy, developed into the greatest impostor of the ages.

Now, dear Catholic friend, are you ready to say to us: "Since you affirm that the Roman Catholic Church is not the true church of Christ, but an imposter, what have you to offer in its stead?" In its stead we have to offer that institution that Jesus founded and which He has perpetuated to this day in fulfillment of His promise that the gates of hell should not prevail against it. In beginning to trace the steps in the development of the Roman Catholic Church we remarked that along with the apostatizing churches there was a minority of true churches, such as that at Philadelphia (Rev. 3:8), which kept the Word of God. And we remarked that the breach between these churches grew wider and wider as time advanced. At first they were not distinguished in name. But beginning with A.D. 156 they began to be called Montanists after their most distinguished leader of that time, who arose in Phrygia. Montanism was chiefly a protest against the growing laxity of discipline in the majority of churches, because doctrinal error had not proceeded far in their day. But the Montanists held to New Testament faith. In the Schaff-Herzog Encyclopedia, Moller says: "Montanism was not a new form of Christianity; nor were the Montanists a new sect. On the contrary Montanism was simply a reaction of the old, the primitive church, against the obvious tendency of the day to strike a bargain with the world and arrange herself comfortably in it."

Beginning in 250 A.D., many of these churches were called Novatians after Novatian who led in a division of the church at Rome. Then from 311 A.D., these churches became known as Donatists in Africa after Donatus of Carthage, their outstanding leader. Previously the true churches in Africa had been called Montanists. Beginning with the middle of the seventh century the Montanists, Novatians, and Donatists were perpetuated chiefly under the name of Paulicians.... In fact it has been established that in Armenia the Paulicians were contemporary with the Montanists. At the beginning of the eleventh century we find the Paulicians in France being called Albigenses. In Italy these were called Cathari and Paterni, and Paterines. In Trace they were

called Bogomils. They were all descended from the Paulicians. In the valleys of the Piedmont the true churches were known as Waldenses from the early part of the fourth century. Other names were applied to the true churches in various places and at various times. From the early centuries the name Anabaptists was applied to these true churches because they baptized all who came to them from the corrupt churches. Finally these other names were practically absorbed in the name of Anabaptists. Thus the pure churches were perpetuated through the Anabaptists. Finally the "ana" was dropped and the name Baptists was the result. And today, dear friend, in true Baptist churches we have the present day representatives of New Testament churches. Baptist churches today stand for what the churches of the New Testament stood for. Their history goes back, as we have pointed out, to New Testament times.

We will now close by giving you two historical testimonies (we could give you more) to the apostolicity of Baptist faith: together with a brief statement of the faith of Baptists.

"It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described under the appellation of Anabaptists. This seems to have been their leading principle from the time of Tertullian (who was a Montanist and born fifty years after the death of the Apostle John) to the present time." (Edinburgh Cyclope).

"We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Menonites, were the original Waldenses, and who have long in history received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages." Ypeig and Dermout, Vol. 1, p. 148 of History of Dutch Reformed Church, which the King of Holland appointed the authors to write.

The faith of Baptists may be summed up as follows:

1. They own Jesus Christ as their founder and only head.
2. They take the Scriptures as their only rule of faith and practice. (See II Tim. 3:16,17).
3. They believe in salvation wholly by grace through faith and apart from works.
4. They hold to a regenerated church membership.
5. They practice the immersion of believers only as baptism.
6. They have but two ordinances--baptism and the Lord's Supper, and they consider these as local church ordinances and symbolic memorials, and not as grace-giving sacrament
7. They acknowledge no mediator except Jesus Christ, and no priesthood except the high priesthood of Christ and the common priesthood of all believers.
8. They believe in the independency of local churches and in democracy in church government.
9. They have no officers of

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# REVELATION

John R. Gilpin

(Read Revelation 21 and 22.)

I never come to read the last two chapters of the book of Revelation apart from thinking of that old hymn, which I am afraid is sung sacrilegiously most of the time:

"Lord, I care not for riches,  
Neither silver nor gold;  
I would make sure of Heaven,  
I would enter the fold;  
In the Book of Thy Kingdom,  
With its pages so fair,  
Tell me, Jesus, my Saviour,  
Is my name written there?

Is my name written there,  
On the page white and fair?  
In the Book of Thy Kingdom,  
Is my name written there?"

Whenever I come to read Revelation 21 and 22, I naturally think about the future. There isn't any doubt in my mind, personally, but what my name is written there. There isn't any doubt that my name was written there before the foundation of the world; but when I think about those I preach to and bring messages to from week to week, it makes me pause and reflect and wonder sometimes if their names are really recorded in the Lamb's Book of Life. Whenever I think about heaven and hell, it is natural that I wonder, and am anxious, to know whether your names are recorded in the Lamb's Book of Life.

## I. THE PRESENT THINGS ARE DESTINED TO PERISH.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:1,2).

This isn't the only place in the Bible where it tells us that the present things are destined to perish. Listen: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (II Peter 3:7).

Likewise, if you will go back to the Old Testament, you will find that it is recorded that there will be some changes made so far as this present world is concerned.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (Isa. 35:1).

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off" (Isa. 55:13).

Here are four Scriptures which tell us that the present order of things is destined to perish. Now there is a reason for that. If you will go back to the first part of the book of Genesis, particularly the third chapter, you will find the story of the entrance of sin into the human family, and when sin became a reality in the human family, God cursed this world as a

result of sin. From that time on the earth has brought forth thorns and thistles. There never would have been a thorn; there never would have been a thistle; there never would have been any desert places; there never would have been any wilderness if it hadn't been for sin.

One of these days God is going to completely eradicate not only sin from the world, but even the evidence of sin. The world is not going to be always as it is now; rather, God is going to change this world. Thorns and thistles are going to be removed, the wildernesses are going to be taken away, and even the deserts and the solitary places are going to blossom just like a rose garden today. Beloved, it is going to be wonderful to be here within this world when God makes it over, and when He completely rejuvenates this old world.

Even the heavens are going to be changed, for it says, "And I saw a new heaven." This doesn't mean the heaven of heavens into which the saints of God are going in God's abode. The Bible makes a distinction as to the heavens. There is the first heaven which you can see above in the daytime--the heaven where the birds fly and where the clouds are. Then there is the second heaven which we see at night, where the moon and the stars are to be seen. Then, beloved, there is the third heaven--the heaven of heavens--God's only abode. When it says, "And I saw a new heaven," it means the first and the second heavens have changed.

There is a reason for this. This earth suffered as a result of sin. Even the heaven that we see above us in the universe suffered as a result of sin. I am satisfied that if there hadn't been sin that there would never have been a flash of lightning; there never would have been one single thunderstorm; there never would have been a single cloud to come across the horizon. Beloved, I say to you, this earth and the heavens themselves have been polluted and contaminated as a result of sin's entrance into the human family.

But someday, there is going to be a change. God is going to make this world over. The present things, I say, are destined for a change.

## II. HEAVEN IS A REAL PLACE.

If you will read Revelation 21, you can't help being impressed by the fact that heaven, where the saints of God are ultimately going, is a real place. Now there are many creeds that teach that heaven is only a condition of the mind.

I used to go to a doctor in Cincinnati when I lived there, who believed that heaven and hell were only a condition of your mind. Whenever you were happy, you were in heaven; whenever you were sad and morose and melancholy, you were in hell. That was his idea of heaven and hell, and there are many creeds that teach the same.

I want to insist that heaven is a real place. Jesus said: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come



John Gilpin

again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

Jesus didn't say that He was going to prepare a condition of the mind; rather, He said that He was going to prepare a place. Notice again: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Mt. 6:19,20).

"For he looked for a city which hath foundations, whose builder and maker is God. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city" (Heb. 11:10,16).

Beloved, if heaven isn't a real place, then these Scriptures don't make sense. How would it be possible for an individual to lay up treasures some place, if that place doesn't exist? Why was Abraham looking for a heavenly country if heaven itself is not a place? I tell you, beloved, whenever I hear some of the heretics who want to appear brilliant, and who desire that you should think of them as being exceedingly learned--whenever I hear some such individual say that heaven is only a condition of the mind and that we have our heaven and hell here on this earth, and when we die, that is the end of us--whenever I hear an individual talk thus, I think how much he knows about his world and how little he knows about the next world as it is recorded in God's Word.

## III. HEAVEN IS A PREPARED PLACE FOR A PREPARED PEOPLE.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

Notice that Jesus says, "I go to prepare a place for you." That would indicate that the Lord Jesus Christ is now preparing heaven for His own people. I believe that He is now marking it out, He is finishing it, and He is bringing it into readiness for the saints of God. It is a prepared place, and surely it is for a prepared people.

A man has to be prepared to go to heaven. The unsaved person today isn't prepared for heaven, and if he were to go to heaven--it

wouldn't be a place of joy and happiness to him. The most miserable individual that you could find is that individual whom you would force to go to the house of God and sit through a sermon. He is out of his environment and he doesn't care for the things of God. I tell you, beloved, if that individual were to go to heaven in his present natural state, without having a change of nature and a change of heart, it would be a hell to him.

As far as I am concerned, I look upon the lake of fire--God's burning hell, as a positive proof of the love of God, since God shuts up sinners in hell rather than puts them in heaven. Beloved, if He were to put unsaved people with an unchanged nature in heaven and leave them there throughout eternity, they would suffer more than they would in a devil's hell in a lake of fire.

I say then, heaven is a prepared place for a people who are prepared by the Lord to go there.

## IV. HEAVEN IS TO BE A LARGE PLACE.

Jesus said, "In my Father's house are many mansions." The word for "mansion" is "abiding place," so literally He said, "In My Father's house are many abiding places."

We have the same thought given to us elsewhere in the Word of God. Listen: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Mt. 8:11).

Heaven is not going to be a small place, but rather, it is going to be a large place. It will be a place that is amply able to house the many who are spoken of as coming from the east and from the west to have fellowship with Abraham and Isaac and Jacob throughout eternity.

In the book of Revelation we get a further revelation as to the size of heaven. Notice: "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal" (Rev. 21:15,16).

This tells us that heaven is twelve thousand furlongs long and wide and high. And how long is a furlong? In the Bible, a furlong is 582 feet, which means that twelve furlongs is approximately 1,323 miles. In other words, heaven is approximately 1,323 miles long and wide and high.

In order to help you visualize how far 1,323 miles might extend, suppose we go out west to Vancouver, Washington, and put down a stake for a starting point. Then we come east across Manitoba, Saskatchewan, Alberta and the provinces of western Canada until we come to the Great Lakes. When we have done so we have traveled a distance of approximately 1,323 miles. Then we will turn southward and go down the Mississippi River to New Orleans and we will have again traveled approximately 1,323 miles. Then from New Orleans we will go across the

United States out into the Pacific Ocean beyond San Francisco and we will have the third side of the square. Then we will turn north from the southern part of California back to Vancouver, Washington, to our starting point and we will have a square which is approximately 1,323 miles on each side. That just means, beloved, that the entire western half of the United States beyond the Mississippi River is a square of approximately 1,323 miles, or, in other words, the entire twenty-two states west of the Mississippi River, which comprise two-thirds of the land area of the United States, is an area that is surrounded by a square approximately 1,323 miles on each side.

But, beloved, that is just a square, and heaven is described as being a large place not only 1,323 miles long and broad, but likewise 1,323 miles high.

Suppose we would allow ten feet for a story in a building. Since there are 582 feet to the furlong, that would mean 58 stories high to the furlong; and since heaven is spoken of as being twelve thousand furlongs high, that would mean that it would be equivalent to approximately 700,000 stories, reaching to the sky.

Do you suppose that heaven will be big enough to take care of all the saints of God? Do you suppose we will have any trouble finding a place to live when we get to glory. Beloved, when we get to heaven, the Lord is going to have a place for all of us. It is going to be a big place. It is going to be a tremendous place--big enough that we can all have a mansion.

I recognize the fact that there are people who quote Revelation 7 to say that there will be only 144,000 who go to heaven. I have tried to show you that this 144,000 who are spoken of in Revelation 7, refer to the Jews who are saved during the tribulation period. There are no Gentiles in this number of 144,000, but rather they all are Jews.

Then there are those who quote Matthew 7:13,14, who try to produce the idea that heaven is a small place and that hell is a large place. Notice: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

These people say that there are only a few people who will go to heaven and many who will go to hell. Now, beloved, I am ready to grant you that that is true so far as those who have to find their way

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## IMPRESSIONS

Calvary Baptist Church and Pastor Wilson: I have thoroughly enjoyed our visit. You have been a friendly, congenial host. The sermons have been touching to the soul and to the glory of God.

My prayers and thoughts will be God-ward for you here.

C.E. Hammond, Pastor  
Truth Independent  
Baptist Church  
Huntsville, Ala.



## REVELATION

(Continued from Page 8)

to go to heaven, but do you realize that four-fifths of the human family die before they reach the years of accountability? Unless you believe that God-dishonoring and God-blaspheming doctrine that there will be infants in hell, you must agree that four-fifths of the human family are in heaven without having to find their way there. Surely a portion of the remaining one-fifth will likewise be in heaven.

In speaking about hell, do you realize that the largest word which is used to describe it is the word "lake," as used in Revelation 21:15, when it is described as a "lake of fire"? Do you realize that the second largest word that is used to describe it is the word "ditch," as used in Luke 6:39, when it says, "...Can the blind lead the blind? shall they not both fall into the ditch?" But when it talks about heaven, it talks about a place that is 1,323 miles long and broad and wide--big enough for all the saints of God, from the day that God saved Abel to the day when God shall save the last person

## A REPLY

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ordination except deacons and elders (including bishops and pastors).

10. They believe in absolute freedom of conscience and the legal right of every man to worship (or refuse to worship) God according to the dictates of his own conscience. For this reason Baptists have never persecuted and they do not try to force their principles on any body.

And now in closing, dear Catholic friend, in the interest of the truth and your soul's welfare, we again invite you to turn away from a false and apostate institution to Jesus Christ and His true churches. Amen.

(copied from The Baptist Examiner, February 1, 1932 issue.)

## BOOK REVIEW

We have six new books in our book store. They are books by John Ritchie with 500 sermon outlines per book. They are "On The Christian Life", "Gospel Sermons", "Evangelistic Sermons", "Children's Sermons", "Gospel Sermons Illustrations", "On Basic Bible Truths." Frankly, I am not high on sermon outline books. I suppose that such can be of some help to give suggestions to a preacher and get him started working on his sermon. I think that such will be of much more help to some than to others. People's minds differ in this respect. I would say that these books would be of some help to the preacher. Surely, in these busy, busy days; we can use all the help we can get. I often spend much time trying to get the idea of the sermon I am to preach on next time. Such a book might help give suggestions in such times. If sermon outline books are a help to you, I believe these will be about as helpful as any, and more helpful than most. I do urge the preacher to beware of leaning too heavily on such books. Still, these can be of help to some. These are paper back books of about 125 pages each. They sell for \$4.95. Except "500 Gospel Sermon Illustrations" which is \$5.95. Order from our book store, and remember that the profit goes into our book ministry.

One cannot be saved partly by faith and partly by works — the roads are distinct.

## SOUNDS

(Continued from Page 1)

history, had his own religion in which he has lifted himself up high on a plane and thus in the process thereof, attempted to dethrone God. But then, that should not surprise those of us who are Bible believing folk.

Perhaps one of the strange uncertain sounds of this particular age is the unbiblical doctrine of the Charismatic Movement that has flourished since the early 1900's. This doctrine needs to be measured by the precious eternal Word of God, and then dealt with accordingly. It has done far more to bring the Protestant's churches back into the fold of the unholy Roman Catholic Church than any other one doctrine of this present century. Bible believing folk have always rejected this false doctrine and will continue to do so in the future. We are to prove all things by the Bible — I Thessalonians 5:21; Acts 17:11.

Beloved, the present day Charismatic movement is not of God and has never been ordained of God. Those who would teach that they are God-ordained, are not very well grounded in the things of God's eternal Word. That is not to say that some of God's precious people can not be found within this false movement. Many who teach that the present movement is the same as found in the Holy Bible — especially in the days of the books of Acts.

The key issue to this whole problem is Bible revelation. Is the Bible still being written or has it been completed? Listen to me, your answer to this one question will inform others as to whether or not you believe that speaking in tongues is still for today. Biblical revelation means the direct Divine communication by God of a previously unknown truth. Revelation 22:18-19 informs us that the Canon of the Holy Scriptures is closed. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Thus when asked this all important question, are Christians today still receiving direct revelation from the God of heaven, many would answer in the affirmative. Then, why are not these utterances being placed in the Word of God as Holy Scripture? As the crowds within the circle of the present day Charismatic Movement cry aloud that their doctrine and practice is in accordance with the Bible, why do we who love the precious eternal Word of God speak up against this group and their manner of conduct? Perhaps, because when checking the practices and beliefs of this modern day movement, one immediately discovers that they are far more interested in judging the Bible by the experiences than judging their experiences by the Bible. Wherefore, when their experiences fail to match the truth as revealed in the Bible, these same folk either ignore what the Bible says, or just flat out say, I don't care what the Bible says — after all, I have had an experience. One Charismatic preacher had written in the flyleaf of his Bible, "I don't care what the Bible says, I've had an experience!" Another Charismatic leader of our present day when asked some questions about the basic interpreta-

tion of one of his sons, declared, "I am not a theologian. But to tamper with our songs as such, would be the same as tampering with the Word of God." Mr. J. Rodman Williams explained that these Charismatic phenomena are nothing more than an argument for progressive or continuing revelation. Beloved, I am totally convinced in my own mind, that once you and I consider the Holy Scriptures as less than the final infallible authority for faith and practice, then we have opened the doors to a grand theological confusion and chaos. Tongues are not for today!

We must not abandon the uniqueness of the Holy Scriptures. To ignore this precious eternal truth, one must put aside the nature of the Holy Writ, and in so doing invite a spiritual free-for-all. God help us! Listen, this will only cause great confusion to God's dear Saints. error is allowed in the Lord's Church, and even far worse — such actions would be asking for an invasion of demonic spirits within the church and homes of Christian people. In the past thirty years or so, this false demonic doctrine has literally invited Satan's counterfeits into churches that once opposed such actions. Brethren, let's be doubly sure. The Canon is closed and has been closed since Apostle John wrote the book Revelation. Christians on both sides of the fence must face the truth and come to the realization that God's revelation is finished, and we have no right whatsoever to add or take away from the Bible. Jude tells us "...earnestly contend for the faith which was once delivered unto the saints" (Jude 3). The Canon of the Holy Scriptures is the test of everything; for it is the Christian's standard. You see, the Canon of the Holy Writ is literally the measuring rod of the Christian faith, and that is closed and completed.

I Corinthians 13:8 "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." The Apostle Paul has the idea here in verse eight that: (1). Prophecies will be rendered inoperative; (2). Tongues will automatically cease to exist; (3). and Knowledge will also be rendered inoperative. The question is simply this: when will all of this take place? That is the big debate. I Corinthians 13:10 may help some with that problem. "But when that which is perfect is come, then that which is in part shall be done away." One only needs to do some reading of this particular verse, and it will become very evident that there are several different interpretations given as to what it means. Great students of the Holy Scriptures have dealt with this verse and have come up with a different idea than this preacher, but I am still convinced that it says the temporal gifts listed (prophecies, tongues, and knowledge) will cease — become inoperative with the completion of the Canon. Beloved, we are not today receiving new revelation from God for that era is gone.

The Holy Writ is plain and clear on this subject: Biblical tongues ceased with the completion of the New Testament Canon. Therefore, tongues are not for today, and the so-called speaking of tongues of this present century is not of God and does not glorify the God of heaven. May our God help us see the error of this very

dangerous false doctrine that is sweeping this great land of ours. A Bible believing pastor was asked nearly ten years ago if he would allow the practice of tongues in his church. He replied yes, but only if the following Biblical requirements were properly met. (1). The tongue must be a language spoken on earth; (2). It must be used as a judicial sign to unbelieving Jews; (3). It must be used publicly and not privately; (4). It must be accompanied with a translation; (5). It must be limited to three instances of tongues at any one service - I Corinthians 14:27; (6). It must be done one at a time — I Corinthians 14:27; (7). It must be limited to one interpretation — I Corinthians 14:27; (8). It must be exercised by men only, in the church — I Corinthians 14:34; (9). It must be in balanced distribution; (10). It must be exercised in love — I Corinthians 13.

While it is admitted that the above qualifications would eliminate the biggest percent of speaking in tongues, I would not suggest that a pastor make such a statement for the old Devil would certainly find a way to bring in his false doctrine and then where would we be? Apart from what has already been stated, there are several Biblical reasons why Baptists should literally reject the Charismatic Movement as God's ordained instrument. These thoughts are not original with this preacher, but they nevertheless express the general teachings of the blessed eternal Word of God on this subject.

THE CHARISMATIC MOVEMENT. (1) magnifies the Third person of the Trinity; (2) glorifies the Holy Spirit; (3) magnifies the various gifts of the Spirit; (4) is always seeking after a sign; (5) promotes modern day ecumenical thinking; (6) produces division and strife in many churches; (7) teaches that a second work or experience from God is necessary; (8) preaches that they are speaking in a heavenly language; (9) argues that one should open his mind and give God his tongue so that He can speak through them; (10) believes that you should seek after various signs and wonders; (11) is always searching for new revelation from God; (12) teaches that when one speaks in tongues, that in itself is a sign that one has been baptized with the Holy Spirit; (13) that those who have received the so-called baptism of the Holy Spirit speak in unknown tongues; (14) uses Acts 19 as a support chapter that all believers are to receive the baptism of the Holy Spirit; (15) preach that when one receives the baptism of the Holy spirit, he gets more of the Holy Spirit; (16) say that it is okay for women to speak in unknown tongues; (17) emphasis that the speaking in unknown tongues is the sign that confirms that ones has received the baptism of the Holy Spirit; (18) indicates very strongly that one should speak in tongues when the Spirit moves upon you; (19) insist that the unknown tongue is for today; (20) furthermore, teaches that this gift has been revived in this present age.

BUT THE CHARISMATIC MOVEMENT IS WRONG BECAUSE (1) The Bible informs us that we are to magnify the Lord Jesus Christ, not the Holy Spirit John 16:13; (2) The Apostle John told us that the Holy Spirit will glorify the Lord Jesus Christ John 16:14; (3) The Christian is to magnify God rather than the gift, because it is God that

giveth them I Corinthians 12:4-11; (4) The Apostle Paul tells us that what-so-ever is not of faith is sin — Romans 14:23; (5) God's eternal Word tells us that we should never promote ecumenical thinking II Corinthians 6:17; (6) Furthermore, God's Word teaches us that He not the Author of confusion and division — I Corinthians 14:33; (7) And the Word of God clearly teaches us that a believer is complete in Christ Jesus — Colossians 2:9-10; (8) The Word of God teaches clearly that Biblical tongues were always a human language, never a unknown tongue, I Corinthians 14:2; (9) The Bible teaches that one ought to always be in control of his own mind and thus speak for himself for the Lord I Corinthians 14:1-3; I John 4:1; (10). Nowhere is the Christian ever told that he is to plead, beg, or even tarry for the baptism of the Holy spirit; (11) The Word of God teaches that biblical revelation is completed and finished Revelation 22:18-19; (12) Not all miracles are from God — Exodus 7:11; Matthew 7:21-23; (13) Speaking in tongues were for a sign unto the unbelieving Jews I Corinthians 14:21-22; (14) The Baptism of the Holy Spirit took place only at Pentecost and is a never repeated event. (15) The Apostle taught that not all spoke with tongues I Corinthians 12:11; 30b; (16) Acts 19 is not speaking about the same thing that the Charismatics are, for this chapter has to do with disciples who were baptized with John's baptism, though he had not baptized them; (17) The Holy Writ clearly teaches that you get all of the Holy Spirit you need when saved, Romans 8:7;

(18) The Scriptures are clear that women are not permitted to speak in the house of God. I Corinthians 14:34; (19) God gave certain rules and regulations concerning the general use of tongues, I Corinthians 14:1-28; (20) God does not and never will do something that is contrary to what has already been established — Hebrews 2:4; Mark 16:20.

Now you are going to say, why even talk about this issue? Because the Word of God is clear that it is my responsibility as one of God's servants to oppose and rebuke those who hold to and believe in false doctrine. There is a clear Bible doctrine concerning Biblical separation from apostates and liberals that we must obey. (1). We are to mark them — Philippians 3:17, 18; (2). We are to avoid them — Romans 16:17-18; (3). We are to identify them, I Timothy 1:20; II Timothy 1:15; 4:14; - (4) We are told, from such turn away, II Timothy 3:5; (5). We are to reprove them — Ephesians 5:11; (6). We are to have no fellowship with them — I Corinthians 6:14-16; (7). We are not to be unequally yoked together with them — II Corinthians 6:17. Beloved, the lines are clearly drawn on Biblical separation. May ou and I learn to study our Bible and govern what we believe and do by the standards that it gives to us in its pages. May God bless you as you think on these all important things.

## DOCTRINES

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reason found in the sinner's conduct, past, present, or future. I  
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## DOCTRINES

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tried to show that this grace of God flows towards the sinner from of old, and begins its operations upon him when there is nothing good in him: it works in him that which is good and acceptable, and continues so to work in him till the deed of grace is complete, and the believer is received up into the glory for which he is made meet. Grace commences to save, and it perseveres till all is done. From first to last, from the "A" to the "Z" of the heavenly alphabet, everything in salvation is of grace, and grace alone; all is of free favour, nothing of merit. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God," "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

No sooner is this doctrine set forth in a clear light than men begin to cavil at it. It is the target for all carnal logic to shoot at. Unrenewed minds never did like it, and they never will; it is so humbling to human pride, making so light of the nobility of human nature. That men are to be saved by divine charity, that they must as condemned criminals receive pardon by the exercise of the royal prerogative, or else perish in their sins, is a teaching which they cannot endure. God alone is exalted in the sovereignty of His mercy; and the sinner can do no better than meekly touch the silver sceptre, and accept undeserved favour just because God wills to give it: this is not pleasant to the great minds of our philosophers, and the broad phylacteries of our moralists, and therefore they turn aside, and fight against the empire of grace. Straightway the unrenewed man seeks out artillery with which to fight against the gospel of the grace of God, and one of the biggest guns he has ever brought to the front is the declaration that the doctrine of the grace of God must lead to licentiousness. If great sinners are freely saved, then men will more readily become great sinners; and if when God's grace regenerates a man it abides with him, then men will infer that they may live as they like, and yet be saved. This is the constantly repeated objection which I have heard till it wearies me with its vain and false noise. I am almost ashamed to have to refute so rotten an argument. They dare to assert that men will take license to be guilty because God is gracious, and they do not hesitate to say that if men are not to be saved by their works they will come to the conclusion that their conduct is a matter of indifference, and that they may as well sin that grace may abound.

This morning I want to talk a little about this notion; for in part it is a great mistake, and in part it is a great lie. In part it is a mistake because it arises from misconception, and in part it is a lie because men know better, or might know better if they pleased.

I begin by admitting that the charge does appear somewhat probable. It does seem very likely that if we are to go up and down the country, and say, "The very chief of sinners may

be forgiven through believing in Jesus Christ, for God is displaying mercy to the very vilest of the vile," then sin will seem to be a cheap thing. If we are everywhere to cry, "Come, ye sinners, come and welcome, and receive free and immediate pardon through the sovereign grace of God," it does seem probable that some may basely reply, "Let us sin without stint, for we can easily obtain forgiveness." But that which looks to be probable is not, therefore, certain: on the contrary, the improbable and the unexpected full often come to pass. In questions of moral influence nothing is more deceptive than theory. The ways of the human mind are not to be laid down with a pencil and compasses; man is a singular being. Even that which is logical is not always inevitable, for men's minds are not governed by the rules of the schools. I believe that the inference which would lead men to sin because grace reigns is not logical, but the very reverse; and I venture to assert that, as a matter of fact, ungodly men do not, as a rule, plead the grace of God as an excuse for their sin. As a rule they are too indifferent to care about reasons at all; and if they do offer an excuse it is usually more flimsy and superficial. There may be a few men of perverse minds who have used this argument, but there is no accounting for the freaks of the fallen understanding. I shrewdly suspect that in any cases in which such reasoning has been put forward it was a mere pretence, and by no means a plea which satisfied the sinner's own conscience. If men do thus excuse themselves, it is generally in some veiled manner, for the most of them would be utterly ashamed to state the argument in plain terms. I question whether the devil himself would be found reasoning thus — "God is merciful, therefore let us be more sinful." It is so diabolical an inference, that I do not like to charge my fellow-men with it, though our moralist opposers do not hesitate thus to degrade them. Surely, no intelligent being can really persuade itself that the goodness of God is a reason for offending Him more than ever. Moral insanity produces strange reasonings, but it is my solemn conviction that very rarely do men practically consider the grace of God to be a motive for sin. That which seems so probable at the first blush, is not so when we come to consider it.

I have admitted that a few human beings have turned the grace of God into lasciviousness; but I trust no one will ever argue against any doctrine on account of the perverse use made of it by the baser sort. Cannot every truth be perverted? Is there a single doctrine of Scripture which graceless hands have not twisted into mischief? Is there not an almost infinite ingenuity in wicked men for making evil out of good? If we are to condemn a truth because of the misbehaviour of individuals who profess to believe it, we should be found condemning our Lord Himself for what Judas did, and our holy faith would die at the hands of apostates and hypocrites. Let us act like rational men. We do not find fault with ropes because poor insane creatures have changed themselves therewith; nor do we ask that the wares of Sheffield tools are the murderer's in-

struments.

It may appear probable that the doctrine of free grace will be made into a license for sin, but a better acquaintance with the curious working of the human mind corrects the notion. Fallen as human nature is, it is still human, and therefore does not take kindly to certain forms of evil — such, for instance, as inhuman ingratitude. It is hardly human to multiply injuries upon those who return us continued benefits. The case reminds me of the story of half-a-dozen boys who had severe fathers, accustomed to flog them within an inch of their lives. Another boy was with them who was tenderly beloved by his parents, and known to be so. These young gentlemen met together to hold a council of war about robbing an orchard. They were all of them anxious to get about it except the favoured youth, who did not enjoy the proposal. One of them cried out, "You need not be afraid: if our fathers catch us at this work, we shall be half-killed, but your father won't lay a hand upon you." The little boy answered, "And do you think because my father is kind to me, that therefore I will do wrong and grieve him? I will do nothing of the sort to my dear father. He is so good to me that I cannot vex him." It would appear that the argument of the many boys was not overpoweringly convincing to their companion: the opposite conclusion was quite as logical, and evidently carried weight with it. If God is good to the undeserving, some men will go into sin, but there are others of a nobler order whom the goodness of God leadeth to repentance. They scorn the beast-like argument — that the more loving God is, the more rebellious we may be; and they feel that against a God of goodness it is an evil thing to rebel.

By-the-way I cannot help observing that I have known persons object to the evil influence of the doctrines of grace who were by no means qualified by their own morality to be judges of the subject. Morals must be in a poor way when immoral persons become their guardians. The doctrine of justification by faith is frequently objected to as injurious to morals. A newspaper some time ago quoted a verse from one of our popular hymns —

"Weary, working, plodding one,

Why toil you so?

Cease your doing; all was done

Long, long, ago.

'Till to Jesus' work you cling

By a simple faith,

'Doing' is a deadly thing,

'Doing' ends in death."

This it styled mischievous teaching. When I read the article I felt a deep interest in this corrector of Luther and Paul, and I wondered how much he had drunk in order to elevate his mind to such a pitch of theological knowledge. I have found men pleading against the doctrines of grace on the ground that they did not promote morality, to whom I could have justly replied, "What has morality to do with you, or you with it?" These sticklers for good works are not often the doers of them. Let legalists look to their own hands and tongues, and leave the gospel of grace and its advocates to answer for themselves.

Looking back in history, I see

upon its pages a refutation of the oft-repeated calumny. Who dares to suggest that the men who believed in the grace of God have been sinners above other sinners? With all their faults, those who throw stones at them will be few if they first prove themselves to be their superiors in character. When have they been the patrons of vice, or the defenders of injustice? Pitch upon the point in English history when this doctrine was very strong in the land; who were the men that held these doctrines most firmly? Men like Owen, Charnock, Manton, Howe, and I hesitate not to add Oliver Cromwell. What kind of men were these? Did they pander to the licentiousness of a court? Did they invent a Book of Sports for Sabbath diversion? Did they haunt ale-houses and places of revelry? Every historian will tell you, the greatest fault of these men in the eyes of their enemies was that they were too precise for the generation in which they lived, so that they called them Puritans, and condemned them as holding a gloomy theology. Sirs, if there was iniquity in the land in that day, it was to be found with the theological party which preached up salvation by works. The gentlemen with their womanish locks and essenced hair, whose speech savoured of profanity, were the advocates of salvation by works, and all bedabbled with lust they pleaded for human merit; but the men who believed in grace alone were of another style. They were not in the chambers of rioting and wantonness; where were they? They might be found on their knees crying to God for help in temptation; and in persecuting times they might be found in prison, cheerfully suffering the loss of all things for the truth's sake. The Puritans were the godliest men on the face of the earth. Are men so inconsistent as to nickname them for their purity, and yet say that their doctrines lead to sin?

Nor is this a solitary instance — this instance of Puritanism; all history confirms the rule: and when it is said that those doctrines will create sin, I appeal to facts, and leave the oracle to answer as it may. If we are ever to see a pure and godly England we must have a gospelized England: if we are to put down drunkenness and the social evil it must be by the proclamation of the grace of God. Men must be forgiven by grace, renewed by grace, transformed by grace, sanctified by grace, preserved by grace; and when that comes to pass the golden age will dawn; but while they are merely taught their duty, and left to do it of themselves in their own strength, it is labour in vain. You may flog a dead horse a long while before it will stir: you need to put life into it, or else all your flogging will fail. To teach men to walk who have no feet is poor work, and such is instruction in morals before grace gives a heart to love holiness. The gospel alone supplies men with motive and strength, and therefore it is to the gospel that we must look as the real reformer of men.

I shall fight this morning with the objection before us as I shall find strength. The doctrine of grace, the whole plan of salvation by grace, is most promotive of holiness. Wherever it comes it helps us to say, "God forbid," to the question, "Shall we sin,

because we are not under the law, but under grace?" This I would set out in the clear sunlight.

I wish to call your attention to some six or seven points.

I. First, you will see that the gospel of the grace of God promotes real holiness in men by remembering that the salvation which it brings is salvation from the power of sin. When we preach salvation to the vilest of men, some suppose we mean by that a mere deliverance from hell and an entrance into heaven. It includes all that, and results in that, but that is not what we mean. What we mean by salvation is this — deliverance from the love of sin, rescue from the habit of sin, setting free from the desire of sin. Now listen. If it be so, that that boon of deliverance from sin is the gift of divine grace, in what way will that gift, or the free distribution of it, produce sin? I fail to see any such danger. On the contrary, I say to the man who proclaims a gracious promise of victory over sin, "Make all speed: go up and down throughout the world, and tell the vilest of mankind that God is willing by His grace to set them free from the love of sin and to make new creatures of them." Suppose the salvation we preach be this: — you that have lived ungodly and wicked lives may enjoy your sins, and yet escape the penalty — that would be mischievous indeed; but if it be this, — you that live the most ungodly and wicked lives may yet by believing in the Lord Jesus be enabled to change those lives, so that you shall live unto God instead of serving sin and Satan, — what harm can come to the most prudish morals? Why, I say spread such a gospel, and let it circulate through every part of our vast empire, and let all men hear it, whether they rule in the house of Lords or suffer in the house of bondage. Tell them everywhere that God freely and of infinite grace is willing to renew men, and make them new creatures in Christ Jesus. Can any evil consequences come of the freest proclamation of this news? The worse men are, the more gladly would we see them embracing this truth, for these are they who most need it. I say to every one of you, whoever you may be, whatever your past condition, God can renew you according to the power of this grace; so that you who are to Him like dead, dry bones, can be made to live by His Spirit. That renewal will be seen in holy thoughts, and pure words, and righteous acts to the glory of God. In great love He is prepared to work all these things in all who believe. Why should any men be angry at such a statement? What possible harm can come of it? I defy the most cunning adversary to object, upon the ground of morals, to God's giving men new hearts and right spirits even as He pleases.

II. Secondly, let it not be forgotten as a matter of fact that the principle of love has been found to possess very great power over men. In the infancy of history nations dream that crime can be put down by severity, and they rely upon fierce punishments; but experience corrects the error. Our forefathers dreaded forgery, which is a troublesome fraud, and interferes with the confidence which should exist bet-

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## DOCTRINES

(Continued from Page 10)

ween man and man. To put it down they made forgery a offence. Alas for the murders committed by that law! Yet the constant use of the gallows was never sufficient to stamp out the crime. Many offences have been created and multiplied by the penalty which was meant to suppress them. Some offences have almost ceased when the penalty against them has been lightened.

It is a notable fact as to men, that if they are forbidden to do a thing they straightway pine to do it, though they had never thought of doing it before. Law commands obedience, but does not promote it; it often creates disobedience, and an over-weighted penalty has been known to provoke an offence. Law fails, but love wins.

Love in any case makes sin infamous. If one should rob another it would be sufficiently bad; but suppose a man robbed his friend, who had helped him often when he was in need, everyone would say that his crime was most disgraceful. Love brands sin on the forehead with a red-hot iron. If a man should kill an enemy, the offence would be grievous; but if he slew his father, to whom he owes his life, or his mother, on whose breasts he was nursed in infancy, then all would cry out against the monster. In the light of love sin is seen to be exceeding sinful.

Nor is this all. Love has a great constraining power towards the highest form of virtue. Deeds to which a man could not be compelled on the ground of law, men have cheerfully done because of love. Would our brave seamen man the life-boat to obey an Act of Parliament? No, they would indignantly revolt against being forced to risk their lives; but they will do it freely to save their fellow-men. Remember that text of the apostle, "Scarcely for a righteous (or merely just) man will one die: yet peradventure," says he, "for a good (benevolent) man some would even dare to die." Goodness wins the heart, and one is ready to die for the kind and generous. Look how men have thrown away their lives for great leaders. That was an immortal saying of the wounded French soldier. When searching for the bullet the surgeon cut deeply, and the patient cried out, "A little lower and you will touch the Emperor," meaning that the Emperor's name was written on his heart. In several notable instances men have thrown themselves into the jaws of death to save a leader whom they loved. Duty holds the fort, but love casts its body in the of the deadly bullet. Who would think of sacrificing his life on the ground of law? Love alone counts not life so dear as the service of the beloved. Love to Jesus creates a heroism of which law knows nothing. All the history of the church of Christ, when it has been true to its Lord, is a proof of this.

Kindness also, working by the law of love, has often changed the most unworthy, and therein proved that it is not a factor of evil. We have often heard the story of the soldier who had been degraded to the ranks, and flogged and imprisoned, and yet

for all that, he would get drunk and misbehave himself. The commanding officer said one day, "I have tried almost everything with this man, and can do nothing with him. I will try one thing more." When he was brought in, the officer addressed him, and said, "You seem incorrigible: we have tried everything with you; there seems to be no hope of a change in your wicked conduct. I am determined to try if another plan will have any effect. Though you deserve flogging and long imprisonment, I shall freely forgive you." The man was greatly moved by the unexpected and undeserved pardon, and became a good soldier. The story wears truth on its brow: we all see that it would probably end so.

That anecdote is such good argument that I will give you another. A drunkard woke up one morning from his drunken sleep, with his clothes on him just as he had rolled down the night before. He saw his only child, his daughter Millie, getting his breakfast. Coming to his senses he said to her, "Millie, why do you stay with me?" She answered, "Because you are my father, and because I love you." He looked at himself, and saw what a sottish, ragged, good-for-nothing creature he was, and he answered her, "Millie, do you really love me?" The child cried, "Yes, father, I do, and I will never leave you, because when mother died she said, 'Millie, stick to your father, and always pray for him, and one of these days he will give up drink, and be a good father to you'; so I will never leave you." Is it wonderful when I add that, as the story has it, Millie's father cast away his drink, and became a Christian man? It would have been more remarkable if he had not. Millie was trying free grace, was she not? According to our moralists she should have said, "Father, you are a horrible wretch! I have stuck to you long enough: I must now leave you, or else I shall be encouraging other fathers to get drunk." Under such proper dealing I fear Millie's father would have continued a drunkard till he drank himself into perdition. But the power of love made a better man of him. Do not these instances prove that undeserved love has a great influence for good?

Hear another story: In the old persecuting times there lived in Cheapside one who feared God and attended the secret meetings of the saints; and near him there dwelt a poor cobbler, whose wants were often relieved by the merchant; but the poor man was a cross-grained being, and, most ungratefully, from hope of reward, laid an information against his kind friend on the score of religion. This accusation would have brought the merchant to death by burning if he had not found a means of escape. Returning to his house, the injured man did not change his generous behaviour to the malignant cobbler, but, on the contrary, was more liberal than ever. The cobbler was, however, in an ill mood, and avoided the good man with all his might, running away at his approach. One day he was obliged to meet him face to face, and the Christian man asked him gently, "Why do you shun me? I am not your enemy. I know all that you did to injure me, but I never had an angry thought against

*Where death finds a sinner, death binds him.*

you. I have helped you, and I am willing to do so as long as I live, only let us be friends." Do you marvel that they clasped hands? Would you wonder if ere long the poor man was found at the Lollards' meeting? All such anecdotes rest upon the assured fact that grace has a strange subduing power, and leads men to goodness, drawing them with cords of love, and bands of a man. The Lord knows that bad as men are the key of their hearts hangs on the nail of love. He knows that His almighty goodness, though often baffled, will triumph in the end. I believe my point is proved. To myself it is so. However, we must pass on.

III. There is no fear that the doctrine of the grace of God will lead men to sin, because its operations are connected with a special revelation of the evil of sin. Iniquity is made to be exceeding bitter before it is forgiven or when it is forgiven. When God begins to deal with a man with a view of blotting out his sins and making him His child, He usually causes him to see his evil ways in all their heinousness; He makes him look on sin with fixed eyes, till he cries with David, "My sin is ever before me." In my own case, when under conviction of sin, no cheering object met my mental eye, my soul saw only darkness and a horrible tempest. It seemed as though a horrible spot were painted on my eyeballs. Guilt, like a grim chamberlain, drew the curtains of my bed, so that I rested not, but in my slumbers anticipated the wrath to come. I felt that I had offended God, and that this was the most awful thing a human being could do. I was out of order with my Creator, out of order with the universe; I had damned myself for ever, and I wondered that I did not immediately feel the gnawing of the undying worm. Even to this hour a sight of sin causes the most dreadful emotions in my heart. Any man or woman here who has passed through that experience, or anything like it, will henceforth feel a deep horror of sin. A burnt child dreads the fire. "No," says the sinner to his tempter, "you once deceived me, and I so smarted in consequence, that I will not again be deluded. I have been delivered, like a brand from the burning, and I cannot go back to the fire." By the operations of grace we are made weary of sin; we loathe both it and its imaginary pleasures. We would utterly exterminate it from the soil of our nature. It is a thing accursed, even as Amalek was to Israel. If you, my friend, do not detest every sinful thing, I fear you are still in the gall of bitterness; for one of the sure fruits of the Spirit is a love of holiness, and a loathing of every false way. A deep inward experience forbids the child of God to sin: he has known within himself its judgment and its condemnation, and henceforth it is a thing abhorrent to him. An enmity both fierce and endless exists between the chosen seed and the serpent brood of evil: hence the fear that grace will be abused is abundantly safeguarded.

IV. Remember also that not only is the forgiven man thus set against sin by the process of conviction, but every man who tastes of the saving grace of God is made a new creature in Christ Jesus. Now if the doctrine of grace in the hands of an or-

dinary man might be dangerous, yet it would cease to be so in the hands of one who is quickened by the Spirit, and created anew in the image of God. The Holy Spirit comes upon the chosen one, and transforms him: his ignorance is removed, his affections are changed, his understanding is enlightened, his will is subdued, his desires are refined, his life is changed — in fact, he is as one newborn, to whom all things have become new. This change is compared in Scripture to the resurrection from the dead, to a creation, and to a new birth. This takes place in every man who becomes a partaker of the free grace of God. "Ye must be born again," said Christ to Nicodemus; and gracious men are born again. One said the other day, "If I believed that I was eternally saved, I should live in sin." Perhaps you would; but if you were renewed in heart you would not. "But," says one, "if I believed God loved me from before the foundation of the world, and that therefore I should be saved, I would take a full swing of sin." Perhaps you and the devil would; but God's regenerate children are not of so base a nature. To them the abounding grace of the Father is a bond to righteousness which they never think of breaking: they feel the sweet constraints of sacred gratitude, and desire to perfect holiness in the fear of the Lord. All beings live according to their nature, and the regenerated man works out the holy instincts of his renewed mind: crying after holiness, warring against sin, labouring to be pure in all things, the regenerate man puts forth all his strength towards that which is pure and perfect. A new heart makes all the difference. Given a new nature, and then all the propensities run in a different way, and the blessings of almighty love no longer involve peril, but suggest the loftiest aspirations.

V. One of the chief securities for the holiness of the pardoned is found in the way of cleansing through atonement. The blood of Jesus sanctifies as well as pardons. The sinner learns that his free pardon cost the life of his best Friend; that in order to his salvation the Son of God himself agonized even to a bloody sweat, and died forsaken of His God. This causes a sacred mourning for sin, as he looks upon the Lord whom he pierced. Love to Jesus burns within the pardoned sinner's breast, for the Lord is his Redeemer; and therefore he feels a burning indignation against the murderous evil of sin. To him all manner of evil is detestable, since it is stained with the Saviour's heart's blood. The penitent sinner hears the cry of, "Eloi, sabachthani!" he is horrified to think that one so pure and good should be forsaken of heaven because of the sin which He bore in His stead. From the death of Jesus the mind draws the conclusion that sin is exceedingly sinful in the sight of the Lord; for if eternal justice would not spare even the well-beloved Jesus when imputed sin was upon Him, how much less will it spare guilty men? It must be a thing unutterably full of poison which could make even the immaculate Jesus suffer so terribly. Nothing can be imagined which can have greater power over gracious minds than the vision of a crucified Saviour de-

nouncing sin by all His wounds, and by every falling drop of blood. What! live in the sin which slew Jesus? Find pleasure in that which wrought His death? Trifle with that which laid His glory in the dust? Impossible! Thus you see that the gifts of free grace, when handed down by a pierced hand, are never likely to suggest self-indulgence in sin, but the very reverse.

VI. Sixthly, a man who becomes a partaker of divine grace, and receives the new nature, is ever afterwards a partaker of daily helps from God's Holy Spirit. God the Holy Ghost deigns to dwell in the bosom of every man whom God has saved by His grace. Is not that a wonderful means of sanctifying? By what process can men be better kept from sin than by having the Holy Spirit Himself to dwell as Vice-gerent within their hearts? The ever-blessed Spirit leads believers to be much in prayer, and what a power for holiness is found in the child of grace speaking to the heavenly Father! The tempted man flies to his chamber, unbosoms his grief to God, looks to the flowing wounds of his Redeemer, and comes down strong to resist temptation. The divine word also, with its precepts and promises, is a never-failing source of sanctification. Were it not that we every day bathe in the sacred fountain of eternal strength we might soon be weak and irresolute; but fellowship with God renews us in our vigorous warfare with sin. How is it possible that the doctrines of grace should suggest sin to men who constantly draw near to God? The renewed man is also by God's Spirit frequently quickened in conscience; so that things which heretofore did not strike him as sinful are seen in a clearer light, and are consequently condemned. I know that certain matters are sinful to me to-day which did not appear so ten years ago: my judgment has, I trust, been more and more cleared of the blindness of sin. The natural conscience is callous and hard; but the gracious conscience grows more and more tender till at last it becomes as sensitive as a raw wound. He who has most grace is most conscious of his need of more grace. The gracious are often afraid to put one foot before another for fear of doing wrong. Have you not felt this holy fear, this sacred caution? It is by this means that the Holy Spirit prevents your ever turning your Christian liberty into licentiousness, or daring to make the grace of God an argument for folly.

Then, in addition to this, the good Spirit leads us into high and hallowed intercourse with God, and I defy a man to live upon the mount with God, and then come down to transgress like men of the world. If thou hast walked the palace floor of glory, and seen the King in His beauty, till the light of His countenance has been thy heaven, thou canst not be content with the gloom and murkiness of the tents of wickedness. To lie, to deceive, to feign, as the men of the world do, will no longer besee thee. Thou art of another race, and thy conversation is above them:

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## TUNE IN TO THE CALL TO CALVARY

<b>Station</b>	<b>Time</b>	<b>Dial</b>	<b>Watts</b>
WEEM, Huntgn., W. Va.	Sun.—7:30-8:00 a.m.	107.9	50000 FM

## DOCTRINES

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"Thy speech betrayeth thee." If thou dost indeed dwell with God, the perfume of the ivory palaces will be about thee, and men will know that thou hast been in other haunts than theirs. If the child of God goes wrong in any degree, he loses to some extent the sweetness of his communion, and only as he walks carefully with God does he enjoy full fellowship; so that this rising or falling in communion becomes a sort of parental discipline in the house of the Lord. We have no court with a judge, but we have home with its fatherhood, its smile and its rod. We lack not for order in the family of love, for our Father dealeth with us as with sons. Thus, in a thousand ways, all anger of our presuming upon the grace of God is effectually removed.

VII. The entire elevation of the man who is made a partaker of the grace of God is also a special preservative against sin. I venture to say, though it may be controverted, that the man who believes the glorious doctrines of grace is usually a much higher style of man than the person who has no opinion upon the matter. What do most men think about? Bread-and-butter, house-rent and clothes. But the men who consider the doctrines of the gospel muse upon the everlasting covenant, predestination, immutable love, effectual calling, God in Christ Jesus, the work of the Spirit, justification, sanctification, adoption, and such like noble themes. Why, it is a refreshment merely to look over the catalogue of these grand truths! Others are as children playing with little sand-heaps on the seashore; but the believer in free grace walks among hills and mountains. The themes of thought around him tower upward, Alps on Alps; the man's mental stature rises with his surroundings, and he becomes a thoughtful being, communing with sublimities. No small matter this, for a thing so apt to grovel as the average human intellect. So far as deliverance from mean vices and degrading lusts must in this way be promoted, I say, it is no small thing. Thoughtlessness is the prolific mother of iniquity. It is a hopeful sign when minds begin to roam among lofty truths. The man who has been taught of God to think will not so readily sin as the being whose mind is buried beneath his flesh. The man has now obtained a different view of himself from that which led him to trifle away his time with the idea that there was nothing better for him than to be merry while he could. He says, "I am one of God's chosen, ordained to be his son, his heir, with Jesus Christ. I am set apart to be a king and priest unto God, and as such I cannot be godless, nor live for the common objects of life." He rises in the

object of his pursuit; he cannot henceforth live unto himself, for he is not his own, he is brought with a price. Now he dwells in the presence of God, and life to him is real, earnest, and sublime. He cares not to scrape together gold with the muck-rake of the covetous, for he is immortal, and must needs seek eternal gains. He feels that he is born for divine purposes, and enquires "Lord, what wouldst thou have me to do?" He feels that God has loved him that his love may flow forth to others. God's choice of any one man has a bearing upon all the rest: He elects a Joseph that a whole family, a whole nation, nay, the whole world, may be preserved alive when famine had broken the staff of bread. We are each one as a lamp kindled that we may shine in the dark, and light up other lamps.

New hopes come crowding on the man who is saved by grace. His immortal spirit enjoys glimpses of the endless. As God has loved him in time, he believes that the like love will bless him in eternity. He knows that his Redeemer lives, and that in the latter days he shall behold Him; and therefore he has no fears for the future. Even while here below he begins to sing the songs of the angels; for his spirit spies from afar the dawn of the glory which is yet to be revealed. Thus with joyous heart and light footstep he goes forward to the unknown future as merrily as to a wedding-feast.

Is there a sinner here, a guilty sinner, one who has no merit, no claim to mercy whatever; is there one willing to be saved by God's free grace through believing in Jesus Christ? Then let me tell thee, sinner there is not a word in God's book against thee, not a line or syllable, but everything is in thy favour. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners," even the chief. Jesus came into the world to save thee. Only do thou trust Him, and rest in Him. I will tell thee what ought to fetch thee to Christ at once; it is the thought of His amazing love; it is the thought of His amazing love. A profligate son had been a great grief to his father; he had robbed him and disgraced him, and at last he ended by bringing his grey hairs with sorrow to the grave. He was a horrible wretch of a son: no one could have been more graceless. However, he attended his father's funeral, and he stayed to hear the will read: perhaps it was the chief reason why he was there. He had fully mad eup his mind that his father would cut him off with a shilling, and he meant to make it very unpleasant for the rest of the family. To his great astonishment, as the will was read it ran something like this: "As for my son Richard, though he has fearfully wasted my substance, and though he has often grieved my heart, I would have him know that I consider him still to be my own dear child, and therefore, in token of my undying love, I leave him the same share as the rest of his brothers." He left the room; he could not stand it, the surprising love of his father had

mastered him. He came down to the executor the next morning, and said, "You surely did not read correctly?" "Yes I did: there it stands." "Then," he said, "I feel ready to curse myself that I ever grieved my dear old father. Oh, that I could fetch him back again!" Love was born in that base heart by an unexpected display of love. May not your case be similar? Our Lord Jesus Christ is dead, but He has left it in His will that the chief of sinners are objects of His choicest mercy. Dying He prayed, "Father, forgive them." Risen He pleads for transgressors. Sinners are ever on His mind: their salvation is His great object. His blood is for them, His heart for them, His righteousness for them, His heaven for them. Come, O ye guilty ones, and receive your legacy. Put out the hand of faith and grasp your portion. Trust Jesus with your souls, and He will save you. God bless you. Amen.

## IMPRESSIONS

We were unable to attend Friday & Saturday services, but we enjoyed all of Sunday's services. An unsaved person would say that the preaching was food for thought. I think it was a spiritual feast, and every morsel was enjoyed. I enjoyed all the sermons preached on Sunday, especially the sermon, "Preaching From the Heart to the Heart." As my eyes grew misty and a tear slipped down each cheek, I grew self-conscious and thought about leaving the room; but instead wiped them away quickly so no one would notice such a display of emotion. Thanks for the good Christian fellowship, good food, the hospitality and the invitation to be there. The music and specials were a real blessing, too.

Arthur & Pattie Everman  
Newport News, Va.

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My wife and myself, had a remarkable time at your Bible conference, and enjoyed all the speakers. We had a wonderful time.

Mr. & Mrs. G. Lee Ostrander  
Cortland, Ohio

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We would like to thank Calvary Baptist Church for having a great Bible conference. We enjoyed so much the sound preaching, the singing and the fellowship that we had there. This is something we really look forward to each year. We would urge more people to come and enjoy this great conference.

Cal & Jeannette Kern  
Gladwin, Mi.

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I do praise the Lord for this conference. The preaching of the Word, the special singing and the fellowship was wonderful. I do thank our sovereign God for Christian friends who stick closer than a brother.

Judy Kiger  
Winston-Salem, N.C.

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Thank God for the wonderful preaching, good fellowship and songs and special singing. God sure blessed our hearts, warmed our souls. The host church and pastor and members were so gracious and kind. We love you all and stand along with you and may God bless you all.

Sadie Cole,  
King, N.C.



Pictured are the members and pastor of New Testament Baptist Church, of Bristol, Tenn.

## ASSISTANT EDITOR PREACHES IN TENNESSEE

It was my privilege to preach for several days for the New Testament Baptist Church of Bristol Tenn. This very fine church is pastored by one of our forum writers, Brother Dan Phillips. The meeting was held July 10th thru the 12th. This was my first time to visit with this church. I have for some time wanted to visit with them, and I was really glad to be able to go this past month. There were others from other churches who came to be with us in the meeting, for which the church and I were very grateful. Gene and Judy Kiger came from Winston-Salem. Reggie Moore and his wife Faye brought with them Brother and Sister Ralph

Wells from Appalachia, Va. Brother Ed Dempsy, pastor of Rehoboth Baptist Church in Dryden, Va. was there. Brother Jim Mills, pastor of Ocoonita Baptist Church was there. I am thankful for these pastors and their wives, and church members who came to worship with us. I recommend to any readers in the Bristol area that they attend the New Testament Baptist Church services. This church has a love for the Lord and His Word; therefore they preach it and teach it as laid out in the Word of God. May God bless them and add to their number in the days ahead and bless them for their stand for the truth.



Brother and Sister Bernard Foor. Faithful attenders at our conferences. In-laws of Sam Wilson, the editor's son. Long time friends. Long time and faithful supporters of the truth.



Doug Newell, assistant pastor, brings a great message.



James Walters preaches to us.



Singers from Lexington, Ky. bless our conference.