

Many a false step is taken by standing still.

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## LOVE

by Rick Shoemaker  
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John 21:15-17.

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

We have just read in these three verses some form of the word love seven times. Jesus asked Peter three times if Peter loved him. Each time He put forth this question, it was meant in a different sense. I know there is far more to these verses and their meanings than what I can see right now, but there is one portion that I

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## PATIENCE

by Kenneth Long  
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Read Colossians 1:8-12.

In verse 8, Paul reveals that he has been praying for the church at Colosse. His prayer and desire was that the church be filled with the knowledge of God's will in all wisdom and spiritual understanding. They already had the love of the Spirit, but Paul wanted more for them. He wanted them to be filled with the knowledge of God's will, that is, to know what God wanted them to do and to be in every aspect of their Christian life. Notice that this knowledge of God's will is found in wisdom and spiritual understanding, both of which are gifts from God. This wisdom and spiritual understanding, will enable one to know how and what in accomplishing God's will. Note, I stated the how and the what, but not the why. We can accomplish His will by knowing how and what, but we may not need to know the why. In verse 10, the purpose of having a full knowledge of God's will is that they might walk worthy of the Lord, being fruitful in every good work.

We are to know God's will for our lives and practice it. If we know His will and do His will, we will come to know Him more fully. This is what Paul means when he writes the phrase "...increasing in the knowledge of God." As Paul knew in verse 11, they could not accomplish anything to the story of God in their own strength, therefore he added that they would be strengthened with all might. And this strength is according

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by Aaron West  
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"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. (Matt. 22:37-40). What the Bible teaches does not concern many people today. They are so wrapped up in what they want to do or to hear that the Bible is far from their mind. But let me tell you that the Bible is the final authority on all subjects. Thus,

what the Bible teaches is of utmost importance. The reason I have chosen love as the first subject in what the Bible teaches is that I believe it to be the crowning grace of every child of God. As Paul tells us in I Corinthians, though we have all faith and could remove mountains and have not love; then we are nothing. So, before you pride yourself in the knowledge of God, you better think on how much love you have.

The Bible teaches us to love God. Let us expound on that thought for a moment. I John 4:7 tells us this. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth

God." Real love is manifested. You can say you love God a thousand times, but do you really love Him? In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4: 9, 10).

How do I know that God loves me? Because He did something. He sent His Son. It's like the Scripture tells us that faith without works is dead. How can you show someone you have faith by not doing

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## WHAT THE BIBLE TEACHES US ABOUT LOVE

## PERFECT REDEMPTION

by E.D. Graff  
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Ephesians 1:3-7

Redemption is defined several ways including, to ransom, to buy back, to free or to rescue by paying a price, and to regain what was yours, but was lost. In Genesis we see that the perfect relationship between God and



E.D. Graff

man was lost. This relationship was lost by the sin of one man, Adam; but we now have a perfect redemption of our body and our spirit by a perfect redeemer one man, and that man is Christ (Titus 2:14).

We are not redeemed by great words, or the wisdom of man, nor the power of logic that is the thinking of man's mind; But

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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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## STUDIES IN FIRST JOHN

by Clyde Everman

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time" (I John 2:18).

John is here giving a warning against false teachers. Those who deny the true deity of Christ. In his discussion he uses two terms, "the last time" and "antichrist," which we need to study. The "last time" is the age in which John was living. It is the day in which we are now living. It has been the last time, beginning with the time of Christ and will continue until the rapture, when Christ returns for His people.

The word "antichrist" has two meanings. One means a substitute christ, a false christ, one that claims to be Christ. Another meaning is to oppose

Christ; one who denies that Christ is the eternal God, the Son. The antichrist that they had heard "shall come" is the antichrist that is to come and make his boast to being the Christ. This will be after the rapture. The "many antichrists even now" are the false teachers of John's day. There had risen many false teachers in John's



Clyde Everman

day, and there are many more in our day. It was important in that day as well as in our time to be able to identify these false teachers. How can we know who is a false teacher? Here we have a preacher as pastor of a Baptist church; how can we tell if he is a false teacher? John gives us three identifying marks or ways that we can tell if he is false or not. He gives the first test in verse 19, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us..." The word "us" refers to the church. The word "they" are the false teachers. One may be a member of a New Testament church yet he may not be a member of the family of God. One is born into the family of God by faith in the shed blood of Christ. Some make

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## THE LAW IS GOOD

"Wherefore the law is holy, and the commandment holy, and just and good" (Rom. 7:12) I continue this message from the last issue. It would be good to read that one again. By "law" I am referring to the Ten Commandments of God. For some years there has been a great outcry against and much opposition to the law of God. Sadly and strangely, much of this has come from the pulpits of the land. My purpose in this message is to magnify the law of God against such, and to show that, in so many ways, the law is good. In speaking against the law, men are

speaking against that which God says is good.

Of course, we are not saved by the law. No one ever was. But we are not saved in total disregard of the law either. Let us look at the work of Christ in salvation and the law of God. Christ was made under the law. He perfectly fulfilled every jot and tittle of the law of God, thus working out a perfect righteousness that is imputed to the believer. In His earthly life, Christ honored the law by obeying it, expounding it, and teaching men to obey it. In His atoning death, Christ perfectly satisfied the claims of God's law

against all those for whom He died. He payed their sin debt. They broke God's law. They were therefore subject to the punishment of the broken law. Christ suffered that deserved and just punishment. Men are saved in a way that fully honors and magnifies the law of God.

Let us look at the work of the Holy Spirit in relation to salvation and the honoring of God's law. In regeneration, the Holy Spirit gives the desire to obey the law. Look at two Scriptures, one in the Old and one in the New Testament, showing

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## PREACHERS ARE TROUBLEMAKERS

by Doug Newell  
assistant pastor

I Kings 18:17, "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?"

This is a very interesting verse of Scripture to me. This verse stands out as to the great testimony of Elijah in his service to the Lord. It is my belief that the Bible teaches that when a man of God is busy about the Lord's



Doug Newell

work, the world will label him as a troublemaker. It is true then that Baptist preachers (sovereign grace) are troublemakers. Notice in our text, Elijah was one who troubled Israel. Israel, under the leadership of Ahab, and his wicked wife Jezebel, were deep into Baal worship. Ahab and Jezebel had no regard for true worship nor for the true God of Scripture, thus through the influence of the devil, they led Israel into idolatry. Now, beloved, when a man stands up against the majority, he is going to be labeled as a troublemaker. The world wants us to be conformed to her ideas and principles, forsaking God's commandments. Yes, Elijah was

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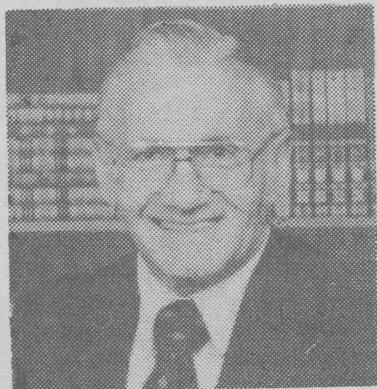
## LAW

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this. "O how love I thy law! it is my meditation all the day" (Psa.119:97). "For I delight in the law of God after the inward man" (Rom.7:22). The Holy Spirit does not totally deliver one from God's law so that he no longer has any dealings therewith. The Holy Spirit gives one a great love for the law and a desire to obey it. My friend, a good test of whether or not you are saved is: What is your attitude towards God's law? The Holy Spirit gives the regenerated lover of God's law, a power to more and more obey that law. Sanctification is the work of the Holy Spirit more and more conforming one's life to the law of God. Glorification is the consummating work of salvation by which one is brought into perfect and eternal conformity to the Law of God. So we see the true and proper relationship between salvation by sovereign, effectual, and eternal grace and the magnifying and honoring of God's holy law.

Now, let us look at some of several ways in which the law is good. The law is good for the individual. My friend, God's law was not designed as a cruel bondage for man. God's law was not designed to take from man the things necessary to his true happiness. Sin is that which is cruel bondage to man for, "...the way of transgressors is hard" (Prov.13:15). Sin is that which takes from man that which is needful to his happiness. Sin is to blame for all sorrow, all

heartache, all troubles, all suffering, all misery, all sickness, all crime, all death, etc. Yes, sin is to blame for it all. And remember, sin is any transgression of, or any lack of conformity unto, the law of God. God's law, all of it even as the Sabbath, was made for man; that is, for his good. The law is good for you. Your greatest will come when you best obey the law of God. To do God's will, to obey God's laws, is the greatest joy a man can ever know in this life or in the one to come. It is the breaking of the law, not the keeping of it that brings sorrow. Not a single one of the Ten Commandments was designed to hurt any man in any way. No man has ever been hurt by loving and obeying the law of God. Nothing more fully shows the blindness of



Joe Wilson

the depravity of man than his thinking that sin will do him good, and that the law of God will deprive him of good, and of joy. The truly saved person, whose eyes have been opened by the Holy Spirit, knows that sin is his greatest hurt and keeping God's law his great delight and joy. Yes, the law is good for the individual.

Then, the law is good for the home. Oh, what a haven of rest in a weary world is the home where God's laws are honored and obeyed. Oh, what an oasis of blessing in a world of misery and woe is the home where God's laws are honored. What would our homes be if God's laws were obeyed. No juvenile delinquency, no battles between husband and wife, no divorce, no generation-gap trouble; all these and many more sorrows, troubles, and ills will be absent from the home where God's laws are kept. Think of a home where the first two Commandments are kept; where God is properly worshipped, and where Jesus Christ is head. Think of the home where all speech is regulated by God's law. No cursing, no harsh and cruel words, no bickering and battling; would this not be a wonderful place in which to live?

Think of the home where there is total truth and honesty. Think of the home where there is love and regard for others rather than covetous selfishness. There would be such peace, joy, quietness, contentment, and happiness in such a home. Such a home would be a blessing to its occupants. Such a home would be a testimony to all around it. Such a home would send forth those who would be a blessing to the churches. And then, that seventh Commandment How important it is to the home and how good it is for the home. Where is the divorce, where is the broken home, that does not involve the breaking of the seventh Commandment? There may be one here and there. There may be, once in a great while, a man who leaves his wife and a woman who leaves her husband, where adultery has not been committed; but such

are few and far between. Usually, adultery has already been committed. If not, it is in the making; or soon will be, and soon will be committed. As a rule, a man does not leave his wife, nor a woman her husband, without already being interested in someone else, and usually sexually involved therewith.

I spend much time on the home because of its great importance. The home is important to the church, to society, to the country, and to the whole world. We have well nigh destroyed ourselves by the destroying of our homes. Where the home is not broken by divorce, it is often made miserable by arguing, fighting, lack of love and consideration for one another, and a total lack of proper discipline and disregard of authority. Surely, any honest, thinking man will agree that the law is good for the home.

The law is good for society and for the country. Are not all, I mean all, of the problems and troubles in society connected with a breaking of the law of God? Who would deny it? Look over the problems we have and the ills that afflict us. Not one of them but that is connected with some breaking of God's law. Not one of them but that would be cured by a keeping of God's laws. Crime, that grim monster that stalks our streets making decent people fearful for their safety and lives, that monster that devours billions of dollars that could be used in feeding the poor and healing the sick, that breaks hearts and destroys homes, that murders its thousands and robs its millions, that has brought our country under the judgment of God - what is crime but the breaking of God's Commandments? Think of the millions who are murdered by white (what a false color) robed doctors who have sworn to heal and preserve life. Some call it abortion, but that is just another name for murder (no decent and honest man will argue the point). Think of the lives that are wrecked by drugs of different kinds. Think of the sicknesses of judgment, such as AIDS, which God has sent upon men because of terrible and filthy sin. The economy problem, that seems it cannot be solved, is surely brought upon us by men's breaking the laws of God. I assure you that there would be no economic problems in a society that obeyed God's Commandments.

And the politicians; what are they doing? what can they do? One can never prescribe the remedy until he first discovers the sickness. Politicians fail, or refuse, to realize that our problem is sin - our problem is our failure to honor God and His laws. Not realizing this, it is utterly impossible for politicians to prescribe a remedy that will cure the ills of society. Our government condones, approves of, votes in favor of, that which is a breaking of God's laws. How then, can we expect that such a government will cure the ills that beset us? Laws protect the guilty. Laws make it well nigh impossible to prosecute and convict the criminal. Gays and Lesbians are allowed to march openly, are treated as decent human beings, are granted rights they have no right to (really wrongs). The innocent suffer, and the guilty go free. The Supreme Court, in its making of new laws under the guise of interpreting old ones, has brought our laws and courts into disrepute and disgrace. No man is fit to be elected to a

governmental office who does not honor in his life the Commandments of God, and whose political philosophy is not based thereon. The only right and good laws are those based on God's laws. We have forsaken the Commandments of God, and we

are a doomed people.

Oh, this day, this awful day! I am sixty years old. I know you don't believe it. I look so young and vigorous. But I am. When I was a boy on the streets of Winston Salem, N.C., I never

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## FROM THE EDITOR

Why not remember The Baptist Examiner in your will? Judged by any standards, The Baptist Examiner is a mission work. The gospel is preached in its pages. Saved people are urged to follow Christ in Scriptural Baptism, and the truth about baptism is taught. The whole counsel of God is taught in the pages of this paper. We surely endeavor to faithfully carry out the great commission through the ministry of The Baptist Examiner.

This paper goes into every state so far as I know, and into many foreign countries. Some missionaries get bundles of T.B.E. and use them in their mission work. The paper goes into several thousand homes. Thus, it goes to thousands and thousands of individuals. Many after reading their copy, pass it on to others. The paper goes into prisons, libraries, and schools. Many people tell me that they read the paper from cover to cover, and some of them do this as soon as they receive it.

I quote from a letter received this week, "Your paper is the only preaching I get, and I am so thankful for the truths that I read in it." I have visited in many homes, and have seen The Baptist Examiner lying where they kept it to read. Many people tell me that their Bible and Baptist Examiner are all that they have. Some of them also receive our tapes, and add this to the "all" they have. Of course, they have the Lord and fellowship with Him, but they refer to learning from others. Multitudes in this land do not have a sound, true church close enough for them to attend. They depend heavily on the ministry of The Baptist Examiner for spiritual food. If you could read my mail, you would realize that T.B.E. is truly a great mission work, and is doing great good in many places.

It takes money to do this mission work; of course it does. My secretary tells me that the \$6.00 subscription price will not pay the total cost for sending the paper for a year. And, we send many, many subscriptions for less than this. In addition, we send many, many subscriptions free of any charge to the recipient. We send hundreds of many hundreds, of copies overseas, and so far as I know, we receive nothing financial in return. We are glad to do all this. We plan to do as long as we are able. We hope to be able to do all this as long as the paper is in existence. But, of course, we all realize that someone must pay for all this.

We receive help from many churches and individuals for this purpose. We could not carry on without this help. We do thank the Lord for each individual and church that helps us, be it little or much. We received this week one dollar from a friend. We praise the Lord for this. We pray for those who help us. We ask God to bless them, and we believe that He will. We desire to greatly expand the ministry of The Baptist Examiner. To do this, we will need the continued support of those who already help, and we will need increased and additional support. I urge every reader of this paper to give this matter some thought and prayer. Maybe you can help some. Maybe you could suggest to your church that they take The Baptist Examiner as a mission work of their church, and help some in its support.

Now, let me suggest a way that many of you could help in this mission work. Many have already done this. Many of you will be leaving this world for that better world before much longer. You will leave all your worldly goods behind. You can take nothing from this world to that world. The currency of earth is no good, and not needed in heaven. You have made a will, or you are thinking of making one. You are or will be thinking about what you want done with what you leave behind you. To whom will you leave what, is a question that you are considering. Might I suggest that you give thought to leaving some of your earthly wealth (be it small or large) to The Baptist Examiner? You have loved the paper. It has meant much to you. You have received many blessings from it. You desire that it will go on blessing people on earth after you are in glory land. Leave some of your money, in your will, for this cause. In this way, while you are rejoicing in the presence of the Lord, while you cannot be personally serving the Lord here on earth; you will still, in a very real way, be ministering to others here on earth, helping and blessing others, and glorifying the Lord. Is not this a matter worthy of your thought and consideration? There are many ways in which you could still be serving the Lord on earth and blessing others after you have moved to heaven, but this is one such way.

We thank you for your help and prayers given us while you have been living in our midst. I do not think that, after you are in heaven, you can help us by your prayers. I think that must all be done while here. I do not believe that the prayers of departed saints can be of help to those left upon the earth. But, by remembering The Baptist Examiner in your will and leaving the paper some of that which God has given you and you did not use up in your life, you can still help us after you are gone.

I do not ask people for money for myself. But I do not mind asking for money for the Lord's work, and The Baptist Examiner is surely a part of that work. I do seriously and sincerely ask the readers of this paper to give thought and prayer to what I have written. If you will do this, you will have a continuing part in the Lord's work and in blessing and helping others, even while you are rejoicing in glory; and you will gain rewards thereby. I suspect that the only part that you leave in your will to the Lord's work. I will not argue this dogmatically, but it is worthy of thought.

Pray for us now while you can. Help us financially now if you can and will. Remember us in your will and thus continue helping us while you rejoice in glory. May the Lord bless you all.



## LAW

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dreamed I would live to see the things I see today. Murder for hire; ads in the daily newspaper by abortion (murder) clinics. Gays elected to offices of government running on a platform defending and advocating their filthy sins. The wicked language used in movies and on T.V. I remember when Clark Gable used one (mild by today's standards) curse word in "Gone With The Wind" and the whole country was up in arms. Now, one wonders what vile, filthy, terrible language will be allowed in the next few months. Oh, I have seen things I never thought I would see - vile, wicked, filthy things - and all because men do not honor the Commandments of God. Surely, the coming of the Lord draweth nigh. How much worse can it get? How much more will God permit before He pours out the wrath and judgment of the Great Tribulation upon the earth? How long, oh Lord, how long?

The law is good for the world, for the whole world. Of course, if it is good for this society and for this country, it is good for every society and every country. My friend, what trouble do we have in

this world, what hot and cold wars between nations, what deceit and treachery between nations; what of all such do we have that is not connected with a breaking of the Commandments of God. Nation lying to nation, nation lifting up the sword against nation, nations robbing other nations: even all the suspicion, unrest, and hostility between nations is traceable directly to the breaking of the Commandments of God. Who can deny it?

What kind of world would this world be if all men and all nations obeyed the Commandment of God? Would it not be a wonderful place in which to live? We will know one day what a world, keeping God's commandments, would be. In the glorious millennial reign of Christ, men will, either willingly and gladly or by force, be made to live by the laws of God. And what a time that will be. The knowledge and glory of the Lord will cover the earth as the waters cover the seas. Peace will be all over the earth. Holiness will be everywhere. Jesus Christ will reign and rule. His glorified saints will rule with Him. His laws will apply to all the earth, and they will be enforced. Oh, glad and glad some day! That day will demonstrate,

beyond cavil or argument, my thesis that the law is good.

Well, what can we do? We cannot force men to obey the law of God. We can practice the law of God ourselves. We can study God's Word. We can pray earnestly that God will enable us to walk according to His laws. We can so yield to the Holy Spirit as to be filled with the Spirit, and the righteousness of God's law will be fulfilled in and through us. We can do our part to make this world a little better by obeying the law of God.

We can seek to encourage and promote this among others. We can preach the law to others. Where we have authority, we can use it to direct others into the keeping of God's law. We should not allow those over whom we have some authority con, wheedle, threaten, or in any way cause us to relax the standards of God's law as to the required conduct. Parents, are you listening? We can see to it that a candidate's attitude towards the law of God determines whether or not he gets our vote. Oh, if professed Christian would let God's Commandments control their votes, we could do some good in this country. Kentucky recently elected a governor who majored on the having of a lottery during his campaign. No Christian should have voted for him on such a platform. I wonder if they did. We can't do much. Maybe we can't turn things around. But this will never excuse us if we fail to do what we can. Oh, I would to God that I could get this message to every man, woman, boy, and girl in the world. The law is good. The law is good. It is good for the individual for the home, for society, for the nation, and for the world. It is all good. It is good for everyone. There is no bad in it. There is nothing but good for one and all in the holy law of God.

I would take a moment to urge antinomian preachers to reconsider their attitude towards the law of God. Brethren (and I do believe that many of you are my brethren), you have brought great guilt upon yourselves by seeking to lessen men's respect for the Commandments of God. You have, maybe more than others, contributed greatly to the awful situation we are in today. In your teaching men to disregard the Commandments of God, I wonder how you will explain Matthew 5:19, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Surely, the context shows that our Lord is talking about the Ten Commandments. I fear, my antinomian brother preacher, that you are bringing the judgment of the Lord upon yourself by your attitude towards the law of God. I would urge you to reconsider, repent, and preach again as our forefathers did on the Commandments of God.

Now, of course, no man can perfectly obey God's laws. Therefore salvation cannot be by the law. Whoever said it could? I certainly never taught such. Jesus Christ lived a perfect life, and His righteousness is imputed to all who believe in Him as Lord and Saviour. He died on the cross to pay for the sins of all who would ever trust in Him. He arose from the dead as a proof and evidence of

the fact that the Father had accepted and was well pleased with His work. I urge the reader to repent of sins and believe on Jesus Christ and thereby be saved eternally. But know that this salvation will not deliver you from your obligation to the laws of God. Rather, it will give you a love for and desire to obey that law. Also, it will give you the power of the blessed Holy Spirit whereby you will be more and more conformed to that law in your daily life; also it will bring you to complete conformity to God's law when you are glorified at that time when the Lord comes for His own in the rapture.

The law is good. The law is good. Let no man dispute this truth. Let all men realize this truth, and promote it in doctrine and in practice. Let us seek grace whereby we may magnify God's holy law. God bless you all.

## PERFECT

(Continued from Page 1)

God uses the foolishness of preaching (Rom. 10:14), contrary to what is widely believed by some so called churches.

Overall, it is Christ and only Christ and His Blood that gives us perfect redemption! See Ephesians 1:3-7 where God tells us that praise be to the God and Father of our Lord Jesus Christ, who has blessed us in Christ, with every Holy Spirit given blessing in heavenly places. He continues that in His love He chose us. He actually picked us out for Himself as His own before the foundation of the world. This means exactly what it says; that before He ever spoke the world into existence He had already chosen, elected, and set aside those that Christ would come to die for. Continuing, He says that we should be holy and set apart for Him; blameless in His sight, even above reproach before Him in love. Paul in Romans 8:28-30 says to the church at Rome that they were marked off, predestinated for salvation by God before the world began, and as all Scripture is inspired of God; then all of God's Word on election to a perfect redemption stands out clear and holds strong. Here in this Scripture, Paul is showing that there are five links in the chain of redemption; foreknowledge, predestination, calling, justification, and glorification.

God foreknew those whom He wanted to be His, and He marked them off to be His, and to be conformed to the image of His Son, Jesus Christ. Then in the proper time He called them, and made them willing to come to Christ. Now we know that some will take "foreknow" and say that the foreknowledge of God must have had some humanly understandable rationale. Men supply faith, or men's choice, or that which God foreknew; but Paul says nothing about what God foreknew except that He foreknew people. Paul also said, for whom He (God) did foreknow, He also did predestinate. Not one link in the chain of actual redemption is of our forging, or the whole indeed would be fragile. But as God is truth and cannot lie, His word can mean nothing else but this. For He predestinated or planned for us to be adopted and shown to the world as His own children through Jesus Christ in

accordance with the purpose of His own will (not of our will) because it pleased Him. So that we would be to the praise of His glorious grace, favor, and mercy that He so freely bestowed on us in the Beloved, that is, Christ. In Him we have redemption, that is deliverance and salvation. By His blood the forgiveness of our sins, shortcomings, and trespasses in accordance with the rich generosity of His gracious mercy and love. Therefore, Christ is ours.

Christ is our righteousness, and we are are justified and made upright in the sight of God freely by His grace, His unmerited favor to us through His redemption that was provided by Christ Jesus. The cleansing and life giving sacrifice shows His righteousness that has passed over our sins without punishment.

We have no righteousness of our own as Romans 3:10 reads "...There is none righteous, no, not one." Without Christ there would be no right standing with God, and we would still be in our sins. Christ, and only Christ, saves us from sin.

It is Christ that sanctifies us or makes us saints. As stated in I Corinthians 1:30. It is from Him that God gave us wisdom which is shown us in His divine salvation. Sanctified is being set apart and made saints, and only God can make saints. In Christ we have our redemption from the eternal penalty of death and hell. Hell is real, and Christ so states. By Christ our redeemer we are sanctified, set apart, made saints, and in the eyes of God set free.

Christ, and only Christ redeems us! Hebrews 9:22 says in fact that under the law everything is made pure by means of blood, and without the shedding of blood there is neither release from sin and guilt nor the remission of sin. Remission is the forgiveness of the due and merited punishment of sins. Christ suffered and died for His chosen. He shed His blood. Exodus 12:13 tells us "...when I see the blood I will pass over you..." The Bible is a bloody book; it is bloody from Genesis to Revelation; and far too many people are preaching a bloodless salvation, which is hypocrisy. As we see from above, only by the blood is there any salvation, and redemption is by and through a person, one man, Christ.

As the result of that perfect redemption we have the redemption of our spirit. II Timothy 1:10 says it is that purpose He has made known or fully shown us by the appearing of our Saviour, Jesus Christ, who made spiritual death of no effect and did away with death to bring life and immortality to our sight by the Gospel. He gave our spirits life by His resurrection. John 14:19 "...because I live, ye shall live also." God can not lie, He said it, it is so.

He redeems our body. Romans 8:23 reads waiting for the adoption to wit the redemption of our body and that we inwardly groan as we wait for the redemption of our bodies from the grave which will show that we are sons of God. As V.C.

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JAN. 23, 1988  
PAGE THREE

## IS MAN FREE?

(Copied from March 1, 1931 issue TBE)

Much controversy has raged over the question of man's freedom. The matter has been discussed pro and con. And, as usual, the question has been often darkened by a failure to think and speak clearly. We venture the following comments of this much discussed subject.

1. The sinner is free to do as he pleases. And he always pleases to continue in sin unless the Spirit of God implants a new disposition in him. He loves sin (John 3:19), and, therefore, pursues it. Thus he is a bondsman of sin (John 8:34). His will is held captive by sin, and he voluntarily serves sin. No outside pressure is brought to bear upon him to make him sin, he does it of his own accord.

2. Therefore, the sinner is not free to turn from sin to Christ. His very freedom to do as he pleases, robs him of his freedom to turn from sin, because he never pleases to do that in his natural state (Romans 8:7,8). To talk of one having the freedom to act against his own will and nature is consummate nonsense. Man seeks what he loves. Therefore, in his natural state he seeks sin.

3. The believer acts freely in the exercise of faith. This is by no means saying that faith proceeds from the carnal mind. It proceeds from the new mind. But it proceeds voluntarily. Man believes because the implantation of a heavenly affection makes him want to believe. He does it because he wills to do it, just like he sinned previously because he willed to sin. The secret of the difference between him and his former self is that his affection has been changed. Thus he has been made free from bondage to sin that he might follow righteousness. See John 8:32; Romans 6:20,22.

4. But the believer is not free to depart from Christ. Why? Because the presence of the new life in him makes it impossible for him to want to depart from Christ. He cannot act against his predominating nature. Just as he

once followed sin because he loved it, now he follows righteousness because he loves it. And it is now as impossible for him to turn away from righteousness as it once was for him to turn to righteousness. Jeremiah 13:23; 32:40; I John 3:9; 5:4.

Therefore, if in the question: "Is man free?" we mean to ask: "Is man free to choose any supposable course of action that is physically possible?" we must answer that he is not free; and the Scripture bears us out in our answer. Jeremiah 13:23; John 6:64,65. But if we mean to ask if man is free from outside constraint upon his will so that he may follow his own inclinations and desires when such is physically possible, then we answer most assuredly that man is free. As surely as water runs down hill, man always follows his strongest desires and inclinations when such is physically possible.

Now may we inquire in what sense the New Hampshire Confession of Faith uses the term "free agency" when it states that election is "perfectly consistent with the free agency of man." Does it use free agency in the former or latter sense discussed above? We affirm that we are to understand the term in the latter sense. For certainly one of the important rules for the interpretation of place "in a manner above our comprehension or calculation" (N.H.C.) and "in the region of the soul below consciousness" (Strong). By means of this new nature we are instantly induced to voluntarily repent of sin and believe on Christ. But this new nature is not an outside force. It is within us, and is as truly a part of us as any other faculty. Therefore, whether man follows sin, or, enabled by the implantation of a new nature, he turns from sin to God, he acts voluntarily and according to his own choice; and is thus a free agent according to the only sensible meaning of that expression.



## The Baptist Examiner Forum I

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

Please explain Luke 16:9.

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Luke 16:9; "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

This is a very difficult Scripture to explain. I am having a very difficult time being sure what I believe this verse teaches, so I guess I will have a difficult time explaining it to you. I will do my best to help in coming to an understanding of the verse in question.

The first thing I want to do is define some terms in this verse. We have the term "mammon of unrighteousness." The word mammon here should be riches for that is what it has reference to. We could easily explain why they are called riches of unrighteousness. First; because they are often time obtained through unrighteous means such as lying, cheating and theft. Secondly they are often used for unrighteous reasons; rather than in the service of God, they are used in sin. Thirdly; because it is often times unrighteous people who have great riches. They love their money more than anything else in the world. There are many people like this who do not have a lot of money, yet they make an idol out of it.

The second term I want to deal with is "when you fail" This means when you suffer an eclipse. All commentators I read say that this means death. It could thus read, when ye die.

The third term I mention is that of "everlasting habitations." This term has to do with heaven and eternity. The specifics of this term, I am not sure of I do think it could have some reference to rewards.

Let me now try to give an explanation of this verse. I think it is important to notice a couple of things in the beginning. First, notice who Jesus is speaking to. Verse one tells us He is talking to His disciples; therefore, this verse must have some reference to saved people. The second thing I want you to notice is the context of this verse. Jesus, in the preceding verses, had told a parable about the steward. I would urge you to read and study this parable as it will help cast light on this verse. The parable deals with the use or mis-use of earthly goods. I believe verse 9 gives us advice as to how we are to spend our money and goods that we might receive the greater benefit. The interpretation I now give is the one that is held by most, if not all, the

commentators I have read. (these include: Gil Henry, Barnes, Calvin, J.F.B. Poole, and Ryle.) These people may disagree slightly in their interpretations, but they are very similar.

The interpretation goes like this. We are to use the money and riches we have to the good, not just of ourselves, but also others. By doing this we make friends of lost and saved people alike. It further teaches that when we die, in our eternal habitation, these friends we made will rise up and speak on our behalf. They will tell of how we used our earthly goods to their benefit. How they they were imprisoned and we came to visit them etc. The thought also might be present that by using your earthly goods to the benefit of other you could have a greater influence on their souls; the result being that they will be in heaven waiting for you when you get there. We also learn of the failure of all earthly goods. All money will fail at death. The only thing that will matter so far as money is concerned is whether or not we used it properly here on earth in order to receive rewards in heaven. That is the most common interpretation. I cannot

honestly say that I believe that interpretation. I also cannot say that I have a better one. I will only mention the possibility that this verse means that sometimes we need to make friends with lost people in order to learn properly how to spend our money. Verse 8 tells us that they are wiser than saved people in the things of the world, and I do believe the reference there is to money and business. Perhaps, though doubtful, this is a verse that deals with the business end of a Christian's life. See, I told you I didn't have a better explanation. If you do, please send it to me. May God bless you all.

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"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitation" (Luke 16:9).

Christ has just told the parable of the unjust steward, who knowing that he was about to lose his job, made provisions whereby he would be taken care of by those whom he had helped. Christ is using this parable to impress upon us the stewardship of money entrusted to us. The word "mammon" really means "riches". Christ is telling us that even though it is riches of unrighteousness it can still be used in a way that will bring rewards unto us.

If God has given us wealth we should use it for His glory in the

spreading of the gospel and by helping those who are in need. In this way we make friends by its use, then when our time comes to leave this world, those whom our riches have helped and are now in heaven will be there to welcome us into our eternal home. For example, the money we give to the Lord's church that goes for missions, both home and foreign, many bring about the salvation of ones which we may never see in this life. When we get to the other side, some will be waiting to welcome us and tell us how grateful they are for our help in getting the gospel to them.

Christ is telling us that as Christians we are to use our riches (what ever they may be) in a wise and prudent way. This does not mean that one will get to heaven because of his use of his riches. He is saying we are not to worship money, but use it for His glory. He goes on to say in verse 13, "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon (riches)."

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This verse comes after a parable about stewardship. We have a responsibility to handle "mammon" money properly. The Bible tells us, "...the love of money is the root of all evil..." (I Tim. 6:10), but the proper use of money is a necessity. Most people put money first, and so it becomes the cause of evil.

God's people are to be proper stewards of everything, including money and all material blessings. Sometimes we must learn from worldly people about how to handle money properly.

How can we help the poor, provide services through the church, and spread the gospel without proper finances. Many people think that it is the sign of a Christian to disdain material things.

As long as those material things are used to serve God, there is nothing wrong with having them. One can use a car to take people to church. His home can be used to have Bible study and prayer sessions.

Jesus said - "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in... Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?... And the King shall answer and say unto them, Verily I say unto

you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:35-40).

Be a proper steward and your deeds will go into eternity.

## PERFECT

(Continued from Page 3)

Mayes has well said in "T.U.L.I.P.S." pg. 38, All for whom He paid the price, whose sins He covered with His blood, whom He reconciled to God by His death, (Rom. 5:10), will be included in those represented by those white robed ones who sing His praises in Heaven (Rev. 5:9). No others are included in His redemptive work. At this point some will vociferously proclaim "All men have not faith" (II Thess. 3:2). If you have faith to believe God's word it was given to you as a gift from the merciful God of Heaven, (Eph. 2:8-10). It is impossible for the blood of Christ to mis-carry in the case of any for whom it was shed. It is blasphemy, and I say again it is blasphemy to say it can fail. It is an insult to say that men may yet perish in hell for whom Christ died, and for whom God has received the very precious blood of His Son as a satisfaction. It is a saving atonement and needs nothing joined with it to save. The blood of Jesus is the actual redemption of the elect ones.

Yes! O Praise God we have a perfect redemption because we have a perfect redeemer Christ Jesus our Lord!

## PATIENCE

(Continued from Page 1)

to God's glorious power. Note this word "power." We all want power. In fact we need power to do His will. But this power as some would assert is not necessarily the power to heal, or even raise the dead. The power here is the power to have all patience and to have longsuffering with joy. Longsuffering means to suffer for a long time. And joy is added to this suffering for a long time. We are to behave ourselves while we suffer for a long time, that is, we are to patiently suffer for a long time with joy, and always giving thanks unto the Father, verse 12. This is Paul's prayer and desire for the church at Colosse.

We would like to spend our time with our thoughts on just one aspect of Paul's prayer, and that is "patience." God expects us to exercise patience. "Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men" (I Thess. 5:14). To be patient to all men means everybody. We are to be patient to the church member who seemingly causes all the trouble. As husbands we are expected to be patient to our wives when they annoy us. Wives, you are expected to be patient to that irritating husband of yours. We are to be patient to everybody. Romans 15:5 states that the God of patience and consolation grant unto us to be likeminded to one another. This God of patience is our Father, and we are to be children with godly patience which we are to exercise toward one another according to Christ Jesus. And further we find in II Corin-

thians 6:4 that we are to approve ourselves as ministers of servants of God with much patience.

Even in our everyday living, it doesn't take long before we will realize that patience is needed. If one of our children becomes impatient with a toy and begins to cry and bang it on the floor, we will take him and smack him on the appropriate place, saying, "You shouldn't do that! You're going to have to learn to be patient!" Then later in the day we may find ourselves in the garage beating impatiently on a project with a hammer not realizing that we ourselves had not yet learned patience.

It won't take us long in our Christian living, to learn that we need patience. If you are a member of one of the Lord's Churches, you are going to have to exercise patience. The Lord's people are a human, and they can be difficult at times. It is going to take much patience to work with them. And of course, it is going to take them much patience to work with you. So we are to be a patient people. Are you a patient person, or are you an impatient person? When you stand in a long line at the grocery store, and the person at the register is slow or making mistakes, do you feel yourself begin to breath heavily? Do you wish you could push your way through? Do you feel that if you were the boss you would fire someone? You are being impatient.

Do you have any unfinished jobs around the house? Do you read the introduction in a book or do you start at chapter one? These are signs of impatience.

Now why do we need patience? There are two types of patience: passive patience and active patience. Passive patience is needed to enable us to endure trials. We need patience to bear with one another. Patience is needed to endure life, the details of life - the little insignificant details that we have to deal with and put up with. We need patience to endure difficulties and obstacles that comes our way. We always will have disappointments, shattered plans, dreams, and expectations that don't come true as we think they should. And the delays and detours of life will always demand patience. Disillusionment, the black and dreary outlook, hopeless situations, and the times when it just doesn't look good; a passive patience is needed to endure.

Active patience is needed in our service to God. We need patience to enable us to do good, and to keep on doing good. We need patience in order to help us to be obedient to God at home, at work, at play, and at church. So it doesn't matter who we are or where we are, we always will need to have patience.

Patience can be defined as the quality of calmly enduring, the state, quality or fact of being patient; also the ability to be patient. The word patient is defined as possessing, or demonstrating quiet, uncomplaining endurance under distress or annoyance. It should be noted that you cannot demonstrate a trait unless you possess it, and you cannot possess a trait without demonstrating it. Also the word annoyance would indicate that thing or person who gets on your nerves. The dictionary fur-

(Continued on Page 5 Column 3)



# The Baptist Examiner Forum II

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

Was Samson's Nazarite vow broken when he touched the lion's carcase? If not, why not?

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carcase of the lion there would have come no harm to his Nazarite vow. And also in the case of David and the others that were with him went into the house of God and ate the shewbread which was not lawful for them to eat, yet no harm was done.

If what I mentioned above is not the answer, then what was the answer? In Judges we read of where Samson turned aside to see the carcase of the lion. His turning aside was not in search of food, but to see the carcase of the lion. When he did this he discovered the bees and the honey. I take it that the bees were in the rib cage of the carcase.

Let us notice also that it was after a time that Samson passed that way, which I take it to mean some several months. This would give time for the flesh of the lion to be eaten away and/or decayed, and so there was just the empty carcase of the lion and so a good place for a swarm of bees.

Then the next thing that I would like for us to notice is that Samson could have very well reached through the opening where the stomach had been and get the honey without touching the carcase. I do not believe that he touched the carcase of the lion. I do not believe that he took his Nazarite vow lightly. We learn that he was very particular in not revealing the secret of his strength so that he would not break his Nazarite vow.

The angel of the Lord came to Manoah and his wife and made known unto them that they would have a son and that he would be a Nazarite. I do not believe that Samson was careless concerning his vow, or that he touched the carcase. Then if he had touched it, God would not have let it go unnoticed and not mention it some where in the inspired Word. God would have given reason for touching it as in the case of the disciples eating the corn and David eating the shewbread. Samson would not have touched the carcase and just gone on as if nothing had happened. Neither would have God left it unnoticed. To do so would count the vow of the Nazarite as nothing. I do not believe that Samson touched the carcase of the lion, so his vow was not broken.

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Samson's vow was not broken in touching the carcase of the lion he has previously killed. The bones of an animal had no ceremonial uncleanness in them as far as the Nazarite law was concerned. If you read Numbers 6:6-9 the context implies that the corrupt body of man is what breaks the vow.

## PATIENCE

(Continued from Page 4)

ther goes on to define patient as tolerant, tender, and forbearing, not easily provoked. Furthermore it is the ability to be free from mental agitation or disturbance; calm, quiet and motionless while awaiting results. When I was in high school, if someone was getting upset, we would say to them, "Be cool man, be cool!" And what we were saying was, "Be calm, be patient!" Again, patience is demonstrating a calmness while expecting results. These definitions are all passive; while in the active sense, patient indicates the ability to persevere, and to be diligent.

In the N.T., there are five Greek words that are translated-patience in the English. These five Greek words are also translated as other English words. Words such as gentle, longsuffering, moderation, suffer, forbear, remain under, abide, bear under, endure, and endurance. All of these words are translated from the same five Greek words that are also translated patience. Notice that none of these English words can be practiced without patience being involved.

In the Old Testament, there are two Hebrew words translated patient or patiently. These Hebrew words are also translated longsuffering, slow (in reference to anger), wait, look, and tarry.

Psalms 40:1, "I waited patiently for the Lord; and he inclined unto me, and heard my cry." This great exhortatory phrase "wait upon the Lord" is equivalent to the New Testament exhortation "be patient." Literally in the Hebrew, Psalms 40:1 can read "in waiting I wait." the word "wait" itself must imply patience. An impatient person cannot wait upon God. It would be true to say that patience is behaving oneself while waiting on God.

I hope by now you are beginning to see the need of patience and to desire this godly trait. But how does one come by godly patience? Does he inherit it, or is it a gift from God? I believe it is a gift from God.

The first step to gain patience is to get rid of impatience. One cannot practice patience, and at the same time be impatient. Often we behave very patiently at church, but on the way to church there may have been fighting and fussing which results from impatience. And this only proves that you are only pretending to be patient. For as stated before, you cannot exercise patience and be an impatient person.

One may ask, "Why am I so impatient?" The answer is in the question, "I". That is self. Stephen Charnock states "What is impatience, but a regret that self is not provided for at the rate of our wish..."

When impatience is present; self is on the throne, self is in control. We read in Proverbs 14:17, "He that is soon angry dealeth foolishly..." And in the same chapter verse 29, "He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly." (that is exalting foolishness). When one is hasty of spirit, he is impatient, and is exalting foolishness. Impatience is always foolishness, you are either acting foolishly or thinking foolishly.

What will impatience cause you to do? How will it affect your home, your family and your service to God? If we could see the evil of our impatience then perhaps we will be more quick to get rid of it.

What will impatience cause you to do? It will make you say things you don't want to say, or will regret saying. It has its own vocabulary; words like "stupid", "dummy", "ignorant", even words like "slow poke." It may cause you to shout things such as "Get out of my way," "Leave me alone," "You get on my nerves," "Get off my back," "Don't bother me now," "I can't stand it" or "I can't stand you." Occasionally you may even hear "I hate you". Impatience will cause you to say, "I hate you" even to those whom you love, also expressions like "I'm leaving," "I'm quitting" or "I give up." And of course the question which we all have asked, "Why me?" A question which is always the product of our impatience.

It will make you do things you regret doing. You will slam a door, slam your fist on the table, or you may even slam someone else. You will kick the car, or kick the dog, and may even kick at your children. You will throw things or smash things. Impatience will cause you to hurt those you love, for impatience has no respect of persons. It will make you miserable, and those all around you. The dog will flee when it sees you. The kids will be afraid of you, and the wife will dread you. It will make you act gloomy, snappy, and irritable. Even at times you will act kind of crazy, abnormal, or even demonic. It will lead to child abuse, wife beating, and even husband abuse either physically or verbally. It is possible to verbally abuse someone.

Because of impatience, you will fuss, gripe, or complain. Why it will even make a preacher want to cuss.

It will turn a man into a bear, a woman into a nag, and a child into a spoiled brat. Impatience is sin. It is a sin we may try to hide from the world or our church; but we find it hard to hide from our spouses, and especially the children. We try to cover up the damage by patching the things we broke and the holes we have punched in the wall. We try to patch hurt feelings by saying our pitiful little "sorry's" to our spouses and children. But God sees it all. "O God, thou knowest my foolishness; and my sins are not hid from thee" (Ps. 69:5). Each and everytime impatience is expressed; God takes note of it.

Impatience is sin and we must get rid of it for it can only harm or destroy our relationships with others. "But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk

in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:15, 16).

So don't allow impatience to stay anymore. It is time to get rid of it. Since self or the flesh produces impatience, crucify self and be rid of the sin of impatience. The first step to being patient is to crucify self in order to get rid of impatience.

The second step is to be filled with the Spirit; that is, submit to the Spirit. The Spirit will enable you to exercise patience, "...Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). The lust of the flesh refers to what self wants; what self feels it needs. When you walk in the Spirit, you are not concerned about the flesh, for self has been dethroned; and the Spirit of Christ reigns in the soul.

Though patience is not mentioned, it is involved in every area of the fruit of the Spirit. (Gal. 5:22, 23). You can't love without being patient. Remember that, if you are not patient, you are impatient; and impatience hurts those you love. When impatience is present, there can be no peace or joy, because to the impatient one, everything and everyone gets in the way of self. Concerning longsuffering; the impatient one cannot suffer for a long time, because he doesn't have the time. The impatient one is not concerned about being good and gentle, because all that he is concerned about is self. Faith and impatience cannot exist together, because faith demands one to seek, to knock, and to wait upon God; and impatience won't allow it.

So the second step of gaining patience is to be filled with the Spirit of God. God is the God of patience; and when His Spirit rules and reigns in your heart, you will be able to exercise patience.

The third step in gaining patience is to ask for it. None of the graces of the Spirit comes naturally to us, but through the power of the Holy Spirit, who dwells in and enriches all of God's children. When we lose our "cool" and react hastily with the flesh, that is impatience. The Spirit will convict us of this folly. When we see this, we should confess to God and ask Him to help us to be patient. We should ever be mindful of our failure and always be seeking God's strength to be patient. Remember Paul prayed that the church at Colosse would be strengthened unto all power unto patience.

These three basic steps; crucifying self, submitting to the Holy Spirit, and ever asking for patience from God is necessary before godly patience can be possessed and exercised. If these three steps are constantly practised, then every child of God will have patience.

Now for those of us who do not learn in these ways. Those who find it too hard to crucify the flesh and submit to the Holy Spirit. We will need the fourth step which is God taking the initiative and teaching us patience Himself. We find God's initiative in Romans 5:3, 4. "And not only so, but we glory in tribulations also: knowing that tribulations worketh patience."

(Continued on Page 6 Column 1)



## PATIENCE

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### tribulations worketh patience."

A believer in Christ is also a servant of God. In order to be a servant of God you will need patience. Being a child of God demands God-like qualities which include patience. Therefore if you will not obtain patience on your own, God will have to teach it to you. And as the Scripture states that tribulations worketh patience, God brings or allows tribulation to come our way.

Notice the order given, tribulation worketh patience, and patience, experience and experience, hope. Patience that comes as a product from tribulation produces experience. In James 1:3, 4, James tells us that the trying of our faith, which is by trials, works patience. But he informs us that patience must have its complete work in us. It must be allowed to finish in us so that we may be perfect and entire: mature and complete. Maturity denotes experience. That is why Paul in Romans tells us that patience produces experience. Let me illustrate it with an experience in my life. When I was young I used to assemble plastic model cars. The parts of the car were usually very small. To assemble them, you used a plastic model glue. When you applied the glue to the tiny part, you would count to around five to let the glue get semi dry so that it would stick to the car. Then you would put the part on the car and hold it there for a few seconds so that it would stay in place. But often, and especially on my first project, the part would stick to my fingers. I would become aggravated and tempted to smash the model. But I would force myself to go on and finish the project. The model car did not look the best, but it was finished. With the next project, I had hope in finishing it because of the experience I had gained from patiently completing the first model car.

In much the same way, when God brings tribulation into our lives, and we behave patiently through it, we gain experience. By experience we know that, when the next trial comes our way, we can have hope because God has brought us through a previous trial. When you come to the end of your tribulation period, you will have grown a little and ceased of your childish ways; and will behave more like a mature son of God.

The fifth step is, waiting upon God "My soul, wait thou only upon God; for my expectation is from him" (Ps. 62:5). To wait on God will teach you patience. God will bring situations in your life where you cannot do anything but wait upon God. In order to wait upon God, one must have two things. First, one must be willing to do and to accept God's will and way. It does no good for us to wait upon God if we are not willing to do and accept His will. Secondly, one must be expecting and knowing that God will answer in His time and in His way. If I am instructed to go to a street corner and wait for someone. I

will not stand there very long if I don't expect that someone to show up. So likewise, if I do not have an expectation of God, then I will not be able to wait upon Him.

This willingness to do and accept God's will, and having an expectation of God, will produce within us a quiet, calm, and submissive spirit. This spirit which is also called godly patience will be present in every aspect of our Christian living.

So briefly, the five steps of obtaining godly patience are: 1) get rid of impatience by crucifying the flesh, 2) submit to the Holy Spirit which is in you, 3) continually be aware of your impatience and repentingly ask God to give you patience, 4) God will bring tribulations to us to teach us patience; therefore, we are to endure them and learn. 5) Wait upon God, knowing that the strength to wait is the strength to be patient.

What will patience do for you? It will enable you to be the husband or the wife God expects you to be. Patience will enable you to be the good parent or the good child God wants you to be. It will enable you to be the good friend, neighbor, co-worker, or church member. You will be able to be a good pastor. You will be able to behave like Christ. Patience will enable you to honor God in all your actions and in your thoughts.

Patience is a divine gift of God, and we greatly need it in every aspect of our Christian life. If you need it, then ask God for it, and He will give you patience, the divine power of Christ-like living.

## BIBLE

(Continued from Page 1)

anything? It is impossible! Wouldn't you agree? There is a difference in saying, "I love God" and showing that you do love God. Notice what I John 4:13 says, "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." We should ask ourselves, how are our spirits effected by God's love? Do we yearn to learn more of Him. Do we seek to increase our love for God? Do we hunger and pant after or for the love of God? Notice again, "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world" (I John 4:17). We must first set our heart straight with God. Now I am not talking to the unsaved person, but to the saved. As David said in the book of Psalms, "Restore unto me the joy of thy salvation." Oh, what joy we miss by being out of harmony with God and out of harmony with God's people! Restore! Restore! do I really love God? Let me show it. Let me show it.

Let us return to our text in Matthew 22:37, "...Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." We are to love the Lord with every fiber of our being. We are to love Him in good times. We are to love Him in bad times. Don't forget God while you are in the valley. Don't forget Him while you are on the mountain. Love Him at all times; and that in deed and truth. Your love for God should be manifested even in your problems as well as your

good times. If I say I love God, I should be able to show it. One way to do this, which brings us to our next point, is to love one another.

The Bible teaches us to love one another. Read this, "And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matt. 22:39). Again, let me say that this is to be not in tongue only but in deed and in truth. The first and great commandment and the second is like unto it. I think, according to God's Word, it is very important to love one another. If God so loved us we should love others. What a powerful thought! What powerful love! What does I John 4:11 tell us? "Beloved, if God so loved us, we ought also to love one another." Do we love one another? Do we dare say we love God, and then say we don't love one another? "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20). These words tear at the heart! We must reconcile this fact. Do not leave it unattended. It will not go away. If we love God, then we are to love one another. If this be not set in order, then how can any love be manifested? Do we think this not important? Notice what Jesus said, "On these two commandments hang all the law and the prophets" (Matt. 22:40). I do say without a doubt that all our progress, unity, and continuation in life and service to God hangs on the fact of whether we love God and one another. Okay, we conclude then that we love one another. Then that love is to be manifested. It is to be made known, not only in tongue, which is very much lacking, but also in deed and in truth. This love is to be made known, not in pretence, but from the heart.

The Bible teaches us to love church and love the Lord's church. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:46-47).

The Bible teaches us to love the church. What I mean by that is assembling together to worship God. Love the time when we will be with the other members in our church. You might wonder why I said to love church and to love the Lord's church. There is a difference. Many people love the Lord's church, that is the Baptist church, to some extent. But they may not love church as they should. Now, I hold to the opinion that if a person loves the Lord's church as he should then he will love church, in spite of all the obstacles that may be there. We should not have any other place that we desire to be more than the church. We come to this thought now of this: Do we really love church? Would not I be right in saying that if a person says that he loves church and then does not come to the services like he should, he is not being truthful to himself, to the church, or to God. Oh, let us manifest our love for church and be there when the doors are open.

How often excuses come up.

How often we lay the blame on something or someone. But before we do that let us think about whether God will accept that excuse. How dare we blame someone else for our sorrow in not getting to church. Will not God penalize us for the days we miss church? Do we dare just decide not to go into work one day or two? What would our boss say? Would he overlook it? I think not. Yet we expect God to continue to let us come and go as we please. Let me let you in on a little secret. We are as responsible to go to church as to work! Is this true or not? What does the Bible say? Notice Luke 14:16-20, "Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." Oh, the sad state of man. Let us be thankful Christ does not say to us, "I cannot come to fetch you now I must tend to things here in Heaven. I pray thee have me excused for not coming." Would not that be a sad situation? Our Lord cannot come get us. He has too much else to do. I shiver at the thought. We expect so much from God compared to the little He expects from us. He says His commandments are not grievous. Let us manifest our love for church. Be there! Be there! Be there! Don't let worldly cares stop you from coming. Don't let your worldiness stop you from coming. Don't let your business engagements and cares stop you from coming. Don't let your family cares stop you from coming. You may say, "I don't enjoy coming to church, the preacher is boring." Have you ever thought it might be you that is "boring" instead? Have you ever thought it might be that you have come not to get refreshed and filled, but to find fault with the preacher or someone else? Have you ever thought that you may have not wanted to come to church in the first place, and were seeking some lame excuse for not coming? Have you ever thought about it to begin with? If you love God, if you love one another; then you should love the church. Manifest it!

Let me again ask you, do you love church? Have you put all of your energies into being at church? Have you put all your energies into the responsibilities that you have been given. Do you leave your responsibilities for someone else to do? Come to church? Take part in church. Sing! Pray! Listen! Do! Help to make your church the most joyful place to be. The church in Jerusalem ate their meat with gladness and singleness of heart, praising God and having favour with all the people. Why should we do this? That we might be partaker in the goal of adding to the church daily such as should be saved by the Lord. Help your church, and your church will help you.

The Bible teaches us to love the Lord's church. Love the

Lord's church. Sounds funny doesn't it? Why should such a statement need to be made? Because many do not love the Lord's church. Many say they do, but by their actions they prove otherwise. I want us to take a close look at this statement of loving the Lord's church. It should put within us a burning desire, a scorching love, until we wonder how we went this long without it. Let me say, just for the sake of clarification, that this church we are talking about is a Baptist church, and a true missionary, independent, sovereign grace, unleavened bread, and wine in the Lord's supper, immersion Baptist church. That is just for starters. If you love the Lord's church, you will not settle for second rate doctrines but will want the unchangeable steadfast landmarks that Christ's church has had from her beginning. It is a shame and disgrace for some to call themselves a true Baptist church, and hold to the things that they do. How dare we tamper with Christ's church as if she were our own? You better think about who you are messing with brother. No one is going to mess with my wife and get by with it. You sure better believe nobody is going to mess with the Lord's bride and get by with it. You're barking up the

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## HOW TO RAISE A CROOK

1. Begin from infancy to give the child everything he wants. This way he will grow up to believe that the world owes him a living.
2. When he picks up bad words, laugh at him. It will encourage him to pick up cutesy phrases that will blow the top off your head later.
3. Never give him any spiritual training. Wait until he is 21 and then let him decide for himself.
4. Avoid the use of the word "wrong." It may develop a guilty complex. This will condition him to believe later, when he is arrested for stealing a car, that society is against him and he is being persecuted.
5. Pick up anything he leaves lying around - books, shoes, clothing. Do everything for him so he will be experienced in throwing the responsibility onto others.
6. Let him read any printed matter he can get his hands on. Silverware and drinking glasses are sterilized, but let his mind feed on garbage.
7. Quarrel frequently in the presence of children. Then they won't be too shocked when the home is broken up.
8. Give the child all the spending money he wants. Never let him earn his own. Why should he have things as rough as you had them?
9. Satisfy his every craving for food, drink and comfort. See that every desire is gratified. Denial may lead to harmful frustrations.
10. Take his part against the neighbors, teachers and policemen. They are all prejudiced against your child.
11. When he gets into real trouble, apologize for yourselves by saying, "I never could do anything with him."
12. Prepare for a life of grief because you are sure to have it.

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## PLAIN PROPHECIES

by John R. Gilpin, Sr.

"He which testifieth these things, saith, Surely I come quickly. Amen, Even so, come, Lord Jesus" (Rev. 22:20). Can you imagine two people standing in conversation, and as they are talking to one another, suddenly they hear footsteps echoing through the hall? I can hear one of them say, "Sh-h-h, someone is coming." Today, I would to God that we might stand still — that we might listen to the echo of the footsteps of Jesus Christ. I insist, beloved, He is coming.



I. Jesus is Coming. Jesus Christ is definitely coming back to this world. On that night when He would comfort His disciples, He 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 again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

Then on that last day of our Lord's earthly ministry, He led His disciples out to Mt. Olivet to that familiar scene — to that familiar place where the Son of God had resorted thither with His disciples many, many times. Suddenly He began to lift Himself up into the air, until He was lost as a little speck within the ethereal spaces. The disciples stood looking after Him, gazing into the sky, and the Word of God tells us that the angels came down and said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Then on that day when the Apostle Paul was writing to the church at Corinth, he reminded them in the study of the Lord's Supper, that they would only observe this Supper until the Lord Jesus Christ came back to the world a second time. We read: "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:26).

Every time that we, as a church, partake of the Lord's Supper, if not a word is said about the second coming, we have it in prophecy before us, for the Lord's Supper is a silent, tacit sermon in itself, telling us that Jesus Christ is coming back some day.

When the Apostle Paul wrote to the church at Thessalonica, he said: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will

God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:13-17). Yes, beloved, when we read these Scriptures, we come face to face with this fact, Jesus Christ is coming again.

II. Jesus is going to come suddenly and unexpectedly. We read: "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be" (Mt. 24:27).

You know as well as I how quickly the lightning flashes from one horizon to the other. You know how quickly the lightning covers the entire sky. Well, beloved, in just as rapid a manner, the Lord Jesus Christ is coming and as suddenly and unexpectedly.

Notice again: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (I Thess. 5:2). If somebody is going to rob your home tonight, I will guarantee you that he does not send you a special delivery letter this day telling you that he will be there at such and such an hour tonight. Beloved, the coming of the Lord Jesus Christ is going to be just as suddenly, just as unexpectedly, and just as surprisingly as the coming of a thief to your home.

Listen again: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Mt. 24:44).

I'd like to pause and ask you a simple question. Do you think that the Lord Jesus Christ is coming back today? Now think carefully before you answer. Do you think Jesus Christ is coming before the rising of tomorrow's sun? Do you think the Son of God is coming before you awaken and start on your day's work tomorrow? I am positive that nearly everyone of us would say, "No, we just don't believe He is going to come in that manner that soon." May I remind you that in this text, it says, "In such an hour as ye think not the son of man cometh."

Read again: "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:52). I ask you, how long does it take to wink your eye? Well, just as long as it takes you to wink, that's how long it is going to take the Lord Jesus Christ to put in His appearance. Beloved, it blesses my soul when I tell you that He is coming suddenly and unexpectedly.

III. What will the earth be like at His coming? I think we can find many prophecies in the Word of God as to what the earth, and that which is in the earth, will be like when He comes.

I think that even our automobiles can prophesy to us about the second coming.

Listen: "The chariots shall rage in the streets. They shall jostle one against another in the broadways; they shall seem like torches, they shall run like the lightnings" (Nahum 2:4).

The chauffeur sits behind the wheel and little realizes that as he drives along the road he is fulfilling prophecy thereby. If you will read the second chapter of Nahum, you will find the prophet talking about the second coming of Jesus Christ, and it says that when Christ comes, it will be a time when the chariots are raging in the streets, and when they will be jostling one another in the broadways.

If you will go around the junk yards, the second handed automobile sales, and to all the repair shops, you can easily see how many cars have recently jostled themselves together. You can easily see how many cars have raged in the streets as they have been running like lightning in the Broadway. I tell you, beloved, there is never an automobile wreck without a prophecy of the soon return of the Lord Jesus Christ. If you ask me what the world is going to be like when Jesus comes again, I say that it is going to be just like it is today with the automobiles raging in the streets, jostling one another in the broad ways, and running like lightning on the highways. It will be thus at the time of the second coming of our Lord.

What is it going to be like when Jesus comes back to this world? The world is going to be given over to pleasure. How truly we know this today, even apart from the Word of God. I can turn to God's Word and read to you Scripture after Scripture to show you that pleasure will characterize the last days. You know it is true. It wouldn't be a bit of trouble to talk to anyone about pleasure today. Everybody is interested in pleasure. Everybody is concerned about pleasure. The majority of people in America during the summertime are just about 99 percent television on a Sunday afternoon watching a ball game. The world has pleasure on its mind. All over this world, the dance halls, the movie houses, the swimming pools, the bowling alleys, and all the places of amusement are flooded with people. Everybody has pleasure on his mind, but the churches of the Lord Jesus Christ stand practically destitute so far as attendance is concerned. What does the Word of God say about the last days? Listen: "This know also, that in the last days perilous times shall come... lovers of pleasures more than lovers of God" (II Tim. 3:1, 4).

If we were to divide the people on the basis of those who love pleasure and those who love God, we would have a tremendous army on the side of those who love pleasure and comparatively speaking we would only have a mere pitance, or a handful on the side of those who love God. Yes, when our Lord Jesus comes again, the world is going to be given over to pleasure.

What is the world going to be like when Jesus comes? Beloved, the world is going to be very much concerned with travel. People today are travel con-

scious. I can remember when I was a boy; if a man went 20 miles from our community to Covington, Kentucky, he had something to talk about for months later. He had been some place. He has something to really discuss. I am sure that the majority of people years ago had never been a hundred miles away from home.

How is it today? Today individuals think nothing at all of getting into an airplane and taking off for Chicago or New York. It is a common thing for people today to think in terms of long distance travel. What does the Word of God say? Listen: "But, thou, O Daniel, shut up the words, and seal the book, even to the time of the end, many shall run to and fro, and knowledge shall be increased" (Dan. 12:4).

This prophecy is certainly true. There is travel on the highway, travel on the skyway, travel everywhere. Men and women are traveling here and there and when they arrive they are not satisfied, so they start someplace else. Our Lord said that at the end of time, it will be thus, and the world will be given over to running here and there.

I will remind you, also that at the time of Jesus' coming the world is going to be very definitely conscious of knowledge. We read: "Ever learning and never able to come to the knowledge of the truth" (II Tim. 3:7).

Certainly this is true today. People are ever learning. Children enter school — grade school, high school, college, and after they get out of college, they specialize perhaps in some particular field. Then there are homemaker's clubs, and all kinds of ways for people to learn how to do things, even after they get out of school. They are ever learning, but never able to come to the knowledge of the truth, as it is in Jesus Christ.

Let me remind you that you don't learn the truth of God's Word through your mentality. You don't learn the truth of the Book in a schoolroom. Men are ever learning, but they never come to the truth concerning Jesus. It is a characteristic of the last days, for Daniel says at the time of the end knowledge shall be increased.

Again, when Jesus comes this world is going to be given over to troubles of all kinds. Listen: "And ye shall hear of wars and rumours of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows" (Mt. 24:6-8).

All down through the ages, we have had wars and we have had pestilences, we have had earthquakes. All down through the ages, we have had troubles of one type or another. But we have never had the wars we have had of recent years. We have never had the earthquakes. We have never had the pestilences. We have never had the troubles in divers places that we have had in the last fifty years. Beloved, three world wars are in my memory since I was a lad in

my teens. I can safely say that we have had the greatest wars, the greatest earthquakes, the greatest pestilences, the greatest troubles in diverse places, in the last fifty years that have been known in the history of mankind. Our Lord said that at the time of His coming, these things would be but the beginning of sorrows to the human family.

What is the world going to be like when the Lord comes again? There will be revolutions in various parts of the earth. God's Word tells us this is to be true. Listen: "And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the LORD of Hosts" (Haggai 2:7). Before the desire of all nations comes, all nations are going to be shaken. Revolutions? Yes. Troubles in the nations? Yes. Before the "Desire of all nations" puts in His appearance all nations are going to be shaken.

"I will overturn, overturn, overturn, it: and it shall be no more, until he comes whose right it is; and I will give it him" (Ezek. 21:27). Beloved, don't think there is going to be any stability so far as governments are concerned. I expect Khrushchevs, Mussolinis, Hitlers, and Fidel Castros. I expect individuals of all kinds to occupy positions of prominence and authority. I expect there to be an overturning because God said, "I will overturn, overturn, overturn, until he comes whose right it is." We can expect revolutions in government at the time when Jesus comes.

I ask again what it is going to be like when Jesus comes? This earth is going to be filled with unrest and uneasiness and fear. We read: "And there shall be signs in the sun and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on earth; for the powers of heaven shall be shaken" (Luke 21: 25, 28).

Notice, on earth there will be signs, just as there will be signs in the sky. He says on earth there will be distress of nations, with perplexity, and worse than that, men's hearts failing them for fear.

You ask a business man today about the stability of his business, and see how much fear there is. You ask any individual as to his walk in life, and see how fear characterizes him. I tell you, beloved, this earth is going to be filled with unrest, and fear, and distress of nations when the Lord Jesus comes again.

What is the earth going to be like when the Lord Jesus comes? The Lord Jesus said that Jerusalem was going to be liberated of the Turk. Listen: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

Notice, beloved, Jerusalem is

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## PLAIN

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to be trodden down of the Gentiles. For how long? Until the times of the Gentiles be fulfilled. Let's see. Go back through the days of the Dark Ages. Come down near to this present time, and hear the tramp, tramp, tramp of the armies as the Turk, the Moslem, the Arab parade through the streets of Jerusalem. Didn't our Lord say it would be thus? Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles have been fulfilled.

Let's go back to the days of World War I, when General Allenby led a group of soldiers into Palestine. Miraculously, not a shot was fired. They started shouting that Allenby was coming and the Turks heard it. All they got was the first syllable "Alla, Alla," which reminded them of their god, and they fled from Jerusalem. General Allenby took possession of the city of Jerusalem without the firing of a single shot in December, 1917. The Allies and their Supreme Council in San Remo in 1920 turned the city over as a national home for the Jews.

I have said through all the days of my ministry that the times of the Gentiles came to an end in that year 1920 when Jerusalem was turned back to the Jews as a national home, and that Luke 21:24 was fulfilled that day when it says that Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. The next step, the next thing to expect is His footfall as we listen for Him to come. Jerusalem has been liberated. The times of the Gentiles have ended so far as Jerusalem is concerned, for it is no longer trodden down by the Gentiles. Someone is coming. That someone is Jesus.

What is the world going to be like when Jesus comes? The world is going to be filled with false preachers of all kinds. Listen: **"And many false prophets shall rise, and shall deceive many"** (Mt. 24:11). Paul describes the false prophets that shall arise, for he says: **"Having a form of godliness, but denying the power thereof; from such turn away"** (II Tim. 3:5).

How many people are there preaching today who don't know anything about "the power thereof"? What do they know about the power of God so far as His sovereignty is concerned? Nothing! What do they know about the power of God so far as the doctrines of election and predestination are concerned? Nothing. You know as well as I that the majority of people in this world are Arminian to the core. The Word of God says that they shall have a form of godliness, but deny the power thereof. Beloved, we can expect false preachers right down to the end of time before Jesus Christ comes.

I don't expect it to get better. I don't expect to find more preachers preaching the truth than there are today, but rather the reverse. There are preachers today who are going in for Easter, and Good Friday, and the Holy Week services that 25

years ago would have spurned, and rejected and repudiated the entirety thereof. I am thinking of churches that tolerate Good Friday services today that wouldn't have even considered such 25 years ago. I don't expect conditions to get better religiously; rather, I expect them to get worse. Religiously, I expect a little handful here and little handful there that will stand for the truth — the elect of God who know the Book — that He revealed Himself unto. In the main, the world is going to go on and on led by the religious hirelings and the religious heretics, farther and farther and farther from the things of God.

What is the world going to be like when Jesus comes? Beloved, there is going to be a general disbelief even as to His coming. Ask the man that you meet when you go out in the world if he thinks Jesus Christ is soon to come, and he will probably laugh at you. He will think that you doubtlessly will need to make a trip to the psychiatrist.

I was talking to a salesman in my printing shop just a short time ago. He was a man of unusual intelligence, I would say. He asked me about business conditions, conditions morally and spiritually. When I expressed myself, I went further and said, "But I think this is all just prefigured in the Bible. I think it is only heading up for the coming of Jesus Christ." I can never forget that little sympathetic smile that he gave me, for he seemed to think that I was indeed in bad condition. He seemed to think by his attitude that I needed treatment of some sort, for he said, "Now, Brother Gilpin, there have been these kind of conditions all the way down through the ages and Christ has never come. He will never come. It is foolish to think that He will."

The Bible speaks of such for we read: **"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation"** (II Pet. 3:3, 4).

What this salesman said to me, Simon Peter said would be true at the coming of Jesus Christ. He said there would be a general disbelief as to the coming of the Son of God back to this earth.

When Jesus comes, this world is going to be exceedingly materially minded. People are going to have their minds on material things rather than on spiritual things. Listen: **"For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that no entered into the Ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be"** (Mt. 24:38, 39).

Now, I am not saying that there is anything wrong with eating, drinking nor marrying or giving in marriage. I am not saying there is a thing wrong with those four events that are spoken of, but the thing that was wrong was that was all they were thinking of in Noah's day. And that is all the people are thinking about today. They have their minds on material things — eating and drinking, marrying and giving in marriage

— the things of the world, and they are not concerned with spiritual things at all. We read: **"And because iniquity shall abound, the love of many shall wax cold"** (Mt. 24:12).

At the time of Christ's coming iniquities will be abounding all about us. What effect will that have on those of us who are saved? You know what effect it has on you, beloved. When you see things on the television screen that are wrong, it numbs your resistance to evil. When you watch television and see things that are placed upon the screen, things that are sold by way of cigarettes, tobacco, and beers, and wines, it paralyzes your opposition to evil.

Beloved, it oughtn't have that effect. It ought to be just the opposite. When iniquity abounds, it ought to make us stand up more thoroughly for the things of the Lord. But that is not the way it works. Rather, when iniquity abounds, the love of many waxes cold. What is going to be true when Jesus comes? The world is going to be materialistically minded. The world is going to be thinking in terms of eating and drinking, and marriage and giving in marriage. The world is going to think in terms of material things, and God's people are going to be chilled spiritually as a result of being contaminated by the living in the world.

IV. How will the Lord Jesus Christ come? When the Lord Jesus Christ appears, how will He come? We read: **"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star"** (Rev. 22:16).

Is there anything more beautiful after a night of darkness than the bright and morning star when it puts in its appearance? There have been several nights in my life that I haven't gone to bed — when I've been up all night for one reason or another, and some of those nights have been exceedingly dark nights from the standpoint of the elements — no moon, no stars shining, just enshrouded with total darkness. I can say to you one of the most precious memories that comes to my mind now is that of seeing the bright and morning star put in its appearance just before the break of day.

Beloved, that is just exactly how the coming of Jesus is going to be. When everything about us is dark — religiously, materially, educationally, politically, industrially, economically, morally, and socially — when things are getting darker so far as this world is concerned, the bright and morning star, Jesus Christ, is going to come. Oh, what a blessing it will be when He puts in His appearance!

What will happen when Jesus comes? We read: **"For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord"** (I Thes. 4:16, 17).

When Jesus comes, the dead in Christ are going to come out of the grave, and we which are alive are going to be caught up

to meet the Lord in the air. It will be a glorious day, for your dead and my dead are going to come out of the ground. It will be a glorious day when we see them caught away, and when you and I are caught up to be with the Lord in the air.

The Lord Jesus tells us concerning His coming. Listen: **"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came: and they that were ready went in with him to the marriage: and the door was shut"** (Mt. 25:6-10).

What is going to happen when Jesus comes? The dead in Christ will arise, and the living in Christ will be transformed — changed in a moment's time, in a twinkling of an eye will be changed to look like the Lord Jesus Christ.

I have a very good friend who has gone on to glory. He loved me for what I stood for. He loved The Baptist Examiner. As long as he lived, he supported it liberally with his money. The Lord took him on to glory a few years ago. Up yonder in Heaven today I am sure he bears record to the truthfulness of what I am telling you about our experience and relationship together. He used to get after me a great deal because of the fact that I frown and draw my eyebrows when I preach. Well, that just happens to be habit of mine through the years. I am not angry in any wise at all but it has just been a habit; and as we grow older these facial features become more fixed and more set and the result is that I can't help it. He used to say, "Brother Gilpin, it hurts your ministry. You ought to have it removed." He used to urge me to go to a face surgeon, and have my face lifted. Beloved, I have heard about people having their face lifted, and sometimes it fell back, and they were in worse shape than they were before, and I was afraid that might be the result with me. I told him, "No, we'll go on like it is." But, beloved, there is one thing certain. Some of these days I am going to have my face lifted. Some of these days He is coming and when He comes I am going to be changed in a moment's time. All the wrinkles, and all the frowns, and all the surplus flesh over my eyes that seem to pucker and make me look like I am angry when I am preaching, are going to be changed. I am going to be made to look like the Lord Jesus Christ. Glorious Day! Someone is coming! How we do look forward to that day!

VI. Why is Jesus Christ delaying His coming? Two thousand years have passed since Jesus was here in this world, and since He made reference to the fact that He was going to come back. Why is it that He doesn't come back? Why is it that the Lord delays His coming? Why is it that He hasn't put in His appearance already? The Word of God gives us the answer: **"The Lord is not slack concerning his promise, as some men count**

**slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance"** (II Peter 3:9).

I will not take time to give you any exegesis of this Scripture today for I have explained it so many times in the past. Of course, you know that it is the passage that Arminians fall back on to prove free will and free moral agency, but it doesn't prove it at all. What Peter is literally talking about is the second coming of Christ, and he says that the reason the Lord has delayed his coming — the reason why He has timed it as He has is because He is longsuffering to usward, the elect of God, and He is not willing that one of His elect shall perish. He is not willing for one of His, for whom He died, to fail to get to Heaven. And He has thus put off His coming. He has pushed His coming into the future for one purpose, that the last one of His elect, shall be garnered off this earth and gathered with Him, and He is not slack concerning His promise. He remembers His promise. He is going to come, but He is just waiting until that last elect is caught away to be with Him.

Conclusion: When my Lord comes, it is going to be too late for any unsaved person to be saved. Oh, there'll be lots of people saved after Jesus comes, but there won't be a single person who has ever heard the gospel preached before He comes that will be saved after He comes. If you have heard the Word of God preached before hand, when Jesus comes your doom is sealed. Listen: **"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power"** (II Thes. 1:7-9).

When Jesus comes, every man who has ever heard the truth will find that Jesus will take vengeance upon him. Notice again: **"That they all might be damned who believed not the truth, but had pleasure in unrighteousness"** (II Thes. 2:12).

Notice the past participle, **"who believed not the truth."** They had an opportunity to have believed. They heard the truth. They had the message preached unto them. They heard the Word of God faithfully preached. Yet they believed not the truth, but took pleasure in unrighteousness.

John also tells us what will be the outcome of those who are unsaved when Jesus comes, for he says: **"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame"** (Rev. 16:15).

Beloved, the man who is here who is unsaved when Jesus comes will be found walking naked. What does it mean? He will be destitute of the righteousness of God. He will be naked so far as God's righteousness is concerned. And what will be the result? Shame and confusion of face eternally.

Yes, beloved, when Jesus



## PLAIN

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comes, the man who has heard the Word of God and has rejected it will have no opportunity to be saved. I would say, then, **"Be ye also ready for in such an hour as ye think not, the Son of Man cometh."** I thank God that the way is open for the man who is outside Jesus Christ. I thank God that Jesus

died for the sins of His elect. May you turn to the Son of God and be saved. **"...and him that cometh to me I will in no wise cast out"** (John 6:37).

May God give you the grace to come to Jesus Christ and be saved. I beg you to come to the Son of God today. Why? Because someone is coming, and when He comes it will be too late. May God bless you.

## HE HATH DONE ALL THINGS WELL

This was the verdict of a multitude of people who were wonder-struck when they beheld the works of Jesus. They observed that whatever He did was done thoroughly, perfectly. The miracle they had just witnessed was but typical of His whole career: He not only made the deaf to hear and the dumb to speak, but He did all things well.

We have here a great doctrine. The truth is that whatever Christ does is well done. This will appear from an inspection of Nature's workshop. Look at the perfection of nature's order: the correlation of its multitudinous and widely varied systems; the coordination of means with ends; the interrelation of different forces; the conservation of energy; the facilities for repair; the utilization and transformation of wastes; the combination of utility and beauty; the beauty of the useful, and the usefulness of the beautiful; the marvellous reproductiveness of nature: its perfection of balance; its media of light and sound, its optical, and acoustical adjustments; the invariability of the order of the procession of the seasons, the fitness and essentiality of climatic productions, and the consequent general adequacy of its commissarial supplies; and over all and through all the universality of the reign of law. Survey this wide field and what is the judgment of intelligence? Get your answer from a little child who wonderingly views the beauty of flowers and fields; or from some humble worshipper, the ears of whose soul are attuned to catch the music of wind and wave, and of all singers with whose melody the earth and air are vocal; or from the cool, calm, careful and dispassionate man of science, as he magnifies the infinitesimal, and examines the nervous system of an animalcule, or projects his vision through some mighty telescope for the study of immeasurably distant planetary systems — the universal verdict is this, **"He hath done all things well."**

And if you bring under review the sphere of divine activity which we call Providence, you will observe the same faultlessness of design and perfection of execution. The book of Esther contains no mention of the name of God. And yet if you read its story from Mordecai's bringing up of Hadassah, her entrance into the royal palace, the wickedness of Haman, the sleeplessness of the king, the subsequent exaltation of Mordecai, and the ultimate conquest of evil and the triumph of righteousness, you will understand the saying:

"Thrice blest is he to whom is

given

The instinct that can tell, That God is on the field when He

Is most invisible."

Esther is as full of God as the Psalms or the Gospels. And Esther is an epitome of all history. There is an invisible Hand which shapes, as there is an unerring Mind which plans the affairs of men, and by that plan and purpose, Haman is judged in the end of the day, and Mordecai is exalted. And it is always true: the law has not been repealed which decrees, **"With what measure ye mete, it shall be measured to you again."**

We say, therefore, that in the wide realm of Providence, concerning the divine actions, the verdict is the same: **"He hath done all things well."**

And in that part of it which particularly concerns us, there is no room for other judgment. We know that life to us, at close range, is a noisy, clanging, loom, wherein we see a thousand strands which appear to be inextricably tangled; but if you will go behind the loom and lift a little corner of the finished web, and look back upon the years gone by, you will join in the approving verdict of the people of the coasts of Decapolis, and declare, "Here, too, He hath done all things well."

And to the host of believers who will read this article we need only mention the third sphere of divine operations: In the realm of grace, perfection is absolute. Read again the record of the eternal planning and the long unfolding. Then behold the star, and follow it until you bow in adoration with the wise men from the east, and worship with the shepherds to whom the angels sang. Then follow that prolonged manifestation of divine kindness in the ministry to human need, which culminates in the cross, and the open grave. Behold the opened heavens — the Christ ascending and the Spirit descending; and follow once more the path along which redeeming grace has journeyed with its abiding benedictions. And as you follow the footsteps of God through the centuries, observing the triumph of the gospel in all lands, you will be constrained to say again, "Christ is the power of the God and the wisdom of God. He hath done all things well."

Such, in brief, is the doctrine of divine perfection. We are constrained to exclaim, "O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches." — **"He hath done all things well."**

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## BIBLE

(Continued from Page 6)

wrong tree, and you better go find another one fast. Listen to this, **"Husbands, love your wives, even as Christ also loved the church, and gave himself for it"** (Eph. 5:25). Christ loved and loves His church so much that He gave His life for her. Christ loves His bride dearly. Before we begin running down the Lord's bride, we had better think twice. If you love the Lord's church, you will treat her with respect. If you love the Lord's church, you will not bring your garbage of doctrines to her. If you love the Lord's church, you will not have a sarcastic attitude about her. If you love the Lord's church, you will not argue in her presence. If you love the Lord's church, you will not be slothful in seeing to her needs. If you love the Lord's church, you should be willing to defend her when someone is putting her down even if it means giving your life.

Let us come to this thought. What do you think of the Lord's church? Let us read this, **"...despise ye the church of God..."** (I Cor. 11:22). Those who teach a thing called universal church despise the true church of Christ. You despise the Lord's church if you make light of the judgments which she passes. The Bible teaches us that the Lord's church will judge the world and the angels. The Lord's church is required to judge doctrine; and if she judges it to be a falsehood, then they are to part with it and withdraw yourselves from those who teach it. If we love the Lord's church we will respect and pay heed to her judgments. We despise the church of God if we place our personal or family desires above the church. The pastor's family should be treated in the matter of living godly as any other family in the church. And if a member in the pastor's family breaks the teachings of Christ and deserves discipline, it should be adhered to. If there is family in the church that is in the majority, and one in that family does not do as they should, then they should be disciplined as any other member.

The Bible teaches us that if we love the Lord's church we will support her. By support I mean several things. We know of course there is the matter of giving of our tithes. But also there is the matter of giving our offerings. There is the matter of giving our time. Often times in our prayers over the meal we ask the Lord to bless the food to the nourishment of our bodies and our bodies to His service. But, how often do we witness the reality of that in ourselves and others? There are many things that can be considered in our support for the church but let us keep all things in perspective. So often we as God's people fail miserably in the giving of our tithes. Brethren, this ought not to be so. God has prescribed the best financial plan available on earth to carry on the work of His church. So many times we attempt to alter that plan. Now if we follow the Lord in obedience of tithing here is something that develops. The Lord blesses us and from that we can give offerings above our tithe. The Scripture tells us that we have not only robbed God in tithes, but also in offer-

ings. Here is something that you might consider in your giving to your church. Say you gross \$225.00 per week on your job. You might ordinarily put in \$22.00 or \$23.00. Consider putting in \$25.00 or \$30.00. That does not seem like a whole lot. But if all the members not only gave their tithes but gave above that, which is an offering, imagine the extra that would come into the Lord's work. I am not here trying to set a rule or interfere in your personal business but consider your love for the Lord's church and manifest that love through tithes and offerings.

There is the matter of giving of our time. But we always seem to have so little of it. We work all day. We're tired when we come home. We only have one day off. We have to get the yard in order, the vehicles washed or serviced, the garden weeded. So many things, until it is so hard to get anything done for the church. This is a sad case, brethren. When the Lord stopped by the temple to teach, His earthly parents wondered why. He let them know that He was to be about His Father's business. We should first see to the things of God and His work, and then, if we have any time left over, take care of our things. The apostles brought before the first church the necessity of deacons in order that they might have time to preach and study the Word of God. A manifestation of our love for the Lord's church will be shown in the giving of our time in church work. Let us be like the man of old, "Here am I Lord." Let us be ready to go. Let us be ready to give. Let us be ready to do. Jonah thought that going to Nineveh was useless, but God thought otherwise. It was not Jonah's place to question God's motives but to go, to do, to give of himself in the service of the Lord. If we love the Lord's church we will do all we can to please Him in that service. I love the Lord's church. May the Lord bless you and keep you in His service until He returns.

## LOVE

(Continued from Page 1)

would like to present before you.

In verse 15, Jesus asked **"...lovest thou me more than these?"** He was asking Peter if he loved Him more than the other disciples. Jesus was separating Himself from the others by making a comparison. As Peter considered his friendship between the other disciples and his relationship with Jesus, he answered Jesus and said, **"...thou knowest that I love thee."** So we can see that Peter loved Jesus more than the others. If I might say it another way, as to relate it to a group of people or friends, and usually each person likes one more than the others. Yes, Peter did love Jesus **"more than these."** But Jesus asks Peter again, and with the absence of the last three words, the question becomes much more direct and personal. Jesus had before asked Peter in comparison to the others but now He was asking Peter without any outside comparison. The question narrowed down to: **"lovest thou me?"** Here is a very serious question, and many times taken too lightly heartedly. When someone asks you, "Do you love me?", before

you answer do you consider just exactly what this means in depth or do you habitually answer "Sure, I love you." Many times we do mean it, but do not really consider the strength and depth of these words. Peter answered, **"thou knowest that I love thee."**

The third time that Jesus asks Peter, we see that Peter was grieved; and if we do not carefully study the Scripture, we may be led to think that Peter was grieved because of the repetitious question of Jesus, as if it were becoming a bother to keep answering the same question over and over. But this is not the case. Peter is not grieved by what some may think of this as repetition, because there is no repetition in these verses as to the question, but only in Peter's answers. Jesus asked him three different questions, yet all of them got the same response. Let's back up to the first question so that we might be able to understand Peter's grief.

When Jesus asked the first time, in comparison to the others, the original Greek word He used is not the same Greek word that Peter used to answer. Jesus' form of the word "love" was "agapao." This is a very strong form of the word love, A godly love. Yet Peter did not answer with the same word. Peter used the greek word "phileo." This word refers to a friendly love; as being fond of someone, an attachment, or a fleshly human love. So we can read again the question and answer; **"lovest thou me more than these?"** **"Yea, Lord; thou knowest that I love thee."** In the same sense but different words it would say: "Do you love me more than the others?" "Yes, Lord; I like you." This answer might have been given without much thought. So many times we give answers to people without really studying our answer, much less the question. We don't think, we don't consider, we, as people are very shallow in our thoughts. If someone asks a question, they usually want an answer that has been given some thought and consideration. Jesus asked Peter again with a narrower, more direct approach; **"lovest thou me?"** Peter was aware of what Jesus was asking and gave the same response as before with the word "phileo." Peter evidently could not say that he loved Jesus with a godly love, but only with a friendly love. The third time, Peter was grieved because of Jesus' question, not because of repetition, but a change in meaning. Jesus' question was put forth with emphasis on Peter's first two responses. Jesus' word "lovest" in the third time meant "as a friend." Peter was grieved because Jesus was saying, in a sense, "You mean you don't love me, you only like me?" Peter knew that this was not how Jesus wanted him to love Him. Jesus knew Peter's responses. Jesus' word "lovest" the third time meant "as a to know his own condition. And later, Peter would grow to love Jesus with an "agapao" love. But only after his heart would be made ready by the Lord. The events in Peter's life would lead to his truly loving the Lord.

This love that is spoken of is (Continued on Page 10 Column 1)



## LOVE

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very important. It is "agapao" love. A love one has for God, because He is God. It far exceeds any fleshly or shallow love. It is the very love of God. Many times we preach so hard on sovereign grace and election that it sounds as if there were no love in God. Many billboards, bumper stickers, and professing Christians repeatedly say, "God is love" and "Smile, God loves you." These expressions are falsely used by the Arminian free-willers. They cannot stand alone. Every time I read one of these, I want to add on and clarify them. Yes! God is love, but God is holy first. He has a holy essence. He has holy morals, holy justice, holy wrath, and holy love. Of these we see that He is holy first, and we would say "God is Holy" before we would say "God is love." If love was His essence then He would have loving morals, loving justice, and loving wrath? How can a person say that God has a loving wrath? Those who suffer God's wrath and are doomed in hell; how would someone tell them that God is love. Even those in hell will know that He is holy, but will never find the comfort of His love. And to say "Smile, God loves you" is also abused. It should say, "Smile, if you are a predestinated, fore-ordained, elect child of God, because God loves you!"

God loves His children. He chastens them also. **"For whom the Lord loveth he chasteneth..."** Hebrews 12:6. **"Now no chastening for the present seemeth to be joyous but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."** Peter was grieved over Jesus' questions of love, but it proved later to be what he needed. It was for his own good. It was also a form of chastisement by the Word of God convicting his soul. He needed it, and it was a part of his over-all spiritual development. Every child of God receives chastising.

Now, if God loved everyone, then His feelings with the wicked would bring them to repentance and trust in Him. It would be called chastisement. But they do not come, so then it was not chastisement but punishment. And I believe, beyond a shadow of doubt, that if my Father in heaven saw me doing wrong (He sees all) or wanted to bring me closer to Him by chastisement, then He would give me the exact treatment I needed, and His treatment would not fail. He knows exactly what I need to bring me to Him. Does His treatment of the wicked fail? If the lost sinner doesn't come to Jesus, then who failed? The free-willer says that person chose not the Lord. That is the same as saying that God was not able to deliver the correct and needed guidance. That is saying that God failed in His purpose. That is saying that Jesus died in vain for that person. God is fully capable of doing as He pleases. He is not weak nor careless in His ways. He knows what the child of God needs to bring him to Jesus, and He does exactly that which is needed and

never fails. God loves His children, and none of His will go to everlasting torment in hell. Jesus said: **"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day"** (John 6:39).

So if you know that you are a child of God, or later come to the knowledge of Jesus as your Saviour, rest assured; God loves you with a greater love than you can imagine.

## PREACHERS

(Continued from Page 1)

one who would not conform, but one who stood against the majority. Oh, that God's men today, like Elijah, would dare to buck the majority. Elijah knew he was right and they were wrong, and he let them know what the Lord thought of their idolatrous actions. Listen brother, dare to speak out against sin. Dare to be like Elijah and be a troublemaker in doing the Lord's work. There is surely plenty of sin to speak out

against. There is enough going on in the land to keep us busy proclaiming the truth of God's Word. There is much idolatry that we can speak out against. There are the idolatrous festivals such as Christmas and Easter that we can speak against. I'm sure that if Elijah were here today he would speak harshly against them, and be very critical of them. No, beloved, speaking out against such is not a new practice, but has been going on since the day God first called man to preach. There are many other sins we can speak out against. There is the murder of children known as abortion. Can you believe this exists in a country which prides herself on being a Christian land? I'm sure if Elijah were asked his opinion of abortion he would tell you it is murder, and that all involved are in danger of hell fire. Really, all abortion amounts to is that parents and women sacrifice the life of their unborn children in order to enjoy the pleasures of sin to its fullest extent. They decide that having the child will interfere with their life style, so they

sacrifice the life of the child. May God have mercy on our land and deliver us from the evil government officials we have, and give some backbone to the righteous men in office to stand against murder. May God give some courage to His preachers to stand against this horrible sin of murder. There is much more we could mention, and maybe will later on in the article.

If the men of God will stand as they ought, they will be labeled troublemakers. You must realize that the world is not interested in doing what is right, but rather in doing what is desirable. The God called preacher, on the other hand, will speak out against things; and the world will be offended. The Bible says in Proverbs 1:7, **"The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction."** The fool, or the unregenerate will despise you for speaking out against sin and for the rebuking of it. Elijah was despised because he instructed them from the Word of God. Ahab, when he met up with Elijah, asked him with bitterness

of heart, **"Art thou he that troubleth Israel."** By reading the story, you can tell that Ahab despised Elijah because of what he stood for. Listen, brother, when you stand against what is wrong; you probably won't be the most popular man in town. More than likely, some will think of you as a troublemaker, and would rather you just pack your bags and leave town.

Next, let me say, that it takes God to make a troublemaker. Without God, there would be no troublemakers such as Elijah, and such as has been down through the ages. Elijah would not have spoken out apart from the power of God. When God calls a man to preach, there are things about which he cannot remain silent. If God has called him into the ministry, the Spirit will not let him alone until he proclaims the Word of God. If a preacher is never in trouble and everything goes well with him in the world, it is a result of one of two things. Either, God has not called him to

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## CHRISTIAN UNION AND THE GREAT COMMISSION

by A.N. Morris

By "union meetings" I mean Baptists and others coordinating their efforts in protracted and other meetings where preachers of different denominations do the preaching; or when Baptists officially support a meeting where Pedo-baptist or Campbellite preachers do the preaching. My reasons for rejecting such meetings may be briefly stated.

1. The practice mutilates all or a part of the commission. A Baptist church is to preach the gospel and make disciples, but when that church officially cooperates with others in the preaching and winning to Christ it proclaims that others are of equal rank with itself. If others are of equal rank, then Baptists have no reason for separate existence. Coordination means that the persons and institutions co-ordinating are of equal rank. Why should Baptists preach and teach that they have a distinct mission in the world, and then by practice proclaim that they hold only equal rank with others in executing the commission? Would a Baptist church thus engaged expect a Pedo-baptist or Campbellite preacher to safeguard the commission? I presume not. Then every hour a Baptist church is thus engaged, it betrays Christ and assumes a false attitude before the world.

2. A Baptist church thus affiliating with others lightly esteems the commandments of Christ. He said: **"If ye love me, keep my commandments"** (John 14:15). Love is the foundation of obedience, and obedience is the test of love. If Baptists do not love Jesus enough to spurn all compromising measures, they do not love Him enough to be the executors of His commission. Can Baptists teach and practice the commandments of Christ while they are mixed up with the repudiators?

3. It is a voluntary agreement to compromise distinctive doctrines for the time being. Others gain by compromising, but Baptists lose. Baptists are the antipodes of the Catholics, for their doctrines and churches are different. Most Pedo-baptists carry along with them many Roman Catholic traditions--such as infant

effusion, sprinkling for baptism, bossing bishops, apostasy, orders in the ministry, and a host of other teachings and practices foreign to the Scriptures. Let a Baptist try to safeguard the truth here in a so-called union meeting and see what will take place. He will be told where to "head in." If it is right to compromise truth for one hour; it is right to compromise it for a decade. If it is right for a wife to flirt with a man, other than her husband, for an hour it is right to continue flirting for a lifetime. But some will say, "Can not we work together for the salvation of souls without teaching our distinctive doctrines?" But how are we to work for the salvation of souls unless we preach the gospel to them? The **"gospel... is the power of God unto salvation to every one that believeth"** (Rom. 1:16). It pleases God through the preaching of this gospel to save them that believe (I Cor. 1:21). How are we to bring souls to Christ without the gospel? Will God honor the manipulations and traditions of men more than His own precious truth? The gospel is made up of certain fixed principles, and these principles are placed where the Author of the gospel wants them. To change these principles and substitute something in their place, and preach or teach this gospel in its modified form is to preach and teach "another gospel," and Paul said: **"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed"** (Gal. 1:8,9). It was the responsibility of preaching this whole gospel that made Paul exclaim: **"Woe is unto me, if I preach not the gospel"** (I Cor. 9:16).

4. It is a public recognition of human organizations as gospel churches and their preachers as gospel preachers. When we divide the commission with them we acknowledge that they have equal authority with us under the commission. Let this once become general among Baptists and all their distinctive doctrines and practices are gone. Why teach a restricted Lord's Supper if others have the same authority under the

commission that we have? If this be true, have they not the same Scriptural right to teach us that we have to teach them? If Baptist churches are gospel churches then we are obligated to **"preach the gospel to every creature,"** and this means all who attend so-called union meetings. All who are in error need Baptist doctrines taught and preached to them in protracted meetings as well as elsewhere, and woe be unto Baptists when they refuse to do it. Shall Baptists fail here? God forbid.

5. It is during protracted meetings that perhaps most people are saved. They date their salvation from such meetings, and should be carefully and correctly taught as to their obedience to Christ. Baptism is the very first positive Christian duty, and the convert should be taught as to what baptism is. But in the so-called union meeting it would be a breach of courtesy for a Baptist to either privately or publicly teach the young Christian his Scriptural duty. New Testament revivals had baptizings, but modern "unionarians" sneer at baptism. Peter rang clear on baptism in a great revival in Jerusalem (Acts 2:37-42). He also emphasized baptism at Caesarea (Acts 10:47).

6. It is a public effort to deceive. Preachers and others seem to vie with one another in their efforts to teach lost men and women that "we are all one," "we serve the same God," "we are all going to the same place," "if we cannot worship together here, how may we expect to worship together in heaven?" When they all know that "under cover" we are as far apart as the Poles. Some will say publicly that "one church is as good as another," but in private bend every energy to persuade the people to unite with their particular organization. No man believes that one church is as good as another any more than a true husband believes that one wife is as good as another. It is a fact that there have been preachers who claimed that one church was as good as another, and urged people to "join the church of their choice, but when they did unite with a church other than that to which the preachers belonged they became offended and quit the

meeting. Cases could be cited if necessary. This is dishonest to say the least. Such preachers and churches profess to honor the Lord with their lips while their hearts are far from Him.

7. The Scriptures forbid so-called union meetings. **"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them"** (Rom. 16:17). **"Turn away from them"** (Emphatic Diaglott, Bible Union Version, Amer. Standard Ver.). Pedo-baptist and Campbellite preachers cause divisions and support them after they are made, and God commands Baptists to turn away from them. We are to have nothing to do with them that will in any way compromise the truth. **"Can two walk together, except they be agreed?"** (Amos 3:3). They cannot and every one knows the different denominations are not agreed in doctrine and policy. The question implies the answer that they cannot walk together except they be agreed. Agreement relates to the inner union while walking relates to the outward conduct. Doctrinal unity or lack of unity governs--or should govern--the outward life. **"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us"** (II Thess. 3:6). Baptists are to "mark," "avoid" or "turn away" and withdraw from all who are out of gospel order. Can anything be taught with greater clearness? **"Earnestly contend for the faith which was once delivered unto the saints"** (Jude 3). **"Contend earnestly for the faith which was once for all delivered unto the saints"** (Am. Stand. Rev.). Christ delivered His truth--the whole body or system of truth--to His churches, and He is looking to them to be true to that which has been committed unto them.

(copied from The Baptist Examiner, October 1931 issue.)



## PREACHERS

(Continued from Page 10)

preach, or he is a low down compromiser and will not take a stand for the truth. Elijah did not stand against idolatry with that which lay within his own natural makeup. No, he stood up to Ahab by the power of the Spirit of God who dwelt in him. This is something that the natural man has not the ability nor the desire to do. God doesn't call a man and then leave him to preach without any ability or desire, but He lays a burden on a man which leaves him unable to stay out of trouble. I think every God called preacher feels what Jeremiah said he felt, "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." (Jer. 20:9). A God called preacher could not stay out of trouble if he wanted to. Sisters, if you are married to a preacher, you may as well expect him to be in trouble from time to time. The world will not like what he has to say. Sometimes the members of the church will not like what he is preaching, and there will even be trouble there. Yes, as long as the preacher remains true to God and His Word there will be trouble. I suppose I should mention here that there are good troublemakers and bad troublemakers. If you cause trouble for standing for and preaching the truth, then let others get mad if they must. It is not your fault if the Word is offensive to individuals. It is all right to be this kind of troublemaker. But there is another kind who is in the ministry for personal gain or to cause unbiblical trouble. It is all right to be a troublemaker as long as you are preaching the truth and this is the source of the trouble. Any other kind of troublemaking is dishonoring to the Lord and His work. Thus, the troublemaking of which Elijah was accused of stemmed from the proclaiming of the truth and desiring the best for Israel, not from a desire to cause trouble.

God will cause men to behave contrary to their nature, and thus, they become troublemakers. God has taken men who were very shy, and not very outgoing, and has caused them to be very bold in their preaching. He has caused men to want to stand up in front of hundreds of people and preach, who normally would not have spoken up in a crowd of three or four. God makes the preacher to love the things of God and to hate the things of the world. He will cause the preacher to love the Word, to love the people of God, and the Work of God. He will cause him to hate the ways of the world and to preach hard against them. God takes a man and molds him into what God wants him to be to bring glory unto Himself. God will cause a man to take a strong stand even if it endangers his life or welfare. It is contrary to our nature to behave like this, but it is God who strengtheneth us. Most of us, I'm sure, do not delight in having trouble and making enemies. If you do, there must be something wrong with you. It delights most of us to live as trouble free a life as possible. Romans 12:18 says, "If it be possible, as much as lieth in you, live peaceably with all men." Certainly, we should endeavor to live peaceably, but

not at the price of compromise. When it comes to right or wrong, we must take a stand, and a strong one at that.

Notice now that Elijah's motive was not trouble, but that he desired what was best for Israel. Some preachers have a seemingly poor attitude for those to whom they are preaching. It should always be our desire that the lost will be saved through our preaching, and that people will learn the precious truths of the Word through our ministry. Elijah was a sincere man who had the good of the people on his heart. This is displayed by what he said in verse 18, "And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou has followed Baalim." Elijah displayed concern, compassion, and sternness. We should desire this; that we could be stern and

immovable on the doctrines of the Bible, and yet possess a compassionate heart. There is an interesting story in the 17th chapter of I Kings. It is the story of Elijah restoring the widow's son. Elijah comes to the woman and her son with compassionate heart and a desire to be of help to them. Notice the response of the woman, "And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?" I believe, that this

pictures the world's estimation of a preacher. The world sees us as troublemakers in their time of trouble or grief, rather than men who have a desire to be of help to them. Listen, when one is troubled and uncertain about what he should do, he could find no one, apart from the Lord, better to talk to than one of the Lord's ministers. But, this woman saw Elijah as a troublemaker, and she

really didn't want to see him. It is sad that in our day people will not talk to or have a desire to see the men of God. You can call on people at their homes and, they will not speak to you. When they find out you are a preacher, they say they don't want to be bothered. They would rather have you go on your way and stay out of their business. How unwise it is to turn a man of God away and not listen to what he has to say!

Now, I want you to notice further in the story how that the attitude of this woman changes. You know, God is able to change people and situations, and I want you to see how this woman changes. Elijah, by the power of God, restores the life of the child and brings the child to his mother. Now notice in verse 24, "And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth." Elijah had gone from a

troublemaker to a peacemaker. Thus we see, that Elijah was a stern man who was labeled as a troublemaker by the world, and yet he was a compassionate and a caring man.

The preacher is compelled to preach against sin, and so he does. In doing so, many become angry, and he again is labeled a troublemaker. It is not the preacher's desire to cause trouble. Out of a heart of love for people, he preaches against sin that people might repent and be saved, and that backsliders may be restored to fellowship with the Lord. This is why the preacher hammers away at sin. He has a love for you and a desire to see the best for you. This is why Elijah stood up against the Baal worshippers and mocked their god; that they might see the true God and worship Him. Yes, the God called man is a blessing to the world, yet, so often he is cursed by it. How often is the man of God persecuted and mistreated by those he is there to help. How many times is he run off, and rudely so, by those whom he has gone to, to speak to them of Christ. Preachers are not here to hurt you but to help, yet we are to the world a group of despised troublemakers.

I will call to your attention, now, that Elijah was not the only troublemaker in the Word of God. In fact, there are many found in its pages who were labeled by the world, as troublemakers. Notice in Acts 16:19-20, "And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city." Now, why were Paul and Silas labeled as troublemakers? Well, the Bible says that they were out preaching and were approached by a woman who was possessed by a demon. They cast the demon out of her, causing her to lose her satanic powers. This, in turn cost her masters some money. The world saw them as men who were causing an exceeding amount of trouble. Paul and Silas knew they were doing what the Lord wanted them to do, and they knew that all who believed their preaching would be blessed beyond measure.

And then we find in Matthew 14:1-11 another troublemaker. In this story we find the hard-headed preacher John causing trouble. John has caused so much trouble that he is in jail. What did John do to wind up in prison? He told Herod that it was unlawful for him to have his brother's wife. John was not there for any crime that he had committed, but he was there for proclaiming the Word of God, and Herod and his mistress did not like it. Leviticus 18:16 says, "Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness." John's only crime was to tell them what the Bible said about their adultery. It is not a crime to rebuke of such. John desired they would cease from this sinful act, and I'm sure John hoped that they would repent and be saved. But John was seen by them as a troublemaker.

Let us notice one more

(Continued on Page 12 Column 1)

## PRAYER AND PROVIDENCE

In a large lonely house in the South of England, there lived, many years ago, a lady whose only companions were two maids. Though far away from all other houses they dwelt in peace and safety; for they trusted in God. It was the lady's custom to go round the house with her maids every night, and see that it was properly secured, and then to lie down and sleep in peace under the shadow of the Almighty, who was her trust and her shield.

One night she had accompanied the maids as usual, and having ascertained that all was right, they left her in the passage close to her room. They went to their own apartment, which was quite distant at the other side of the house. As the lady, now quite alone, opened the door into her room, she clearly saw the feet of a man under her bed. Her feelings may be imagined. Her servants were far away, and could not hear her if she called for help. She might be murdered before they could arrive, even if they were there, three weak and defenseless women would have been no match for an armed and desperate burglar.

Danger was all around her; flight was impracticable; earthly refuge seemed to fail. What then could she do? What did she do? She did what it is always safe to do — she trusted in the Lord. She knew that she had a God to go to, who never leaves nor forsakes His confiding saints; and so she was composed and calm.

Making no outcry, and giving no sign that she observed anything wrong, she quietly closed the door, locked it on the inside as she was in the habit of doing, leisurely brushed her hair, seeking all the while the help and guidance of the Lord. Putting on her dressing gown, she took her Bible and calmly sat down and read the Word of God; that Word which is quick and powerful and sharper than any two-edged sword, piercing to the dividing asunder of the soul and spirit, and discerning the thoughts and intents of the heart.

Guided by the Lord, she chose a portion of Scripture about the watchful care of God

over His people by night and by day. She read aloud. Never was a chapter so read by her before. In that lonely house with a desperate thief hidden in the room, that helpless woman read out the mighty promises of Him whose Word can never fail, and leaned her soul upon those assurances of divine protection, which cannot disappoint the hopes of the trusting children of the Most High. Her heart gained strength as she read the words of truth, and closing the Book, she kneeled and prayed to God. She prayed as she had never prayed before. She told the Lord her helplessness and need; she commended herself and her servants in their defenselessness and loneliness to the care of a protecting God; she dwelt upon their utter lack of all human defense, and clung to the sacred promises which were given for comfort in the hours of trouble and distress. She lingered long in supplication, for it was her hour of need. At last she rose from her knees, put out her candle, and went to bed.

Soon she became aware that the man was standing by her bedside. He plead with her not to be alarmed, and said: "I came here to rob the house and if necessary to kill you. If you had given the slightest alarm or sign of resistance, I was determined to murder you. I have men out in the garden ready to obey my call for help; but after hearing the words you have read, and the prayers you have said, nothing on earth could make me hurt you or touch anything in your house. It was God's guidance that led you to do what you did. You must still keep perfectly quiet, and not try to interfere with me. I shall now give a signal to my companions which they will understand, and then we will go away, and you may sleep in peace. I give you my solemn word: no one shall harm you, and not the smallest thing belonging to you shall be disturbed."

He then went to the window and opened it, and whistled softly as a signal to his comrades to go away. Returning to the bedside of the lady, who had neither spoken nor moved all the time, he said: "Now I am going. Your prayer has been

heard, and no harm will come to you. But I never heard such words before; I must have the Book you read out of." And taking her Bible, willingly enough given, he said "Good-night," and disappeared through the open window.

All was now quiet, and the lady composed herself to sleep, upheld by that faith and grace which had so greatly sustained her in her ordeal. She awoke in the morning to give thanks to Him who had preserved her and had been to her a rock of refuge and a fortress of deliverance in her hour of need.

But what happened to the burglar? He came for treasure and he got it. He sought gold and silver, and gained the law of God that is better than thousands of silver and gold. He carried with him that which outweighs all treasures, and shall outlast the world — the Word of God that liveth and abideth for ever. The praying woman remembered him in prayer, but neither she nor anyone else could trace him in what they supposed would be his course of sin through the world. But he did have the message of God's mercy in his hands and, although he did not know it, the prayers of the good woman put up on his behalf.

The story of that midnight scene was graphically told many years later by a Bible Society colporteur. His Yorkshire audience listened entranced as he related the sequel — how that by the grace of God, through the reading of that Bible and the prayers of that Christian woman, the robber was led to Christ for mercy and salvation.

He paused in his narration, and as the assembly, thrilled with his story, waited breathless for the conclusion, he said, "I was that man!" Instantly an elderly lady rose from her seat in the midst of the audience and quietly said, "It is all true; I was the lady," and sat down again. She could say no more.

Many years had elapsed since the lady and robber had parted, and she had never heard of him since that day. But the Lord had watched and led and saved that once wicked man. He now stood there, a monument of the guiding providence and saving grace of God.

— Copied



## TUNE IN TO THE CALL TO CALVARY

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

## PREACHERS

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example. Luke 12:51-53 says, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law." Jesus, I suppose, is the biggest troublemaker ever known. Please know that I say this with all reverence. Jesus saves people in families while the rest are left in their sins. Sometimes a whole family is saved. But when this is not the case, usually there will be division in the family. The one saved is a new creature in Christ Jesus, and the rest of the family may not like that and label that one as a troublemaker. They will not want to join the family in activities which dishonor the Lord, and the family will become upset over that. Yes, Jesus, as well as His preachers, are troublemakers. Jesus caused all kinds of trouble while in the flesh. How did He do that, you ask? Well, He caused trouble by living a sinless life among a sinful people.

Let me say lastly, that if God has called you to preach and you are faithful to Him and His Word, trouble will follow you. You will not be able to escape it in this life. Luke 6:22 says, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." May God bless you all.

## STUDIES

(Continued from Page 1)

a profession of that faith and by baptism become members of the church, but if their profession of faith is false; they are not members of God's family, neither do they belong in the church. John is saying that this is the case of some who were in the church, but who had departed from them, "they went out from us, but they were not of us." The fact that they went out proves they were not of us. Many times you can find people in true churches who are not Christians.

One of the marks of a true Christian is that he wants to be with other Christians, "We know that we have passed from death unto life, because we love the brethren" (I John 3:14). People who have the same divine nature, those who are indwelt by the Holy Spirit, will desire fellowship with each

other. But these false teachers, of whom John is writing, did not stay in the church. We do not know their reason for leaving. It may have been because they had failed to teach the church their false doctrines. It may have been because the church had, "tried them which say they are apostles, and are not, and hast found them liars" (Rev. 2:2). But whatever reason they may have had for leaving, God had a purpose in their departure, which is given in the last part of verse 19, "but they went out that they might be made manifest that they were not all of us." In our day we see men who are members of true churches, men who are preachers and teachers in the church, leaving the church to join some cult that denies the Christ. You can find people today in cults such as the Mormons, the Jehovah's Witnesses (so called), the Moonies, and other cults who deny the Christ of the Bible, who were once members of Baptist churches. We can rest assured, "they went out, that they might be made manifest that they were not all of us."

"But ye have an unction from the Holy One, and ye know all things" (I John 2:20). John is here assuring the true Christians that in contrast to those who have the "spirit of the antichrist" (I John 4:3), they have an "unction" (anointing) of the Holy Spirit, and by Him we know all things or you all know. The true Christian is indwelt by the Holy Spirit. Christ told His disciples, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." "At that day ye shall know that I am in my Father, and ye in me, and I in you" (John 14:16, 20). What John is saying is that there may be teachers in the church teaching false doctrine, but you "dear children" have a teacher from the "Holy One."

"I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth" (I John 2:21). John was not writing to tell them something they did not already know. They had the gospel, and they had the truth. He wrote to encourage them and to warn them against the lies of the false teachers who were among them. "but because ye know it, and no lie is of the truth." He is saying they have the truth, but lies were coming in.

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son" (I John 2:22). Who is antichrist? John gives us another mark to identify one, "Who is a liar but he that denieth that Jesus is the Christ?" The important question is who is Jesus? Is He just a good Man, a great Teacher, a Man like all other men, or is He God come in the flesh? How a man answers this question identifies him as to being one of "us" or one of "them." One of the false groups of John's day said, "Jesus was the son of Joseph and born after the manner of

other men." We have many today saying the same thing. In our Baptist ranks we have such men as Rodney R. Romney, senior minister of the First Baptist Church of Seattle who wrote, Jesus was not God, but "simply a man who knew the laws of God" (Journey to the Inner Space, p. 28). Nels F.S. Ferre, a noted lecturer at some of the Baptist seminaries, some few years back, wrote, "Jesus must have been the child of a German soldier" (The Christian Understanding of God, p. 191). "Who is a (the) liar but he that denieth that Jesus is the Christ?"

A man may claim to be a Christian, but if he denies that Jesus is God, the Word says he is a liar. Who is a liar? He that denies that Jesus is the Christ.

"Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also" (I John 2:23). Many false teachers will say they believe in God, but do not believe that Jesus is His eternal Son. The Father and the Son cannot be separated since both are one God. Jesus said, "I and my Father are one" (John 5:23). The Scripture makes it very plain that no one can approach God except through His Son, "He that honoreth not the Son honoreth not the Father which sent him" (John 5:23). Any one who says he worships God, yet refuses the Son, the Word says he is a liar, is antichrist.

"Let that therefore abide in you which ye have heard from the beginning" (I John 2:24). It is very important that we stay with God's Word, that Word, "heard from the beginning." If the Word "abides" in us it will keep us true to the faith. As we are saved by faith in the Word, we live by faith. A man may come with something new, "another gospel" (Gal. 1:6), something different from that which we have, "heard from the beginning"; we can mark it down that it is a lie and that man is "antichrist." Verse 24 tells us that the promise of eternal life is in that "which ye heard from the beginning." What was that message? It was that Christ died for our sins, that, He was buried, that He rose again. Faith in this brings eternal life.

"These things have I written unto you concerning them that seduce you" (I John 2:26). John gives another reason for writing this letter. It is to warn against those who would "seduce you." This is also the third mark by which the false teachers can be identified. They will try to seduce the Christians. The word "seduce" carries the meaning of being led astray from the truth. We are warned in I Timothy 4:1 that this could happen, and that some will be led astray, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;"

John says that we need to hold on to the fact that God has promised eternal life to those who put their faith in His Son. Eternal life is the only life which God gives. Life that you can lose tomorrow, next week, or next year is not eternal life.

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no

lie, and even as it hath taught you, ye shall abide in him" (I John 2:27). Here we see another safe guard against false teachers which the true Christian has, which is the Holy Spirit. The anointing abiding in you, is speaking of the Spirit. The true Christian has the Holy Spirit who has taught him the truth in the past and will continue to teach the truth, "but the same anointing teacheth you of all things, and is truth, and is no lie." We have the Word and the Spirit as safe guards against

false teachers. We received these both in the beginning. As long as we have these abiding in us, there is no danger that we will be seduced by antichrists.

## ANNOUNCEMENT

The Park Ridge Baptist Church, Gotha, Florida (greater Orlando) and Pastor Doug King will host a Mission and Stewardship Conference January 25-28. For more information, call (305) 295-6269.



The editor feels proud to have his picture taken with a dear friend and long time reader of The Baptist Examiner. Brother Mike Shwartz is a faithful member of the Sovereign Grace Baptist Church of Mansfield, Ohio. I have known him for some years, and enjoyed some fellowship with him during a recent visit to this church.

## ANNOUNCEMENT

The Friendship Baptist Church, on Highway 280 West, in Glenwood, Ga. will have a Bible Seminar on Jan. 30, 1988, beginning at 9:30 a.m.

Speakers and their subjects; James Hamric, Modesty; John Pruitt, Should Christians

Observe Holidays; Elton Dunbar, Elections; Tom Sollosi, The Elements of the Lords Supper; Gordon Buchanan, Why Did God Choose Satan and Satan's Mission; Robert Hartley, The Lord's Church. For further information contact Paul Jackson at 912-537-3139.

## ANNOUNCEMENT

The editor will be preaching at 7:00 p.m. Friday and Saturday nights. January 22 and 24 at the home of Rodger Lewis, 316 S. Mulberry St. Hagerstown, Md. For further information, call Rodger Lewis at (301) 797-4714. He will also be preaching three times Sunday in Baltimore, Md. For further information you can also call the above number or contact Rita Brown at 1013 Pine Rd., Baltimore, Md. 21221. Our readers are invited and urged to attend these services.

**OUR  
BIBLE  
CONFERENCE  
MAY 27-29**

**BE  
THERE!  
GOD  
WILL BLESS**

## MAN WITHOUT GOD

As man lives his weary life,  
Never sees his sinful shame;  
That brings him grief and strife,  
While seeking worldly fame.

God's blessings he can't count,  
Don't know Christ who paid sins fee;  
With His blood on Calvary Mount,  
His great love the world to see.

God's love, don't want to know,  
God's Word, man seems to hate;  
And God's mercy, oh, how sweet,  
But all must kneel at Jesus' feet.

Ervin Perdue  
Detroit, Mi.