

THE AGE OF ULTIMATE CONFUSION

by Gene Abbott

Romans 3:7-8, "For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just."



Gene Abbott

This is perhaps the prime Biblical allusion to the rationalizing of the human mind, for the purpose of justifying selfish desires. This rationalizing practice of humanity spills over into the arena of self-convincing. We convince ourselves we are bravely facing truth, when we're in fact avoiding truth. It is common among those who reject the premillennial view to claim the church will eventually evangelize the entire world, and that mankind will thus be successfully reformed

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THE GRACE OF GOD

by A.W. Pink

This is a perfection of the divine character exercised only toward the elect. Neither in the Old Testament nor in the New is the grace of God ever mentioned in connection with mankind generally, still less with the lower orders of creatures. It is distinguished from "mercy" for the mercy of God is "over all his works" (Ps. 145:9). Grace is the lone source from which flows the goodwill, love, and salvation of God unto His chosen people. This attribute of the divine character was defined by Abraham Booth in his helpful book, "The Reign of Grace," thus "It is the eternal and absolute free grace of God, manifested in the vouchsafement of spiritual and eternal blessing to the guilty and the unworthy."

Divine grace is the sovereign and saving favor of God exercised in bestowing blessings upon those who have no merit in them and for which no compensation is demanded. Nay, more, it is the favor of God to those who not only have no positive deserts of their own, but also who are thoroughly ill-deserving. It is completely unmerited and unsought, and is altogether unattracted by anything in or from or by the objects upon which it is bestowed.

Grace cannot be bought, earned, nor won by the creature. If it could be, it would cease to be grace. When a thing is said to be of "grace" we mean that the recipient has no claim upon it, that it was in no wise due him. It comes to him as pure charity, and, at first, unasked and undesired.

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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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KENTUCKY READERS TAKE NOTICE

by The Editor

I usually do not get involved in politics. It may well be that this is a failure on my part. I very rarely involve the pages of The Baptist Examiner in political matters. I am giving thought and prayer to this matter, and wondering if I should not, at least slightly, change this practice. I do want to write a few words about the following or maybe many words.

It was a sad day for Kentucky when Wallace Wilkinson was elected governor. It was made an even darker day by the fact that such a large majority of Kentuckians voted for him. This makes one wonder about the moral and spiritual character of such. I refer to the fact that Mr. Wilkinson made the establishing of a Lottery in Kentucky a major matter in his campaign. He is now endeavoring to push the State government into making this one of the first orders of business. No Christian, and no

man or woman interested in morals and decency should have voted for a man who majored on such a matter or who even favored such.

Gambling is wrong. It is against the Word of God. It is a sin against God and man. It cannot be defended by any right thinking man. It cannot be defended by any man who subjects his ethics to the Bible. It is a great sin. It is a sin that does not stand alone. It is a mother sin. It mothers many other sins. I suggest that one try to add up the number of sins that have been connected with the sin of gambling.

The Bible says, "In the sweat of thy face shalt thou eat bread...." (Gen.3:19). The Bible says, "Thou shalt not steal" (Ex.20:15), one of the Ten Commandments of God. The Bible says, "...if any would not work, neither should he eat" (II Thess.3:10). The gambler violates these three Scriptures,

along with many others as to principle. R.A. Torrey said of gambling, "If you win, you are a thief; and if you lose, you are a fool." I concur whole heartedly. Wallace Wilkinson made a major plank of his platform the ignoring of the Word of God, the deliberate sinning against the Word of God. He is breaking God's Word himself. He is seeking to influence others to do so. He is seeking to lead the great state of Kentucky to deliberately defy and rebel against the Bible. Oh, what a shame! Everyone who voted for him is involved in this sin. Everyone who did not vote against him is involved in this sin. His election was a sad and dark day for Kentucky.

I simply cannot see how any one who even claims to believe the Bible can be in favor of gambling. I do not see how one who is for righteousness and decency can favor gambling. I cannot see

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FAITH AND REPENTANCE INSEPARABLE

by C.H. Spurgeon

"Repent ye, and believe the gospel" (Mark i. 15).

Our Lord Jesus Christ commences His ministry by announcing its leading commands. He cometh up from the wilderness newly anointed, like the bridegroom from his chamber; his love notes are repentance and faith. He cometh forth fully prepared for his office, having been in the desert, "tempted in all points like as we are, yet without sin;" his loins are girded like a strong man to run a race. He preacheth with all the earnestness of a new zeal, combined with all the wisdom of a long preparation; in the beauty of holiness from the womb of the

morning he glittereth with the dew of his youth. Hear, O heavens, and give ear, O earth, for Messias



C.H. Spurgeon

speaketh in the greatness of his strength. He crieth unto the sons of men, "Repent ye, and believe the gospel." Let us give our ears to these words which, like their author, are full of grace and truth. Before us we have the sum and substance of Jesus Christ's whole teaching - the Alpha and Omega of His entire ministry; and coming from the lips of such an one, at such a time, with such peculiar power, let us give the most earnest heed, and may God help us to obey them from our inmost hearts.

I shall commence by remarking that the gospel which Christ preached was, very plainly, a

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

MOTHER ON THE THRONE

"Bath-sheba therefore went unto king Solomon to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand" (I Kings 2:19).

What a noble example does Solomon here set for us as to the proper treatment of one's mother. "the king rose up to meet her." It was a grand and proper action of times gone by when a

gentleman would arise when a woman entered the room. Oh, that it might be revived. Solomon bowed himself unto his mother. This was the way then of showing the highest respect to another. Solomon caused for a seat to be brought and placed so his mother could sit at his right hand. Solomon is a grown man, but he is not old enough to break the fifth commandment. Solomon is a powerful man, he is a big man, he is a man with great authority; but he still obeys the fifth commandment. One is to honor his father and mother as long as he lives

upon the earth. (are you listening, Joe, Sam, and Marvin?)

The throne is the proper place for mother. We have taken mother from this proper place (or has she abdicated?), and the whole world is suffering because of this.

Let us look at some Scriptures. "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee" (Ex.20:12). This is one of the ten commandments, and in spite of what dispensationalists and antinomians teach, all

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STUDIES IN I JOHN

"For this is the message that ye heard from the beginning, that we should love one another." (I John 3:11).

In verse 10 John has told us that the children of God and the children of the devil can be recognized, "whosoever doeth not righteousness is not of God, neither he that loveth



Clyde Everman

not his brother." The lack of righteousness and love only goes to prove that one is not a son of God, but is of the devil. The word "love" brings us to a detailed discussion of the word and how it applies to the Christian.

In Chapter 2:7-11 we were told of the love we should have for one another, but there the subject was "fellowship." One proof that one is "walking in the light" is that he will love his brethren. In this chapter the emphasis is on one's relationship with his brethren. Christians love one another because they are in the same family, the family of God. Obedience to the Word, and love for one another are both evidences that we are children of God. "For this is the message that ye heard from the beginning." This is not something new. John keeps saying "from the beginning". This was preached from the beginning - from the time when you were first saved. God's truths have never changed. Jesus told His disciples that they were to love one another. They in turn preached the same truth. In I John 3:1-10 it is stressed that the child of God practices righteousness, and now we are shown that he also has a love for the brethren.

"Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." John here gives us an account of Cain and Abel as an example of what he has just said: that one

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MOTHER

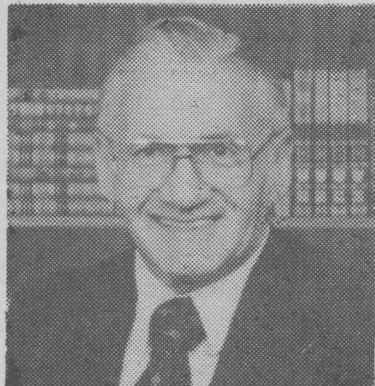
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ten are still in full force. One may - I said may - get to where he does not have to obey his parents, but he never gets to the place that he is not obligated to honour them. "And he that smiteth his father, or his mother, shall surely be put to death" (Ex.21:15). "And he that curseth his father, or his mother, shall surely be put to death" (Ex.21:17). Is there any creature so vile and low as to strike or curse either of his parents? Surely, there are not many such. But if there be one such, let him know that he commits a terrible sin and is under the curse of God.

"Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God" (Lev.19:3). In this verse, honoring the sabbath, having the Lord as one's God, and properly fearing one's parents are all linked together. One cannot properly exist without the other. One cannot honor God and dishonor his parents at the same time. "My son, hear the instruction of thy father, and forsake not the law of thy mother" (Pro. 1:8). "...A wise son maketh a glad father: but a foolish son is the heaviness of his mother" (Pro.10:1). The little child that is the joy of his mother's heart may become the foolish son that breaks her heart into small pieces.

"Whoso curseth his father or his mother, his lamp

shall be put out in obscure darkness" (Pro.20:20). "Hearken unto thy father that begat thee, and despise not thy mother when she is old" (Pro.23:22). "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it" (Pro.30:17). Though God does not literally bring this to pass in every instance, still He will show His wrath against this great sin, and will punish it in the burning fires of hell, except one repent thereof. Many other Scriptures



Joe Wilson

could be quoted showing that God commands the giving of honor to one's parents, and that God will judge and punish those who do not do this. The proper treatment of one's parents is a prominent doctrine in the Word of God. Few things are more prominent in the Bible. II Timothy 3:2-3 classifies disobedience to parents with some of the worst of sins, and shows its increasing as one of the marks of the approaching end of the age.

We have many Bible examples of good and godly mothers. Jochebed, Moses' mother, showed her faith in God by hiding her son for awhile, and then putting him in an ark in the river. Doubtless she prayed much for him. Likely, his marvellous deliverance and adoption by the daughter of Pharaoh was, in part, the answer to a mother's prayer. Who among us can tell what marvels have been wrought in world history in answer to the prayers of godly mothers? Who knows how many men have been called to preach in answer to mother's prayers? How many of the elect of God have been brought to the experience of saving grace in answer to mother's prayers? History would be a far different and worse thing than it is if we should take from it the things that God has done in answer to mothers' prayers. Doubtless Jochebed taught Moses the Word of God as she nursed him for awhile for Pharaoh's daughter. I would not be surprised to learn that Moses learned that God would deliver Israel through him, at mother's knees. B.H. Carroll tells how, on the night of his salvation, he sat by his mother's bed and read Pilgrim's Progress through; and how that by the break of day, he knew God had called him to be a preacher. Thank God for good and godly mothers.

Hannah was another example. What great things for God and Israel were accomplished by Samuel! The Jews called him a second Moses. He was one of the giants of the Old Testament. And surely, all will admit that much of this began with the prayers of his mother. She prayed for him. She dedicated him to the Lord. I am sure that her praying that God would give him to her was not the only prayer she prayed for Samuel. Yonder in glory, when Samuel steps forward to receive his re-

wards for faithful service, I am sure that his mother will stand by his side, receiving rewards for her part in the mighty deeds of Samuel.

Deborah was another example. Surely, her courage, her instructions, her encouragements, and her prayers played a mighty part in Israel's great victory over Jabin, Sisera, and the army of the Canaanites.

I think also of Rizpah, who sat with broken heart for many days, and likely weeks, keeping the birds of prey from the bodies of her slain sons. I almost weep every time I read the sad story.

I think of the Shunamite woman, who is called "a great woman", who showed such continued and costly hospitality to Elisha; and how God rewarded her therefor. Oh, there have been many "great women" for God, in and out of the Bible. Let us be sure that when we preach on The Woman's Place, we preach all the Bible on that subject, and not just that part which seems to have such great appeal for some male, chauvinistic, Baptist preachers. Let us be sure that, while we keep women in their places in our Baptist Churches, we also give them the honor that is their just due.

I think of the Syrophenician woman, who prayed so humbly, so believingly, so earnestly, so perseveringly, for her daughter; and obtained a blessing therefor. I think of the unnamed woman who was like a mother to Paul and whom he eternally enshrined in Holy Writ. I think of Lois, the grandmother of Timothy, and of Eunice his mother. Surely, their teaching Timothy the Scriptures, and their prayers, played a part in the salvation and ministry of Timothy. I think of Mary, the mother of Jesus Christ. Surely, our Lord, though He be the eternal God, showed us how we should be subject to respect, and honor our parents. Surely, His mother was placed on a throne in His heart and treated by Him like a queen.

Let us think awhile of Jesus and His mother. He honored her in every possible and proper way. He totally and perfectly obeyed the fifth commandment in this respect. He was subject to His mother as he grew from infancy to manhood under her care and oversight. He never disobeyed her. He never talked back to her. He never did anything disrespectful or anything unkind with regards to His mother. Likely, after the death of Joseph, Jesus worked in the carpenter's shop to provide for His mother, and younger brothers and sisters. His use of the word "woman" with regards to her was not a term of disrespect as it might be considered today; but it was a term of proper and endearing respect. When He was dying on the cross, He thought of His mother, and made provisions for her welfare under the care of John, the beloved disciple.

Jesus also showed respect for other mothers during His earthly ministry. He blessed little children at the request of their mothers. He was touched by the sorrow of the widow of Nain, and raised her son from the dead and restored him to her. He answered the prayers of women during His earthly ministry. Surely, the Syrophenician woman was not the only mother to obtain a blessing from the Lord for her child.

Now, let us look awhile at the place of women in the Bible in contrast with their place in the world today. Women are often treated as nothing more than sex

objects in the world today. This may well be the predominating sin of our age - and it is not all the men's fault. Women flaunt themselves as such. Women dress and act as such. Women misuse their sex in seeking to liberate themselves from God-given restrictions. Women and men are likely equally guilty in the sex sins of this awful age. In the Bible, sex

has its proper, blessed, and God-honoring place. It is not dirty. It is the proper act of a man and woman, properly married to one another. In the Bible, a woman is a wife and a mother. She is not the sex plaything of any man who will pay her price. She is in love with one man, separated to that one man, having sex with that one

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FROM THE EDITOR

FRIENDSHIP. What a beautiful and precious word! I value friendship very highly. I would go a long way to obtain a friend. I would go even further to keep one. I have, at times, been greatly tempted to do that which I thought wrong in order to keep a friend. We should never do this, but we do hate to lose a friend; at least, I do. As I look back down the road of my life, some of the darkest and saddest chapters are those of lost friends. I have had many who once were so very close. We took sweet counsel together. We walked in company to the house of God. I cannot tell you the great joy that has flooded my soul as I have fellowshiped with dear friends. But, not all of those who were once dear and close friends are such today. That friendship has been broken - and I am so sad that it has. I don't have any friends that I want to lose. I never lost a friend that it did not greatly hurt me to do so. I have had many such experiences. It may be that some of these have been my fault. It has surely been that some were not my fault. And some - who knows who is to blame? But I do grieve over any and every broken friendship of my life.

FRIENDSHIP. What a beautiful and precious word! I may write at length on this matter at a later date, but just now I want to write of that which recently blessed my soul. I was preaching about some of the joys of heaven. I had not planned this part of my sermon. It was not in my notes at all. It just came to me while I was preaching. It was this: There will be no broken friendship in heaven. We are all going to "make up" in heaven. We are all going to have precious, sweet, and everlasting friendship in heaven. As this came to my heart while preaching, I thought of the great grief I had experienced over broken friendships. Then I thought that things happen down here that seem to make it impossible to restore these broken friendships. Oh, I would like to restore every one that has taken place in my experience. I mean that sincerely. I would go a long way to do this with even one such.

I would add that, surely, if we would all do as we should, we could restore all of our broken friendships. I will add that we should restore our broken friendships. But, we must face things as they are. And it does seem that things take place that make it such that we just will never restore these friendships in this life. It is hard for any of us to see our own faults as we should. I suppose that we all think that we were totally right about that which broke a friendship. It is hard for one to see his own errors. Many times one or both parties to a broken friendship just will not face up to the situation as it really is; and so friendships are broken, and broken friendships are not restored. I am sure that there are cases where both parties think they are right.

Then there are things that accompany broken friendships that make it very difficult to restore such. Things are said that are hard to forget. Situations develop that seem well nigh impossible to straighten out in this life. Others become involved to the point that restoration is very difficult. Let me sum up this part: 1. Broken friendships could be restored if all concerned would do the right thing. 2. Broken friendships should be restored. 3. But, most likely, there are many such that will not be restored in this life.

This is why it was so sweet and precious to me when the Holy Spirit impressed upon my heart, while preaching on some joys of heaven, that all broken friendships will be restored in heaven, and that everyone in heaven will be good friends. It is sad that this is not true down here. It is so very sad that there are truly saved people who do not like one another, that are not friendly to one another. These feelings are bad for all concerned - no matter who is at fault. But, we are going to "make up." We are all going to "make up." We are all going to be good friends and have wonderful fellowship in heaven. I think of the joys I have had in friendships. I think of the joys I have now with fellowship with many wonderful friends. Oh, there are those with whom I just thrill and delight to fellowship. It is so warm, rich, sweet, and wonderful. Reggie Moore and Dan Phillips come to mind just now. But then, as I think of this, a whole host comes rushing to my mind. Forgive me, I cannot name you all. But there are a multitude of you that I love so much. I just delight to talk with you. Friendship is so wonderful. It blesses the soul so much. And, praise God forevermore, we will have this to our heart's content in heaven.

Oh, I just thrill as I write this. I sorrow over lost friendships. I fear that some of them will never be restored in this life. But they will be restored. We will be close friends again - even closer than ever in this life. Our fellowship will again be as it once was - and moreso. Praise the Lord! I look forward to this. And, we will never "fall out" again. We will be good, warm friends forever and forever.

We are going to "make up." We are going to be good friends again. We might as well do it here and now. But maybe we won't do this - I wish we all could and would. I will embrace that friend again. I will grasp that hand in friendship again. We will again look into one another's eyes with a look of deep spiritual love. We will rejoice again in our friendship. May the Lord hasten the day.

May the Lord help me to be a better friend. May He help me to restore friendship wherever possible. May He help me to get rid of bad feelings about broken friendships. May He help me to not grieve overmuch about such. May I rejoice in the assurance that we will all "make up" in heaven and be friends forevermore.

FRIENDSHIP. What a beautiful and precious word! The Lord gave me this thought while preaching. It was such a joy to me. It has meant much to me since then. I just thought I would pass it on to you.

MOTHER

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having sex with that one man, and bearing his children.

Women make up a large part of the work force in modern society. She has invaded nearly every field of work. In the Bible, the woman was a keeper at home. She married, bore children, and guided the house to the good of her family and to the glory of God. The man provided for the material needs of the family. Argue with me if you will, but honest observation must and will confess that women out of the home and into the public work force, has been a curse to the world. Who would even dare suggest that things are better now than when women stayed in the home and fulfilled their God-given tasks of being a wife and mother? Women have made a lot of money, but the whole world has paid dearly therefor. What computer could add up for us the terrible price we have paid for doing things our way instead of God's way - for taking women out of the home and putting them into public work? How much have we paid in a destroyed economy, in juvenile delinquency, in broken marriages, and a thousand other ways, for our disobedience to God's Word in this matter. In the Bible, women kept the house, reared the children, made the home to be a haven of rest for the weary father. The home was her castle. She sat on her throne therein, and all the world was the better because of this. Surely, we should have learned by now that the Bible way is the best way; but will we ever learn?

I am preaching about "Mother on the Throne." Read my text again. Mother should be on a throne in the heart of every child. What obedience, what respect, what honor, what love, every child should have and show for mother. One should always speak to and about mother in words and tones of highest love and respect.

Mother should be on a throne in the home. Now, don't crucify me yet. I know that the father is to be the head of the house. I am not denying that. But I am still saying that mother should be on a throne in the home. Katie does the washing, so she can use the soap she wants to. I will try to supply her the equipment she desires for her work. She does the cooking, so she buys and prepares the food as she desires. She is free to have the equipment she desires for this work. She lives in the home all day, while I am only there for meals and sleeping. She arranges things in the home as she pleases. I try to get her most of what she wants for the home. She was with the children more than I. She should have much authority with the children. She is my queen, so I do not treat her as a hired housekeeper, a maid, a servant girl, or a slave. I try to treat her as my queen. I fail much in this, and hope to do better. Yes, mother should be enthroned in the home.

Mother should be enthroned in the church. Again, don't crucify me yet. I know that the women are not to speak in the church. I know that a woman cannot be pastor of a church. I know that a woman cannot teach men in the church. I know that a woman is not to usurp authority over men in the church. I know that a woman is not to lead in prayer in the church. I believe, preach, and practice all these things. But I do gladly give the women honor due them, and allow them to do the

things they can in the church. She can sing in the church. She can vote in the church. She can have her desires and opinions presented to the church. She can teach women and children in the church Sunday School. Women are very, very important in and to the church. Those churches who will not allow women to teach women and children in Sunday School have greatly erred in my opinion. I think women can add greatly to the totality of the work of the church in this way. I am a strong advocate of having women's classes with women teachers. I would suggest - I did say "suggest" - that you churches who have all your adults in one class under a man teacher, separate your men and women, and have a woman teacher for the women. Brethren, don't get angry with me, it was just a suggestion. I do most adamantly feel that those churches who will not allow women to vote in their church business, are behaving unscripturally and unbaptistically, are taking from women a God-given right, and should give a new definition to the word "church." They say that a church is a local visible assembly of Scripturally baptized believers, men, women, boys, and girls.

They say that they believe in church authority in the business of the church. But the church in their church authority is a different church from that in their definition. Their church in church authority is the male members of the church. The same thing goes for those who deny the children who are members of the church the right to vote. Let us be sure that we give the women in our church all the honor and service that we Scripturally can. Let us enthrone mother in the church.

Mother should be enthroned in the world. The world should show the respect, love, and honor to mothers that is commanded in the Word of God. Enough of this women's liberation. Oh, let us get back to the day of treating women as women: being kind, courteous, considerate, and thoughtful to them. Stand up when you speak to a lady as she enters. Open the door for the woman. Watch out for her. Be helpful to her. Back to the old days. Back to the old songs about mother. Back to women being women, and men being men.

If anyone has ever won the right to such enthronement, mother has. Oh, I know about the women who utterly fail to be what women ought to be. I know about women that have lost their right to honor and respect. But I am not talking about that today. I may deal with that on another day. Today I am talking about the multitude of women who still, to some extent, behave as the Bible teaches, and I am talking about proper treatment of these women. And, even in the worse of cases, a woman is still a woman, and I, for one, intend to treat her as such. My mother taught me (among other things) three things I have never forgotten. She taught me: 1. To respect the aged. 2. To honor and respect women. 3. To never, never mistreat the handicapped. I hope I will always do these three things.

Yes, mother has won the right to wear a crown and sit on a throne. How much has your mother done for you? She went down to death's door to bring you into the world. She loved you and cared for you when you were unable to do anything for yourself. She arose in the middle of the night, or stayed up all night, to

watch over you. She has done so much for you that you could never, never be able to pay her for it. But you can love her. You can honor her. You can do things for her now and then. She will be gone some day. You will not be able to do anything for her some day. And, if you are any kind of decent person at all, you will then regret anything bad you ever did to her, and regret that you did not do more good for her. Put your mother on the throne now while you can. Honor her now while you can.

When mother is not on the throne, God's judgment will follow. When mother is not on the throne, the whole world will suffer. As a Christian, your testimony will be totally ruined if you mistreat your mother. Oh, let us obey the Bible on this matter. Let us obey the fifth commandment. Honor your father and your mother. You will never regret any good you do for your mother. You will never regret any honor you give to your mother. As mother felt good about the good things she did for you, you will feel good about the good things you do for her.

Solomon is a strange Bible character. He behaved so wisely at times. He honored God so completely at times. But, as we follow him to the end of life, we see much that disappoints us. He was a saved man. He will be in heaven he is there now. As we see the failures of his later life, let us never forget this noble scene, early in his reign, when he had a seat placed for his mother, when she sat beside him, when he put his mother on the throne. Go thou and do likewise.

STUDIES

(Continued from Page 1)

who does not righteousness, neither loves his brother, is not of God. Cain is a prime example of one who worships God in his own way. Let's look at Cain and Abel. They had Adam and Eve as their parents. They both, no doubt, had been taught the same truths. They both worshipped God. They both brought sacrifices to God, but these actions in themselves do not prove that they were children of God. A child of the devil can act very much like a child of God. There are two tests which show what family one is in; the kind of worship and love for other believers. Cain failed both tests. In Hebrews 11:4 it is said that "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous," Cain failed to worship God in faith. It seems clear that God had given definite instructions as to how He was to be worshipped. Cain rejected that way and went about to worship in his own way. Men are doing the same thing today. There is no other way but by the blood of Christ, yet men have invented many ways that bypass Calvary, "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." These, like Cain, because their works are evil, hate the true Christians. This led John to say in verse 13, "Marvel not my brethren, if the world hate you." Do not think it strange, or be astonished, "if the world hate you." John had just said that Cain had hated Abel without a cause, and he is now saying that it is not strange if the world hates us in the same way.

"We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14).

"We know." John is saying that we have proof that we have passed from spiritual death to spiritual life. The one who has experienced this change knows this by the fact he now loves other Christians. On the other hand, if we fail to love others, we can claim all we want to that we have eternal life; but the Word tells us, "he that loveth not his brother abideth in death", has never had life. The test is not how much money ones gives, or how many times one attends church, or what doctrines he holds to, but does he love the brethren?

"Whoso hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John 3:15).

One may say, "But I have never murdered anyone." This verse tells that one who hates his brother is a murderer. The actual act is not committed, but the inward desire is there. The question is not, What did you do? but, what did you want to do? The idea here is hatred in his heart. Such a one can not be a child of God, and in God's sight he is a murderer. Can a man continue being a murderer and have eternal life? "And ye know that no murderer hath eternal life." He does not have and has never had eternal life.

"Hereby perceive we the love of God, because he laid down his life for us and we ought to lay down our lives for the brethren." (1 John 3:16). John now gives us an example of the kind of love the Christian should have toward his brethren. Christ (it is understood that it is He who is referred to) displayed His love for us at Calvary, where He laid down His life for us. His love was manifested by sacrifice. We manifest our love for the brethren by sacrifice, not that we can lay down our lives to pay another's sin debt, but the same kind of love, a God-given love, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." In the new birth we get the nature of God, and as God is love we receive our love from Him.

The one great command our Lord gave to us is to love one another as He loved us; unselfishly, in a God-like way, not as Cain. Cain was moved by jealousy and eaten up with envy. Why? His works were evil, while his brother's were righteous. What a terrible sin is the sin of envy or jealousy! The Scripture says that jealousy is "Cruel as the grave". The sin of jealousy or envy is a sin that we Christians are prone to commit. We see it among church members. Yes, even among preachers there is jealousy and envy. John has told us that "God is love". Love is His very nature, and to abide in fellowship with Him we must love as He loves. There is no way that we can have fellowship with God and hold malice, unkindness, or hatred in our hearts. No way. A believer who is out of fellowship with his brethren is out of fellowship with God and is a most miserable person. Remember, "jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame" (Song of Sol. 8:6).

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in Him? My little children, let us not love in word, neither in tongue: but in deed and in truth" (1 John 3:17, 18).

True love means to love in deed and in truth. To say we love to fellowship with Christians is not proof that we really love them, but it is how we act toward them that proves or disproves that love. To love "in word" means to just talk about a need as James 2:15, 16 gives us an example, "If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body; what doth it profit?" To love "in deed" means that we will do something about that need. Love involves more than words, it calls for action. To love "in truth" is just the opposite of to love "in tongue." To love in truth means to love from the heart, not just from the tongue.

"And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemns us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemns us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us" (1 John 3:19-24).

This assurance is not the assurance of salvation, but these verses are telling us about the assurance that we are in fellowship with the Father, and that we can have a boldness before Him based upon the fact that we are in fellowship with Him. "If our heart condemns us". When we come before God, if there is failure or disobedience on our part, our hearts will condemn us. God who knows all, knows all about us; so if we know what we have done, certainly God knows. If we are to have fellowship with Him we must confess our sin as we are told in 1 John 1:9. We have His promise that He will cleanse us from all unrighteousness.

"If our heart condemns us not". If there is nothing between our heart and God, then we have boldness and confidence before God. We can talk to Him as a child to His Father. Remember Moses when he, with boldness, pleaded with God for Israel when they had worshipped the golden calf? With boldness, he reminded God of His promise to Abraham, Isaac, and Jacob. Moses, being in fellowship with God, could come

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The Baptist Examiner Forum V

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

Is there a "sinner's prayer"?

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Luke 18:13: "And the publican, standing afar off, would not lift up so much as his eye: unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

No, there is not a specific sinner's prayer. It does strike me as strange that most of the "sinner's prayers" I have ever seen or read were nothing like what we have in our text. When I answer this question in the negative, I have specific reference to what we know of today as a sinner's prayer. This prayer is closely associated with another great heresy; the mourners bench, or the altar. To refer to what the modern religious world uses as a mourners bench, as an altar is foreign to God's Word. The Biblical altar was a place of sacrifice, not a place of prayer. Let me give you a few brief reasons why I do not believe in this Arminian kind of sinner's prayer.

First, Proverbs 15:8 tells us that the "sacrifice of the wicked is an abomination to the LORD:..." The act contrasted in that verse is the "prayer of the upright." I believe the verse is teaching us that the prayer of the wicked is an abomination unto God. Beloved, God will not hear such prayer, because the sinner is by-passing the blood of Jesus. We can only pray through the Son of God. Since the unbeliever has not the Son of God, he cannot pray through for salvation. Secondly, we know that salvation comes through faith, not prayer (Eph. 2:8,9). We also know that this faith is a gift from God and not a response to the prayer of a lost soul. Thirdly; I point you to the example of salvation in John chapter nine. Here we have a blind man healed. We have a heated discussion about his being healed. In verse 31 he says, "Now we know that God heareth not sinners." If you will now read verses 35-38 you will see that praying had nothing to do with his salvation, it was belief in Christ. Praying also had nothing to do with his faith. Fourthly; I point you to Acts 16:31. We find in this chapter the question is asked; "Sirs, what must I do to be saved." The answer in verse 31, made no mention of prayer, only belief. If prayer had a part in salvation, surely it would have been mentioned here; but it wasn't. Fifthly, I mention Romans 10:13,14. You will have to read these verses on your own, I am running out of space. Verse 13 is used by some to try to prove that you must pray to be saved. "For whosoever

shall call upon the name of the Lord shall be saved." They seem to forget to read verse 14, where we are told, "How shall they call on him in whom they have not believed." Here again we see that faith precedes prayer.

Sixthly, I mention that nowhere in the Bible are sinners told to pray. Search from cover to cover, and you will not find one example of sinners being told to pray for anything, much less salvation. Seventhly, Praying for salvation violates the very character of God. Imagine our courts letting a murderer off just because the guilty party says he is sorry and asks for mercy. God will not let men off just because they ask for it. Sins must be paid for, either in hell or in the person of Christ. Praying for salvation leaves out the work of Christ. Eighthly and lastly, I mention that the Bible tells us that salvation comes through the power of the gospel, not the power of prayer. Read Romans 1:16 and I Corinthians 4:15. The gospel is the power of God to those who believe, not to those who pray. I feel these arguments are conclusive. To include prayer as a part of salvation destroys the clear teaching of total depravity. It also destroys the teaching of God's sovereignty in salvation. Both of these great truths are taught in God's Word. I recognize that many will use the thief on the cross and the publican in Luke 18 to try to prove that prayer is used in salvation. I think a careful study of these two examples will show that they were both saved before prayer. Remember, you must interpret Scripture with Scripture. I think a proper interpretation of the publican's words will show that he was looking to Christ, the sacrifice for salvation, not begging Jesus to save him. I could say more about this but I had better stop.

I will say that some confusion on this subject may come from the fact that the first thing a sinner does after salvation often is to pray. This prayer may often be used to give one assurance of their salvation, but prayer never has anything to do with salvation. May God bless you all.

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"Now, we know that God heareth not sinners" (John 9:31). This was said by the man born blind, whose eyes the Lord had opened. David said, "They cried, but there was none to save them: even unto the LORD, but he answered them not" (Psa. 18:41).

Since God does not hear sinners, whom does He hear? "but if any man be a worshipper of God, and doeth his will, him he heareth" (John 9:31). Next question, Who is a

worshipper of God? "no man cometh unto the Father, but by me" (John 14:6). So we see that for one to come to God, he must come through Christ, and in I John 5:1 we are told that, "Whosoever believeth that Jesus is the Christ is born of God." This tells us that only worshippers of God can be heard by God; and only those who come through Christ can be true worshippers, those who have been born of God, His children.

The prayer most often referred to as the "sinner's prayer" is found in Luke 18:13. It is not that of a lost sinner, but that of a true worshipper of God. The parable is told for the purpose of teaching the right attitude in praying, not in seeking salvation. The prayer the publican prayed, "God be merciful to me a sinner" show us several things about this man. First, the man was a worshipper of God for it is said that he went up into the temple to pray (verse 10). He confessed that he was a sinner in need of mercy. Being a Jew, he knew that the only way to obtain mercy from God was through the sin offering of which the blood was sprinkled on the mercy seat. The words, "God be merciful to me a sinner"- imply an atonement as the grounds for forgiveness. They express humiliation and repentance for sin. They imply faith and submission to God's righteousness. Does this not show that he was a worshipper of God and was doing His will? Is this not the attitude that every child of God must have when he prays to the Father if he expects his Father to hear him?

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The Bible clearly and in many ways shows us that God does not hear sinners, nor will he answer their prayer. "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth" (John 9:31). "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James 1:6,7). The sinner does not believe in God nor does he obey God's law.

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." (Prov. 28:9). Proverbs 15:8 and 25 speaks of the sacrifice of the wicked as being an abomination, and they are far from the Lord. We are told that they call, but there is no answer. "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me"

(Prov. 1:28). (See also Job 35:12).

It isn't that God cannot hear but that He will not hear. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that He will not hear" (Isa. 59:2). "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18).

From the above Scriptures, it is abundantly clear that the lost sinner cannot pray. Why should he if he doesn't believe in God? Since this is true, what about the so-called "sinner's prayer?" First, there is no such thing in the Bible. Arminians use Luke 18:13 and call it the sinner's prayer. "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." Note if you will that this man knew and believed in God and knew his own unworthiness. No lost sinner believes in God nor does he consider himself unworthy to approach God.

We quoted Proverbs 1:28 earlier in this answer which said that if the wicked seeks Him they will not find Him. This is because they will not seek after God as we are told in Romans 3: The publican in Luke 18:13 is like all of God's people, a saved sinner. We, as saved people must constantly ask for God's mercy because we are indeed sinners even after we are saved. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8).

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boldly pleading his cause. If we are in fellowship, we can come in the same way.

"And whatsoever we ask," If we are walking in fellowship with God we can come boldly to Him with out petitions. Of course, if we are walking with Him we will not ask for things which are not in His will "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: (I John 4:14). Whatsoever we ask of Him we will receive because we are obedient to His Word and keep His commandments. What are His commandments? We find the answer in verse 23, "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another." When Jesus was asked which was the greatest commandment, His answer was, "Thou shalt love the Lord thy God" Then He added the second, "Thou shalt love thy neighbor as thyself" (Matt. 22:34-40). Here He has given us one commandment that includes both God and man, believe in Christ and love one another. Faith in Christ and love toward one another sum up our Christian obligations. Galatians 5:6 tell us, "faith which worketh by love". Some one has said that, "Faith toward God and love toward men are two sides of the same coin" We often emphasize faith and sound doctrine, but neglect to emphasize love. Faith, doctrine, and love are all important.

"And he that keepeth his commandments..." Abiding in

Christ is the requirement for answered prayer. Christ illustrated this by comparing His people to branches on a vine. When the branch received strength from the vine, it produced fruit. If it did not receive strength from the vine - no fruit (John 15:1-7). To keep in close communion and fellowship with God we must obey His Word and walk in the light. When we obey His Word and walk in love, we have close communion with Him. "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him" (John 14:23).

We need to note that all three of the Godhead are involved in our love. God the Father commands us to love one another. God the Son gave His life on the cross, a demonstration of God's love. God the Holy Spirit abides within us to produce that love. "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5).

In summary, we see four levels on which a person may live. There is the level of murder. This is Satan's level and we know that murderers "have their part in the lake which burneth with fire and brimstone, which is the second death" (Rev. 21:8).

Next, there is the level of hatred, which in God's sight is the same as murder. Then there is the level of no concern for the brethren. We see the need of others but do nothing to help; indifferent as far as their needs are concerned. Then there is the highest level. This is the level of Christian love. The only way to live a holy happy life is to live on this level.

The one who is a murderer is like Cain, of the devil. The one who hates is of the world (I John 3:13). The one who lives in either of these levels cannot be a Christian. One who has constant hatred in his heart, or is a habitual murderer, proves that he is not and has never been a child of God. The one who has no concern for others is living in the flesh and is out of fellowship with God. That one may be a child of God, yet he is serving the devil's purpose. The one who lives on the top level lives a life of joy, peace, liberty, and has the assurance that his prayers will be answered. We need to ask ourselves the question, What level am I living on?

THE AGE

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by the gospel. We have some six thousand years of human cultural history and development behind us, however, (and the liberals and "higher critics" say much more); but we're still unable to deal with any distasteful truth. We will still insist upon resolving our problems in a self-satisfying manner, or we'll pretend we've accomplished more (on our own) than we actually have.

We are aware, for instance, that drunkenness is a pathway (although not the ultimate cause) to eternal damnation. We're also aware of the organized efforts to deal with the condition which has been identified as "alcoholism," and to "cure" those who are addicted to this condition which has been labeled as a disease. I wonder if those efforts could have been any less effective if no such ex-

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The Baptist Examiner Forum II

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

Of what was Boaz afraid in Ruth 3:8?

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I'm sure that whoever asked this question wanted to know and was honest in doing so. I have read the whole chapter and listened to the Bible tape on the book of Ruth but can not come up with an honest answer. I will patiently await the answer of my fellow forum writers for more instruction. I am sorry that I cannot be of more help.

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"And it came to pass at midnight, that the man was afraid, and turned him self; and, behold, a woman lay at his feet." (Ruth 3:8). It would appear that the first reading of this passage would indicate that Boaz was afraid that a woman had come to him on the threshing floor. This was not the reason that he was fearful. The thing that he feared was that another of his kinsmen was going to claim Ruth as his wife. Boaz, although older than Ruth, desired to have her as his wife. He was not able to ask her because of Jewish law. The context of the following chapter reveals this matter to us.

According to the law and custom in Israel, it was incumbent upon a brother or near kinsman to take, if a brother died, his wife unto himself instead of searching for an outsider. "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her." (Deut 25:5). It says in chapter four and verse seven that this custom was called redeeming. It had to be the nearest relative that did the redeeming. If a brother was not alive, then the next closest relative. A kinsman closer than Boaz could claim Ruth for his wife, and there was a kinsman that was closer. See verse twelve.

Boaz claimed Ruth for his wife that night although he had not the right to do so. The spreading of the skirt over the handmaid was symbolic of his claim to her for his wife. It was now necessary for Boaz to face the nearer kinsman relative to this matter. If the nearer kinsman decided to redeem Ruth, then he could not. It was not possible for the nearer kins-

man to redeem her. "And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it." (Ruth 4:6).

This was all according to the plan and purpose of God. The result of Boaz taking Ruth for his wife continued a link in the earthly lineage of Jesus Christ. The son that was born to Boaz and Ruth was Obed, the grandfather of David, and David was twenty eight generations from Mary, the mother of Jesus.

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I don't think Boaz feared anything in particular. I believe he was startled from some noise or movement or a dream in the night and awoke. Possibly by Ruth lying at his feet. Exactly what caused him to awake is anybody's guess. There is no doubt that he was surprised to find a woman at his feet. Her action indicated two things. To inform him of his responsibility as near kinsman to receive her as his wife since her husband was dead, and her position of service and help as a good wife. There was no sexual contact between them that night. Boaz was concerned for her reputation. He called her "a virtuous woman."

Unless I am missing something in the context of this passage, there is nothing in particular that could have aroused Boaz from his sleep, with the exception of Ruth herself, and if she did, I don't think she purposed to.

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Boaz was a righteous man. He was a man of wealth. He was a man who, no doubt, had authority and influence in Israel. And he was also a man with power among his people.

When a man has these qualities, there is always some one who likes to put him down. Then a man of wealth is usually in danger of being robbed. I don't know if this was the case that night are not, I am just saying that it could have been. And Boaz could have gone to sleep with this on his mind, and was made to be afraid when awakened to find someone at his feet.

Another reason that he might have been afraid was that he had been asleep for some good while, and being awakened by someone

or something at his feet was somewhat alarming and frightening to him. He could not know what or who it was when first awakened. Boaz had laid down to get some rest after a hard day's labor. He had laid down with no one near him, and to be awakened with someone or something near, even at his could be good reason for fear. Ruth no doubt, had pressed against his feet, or may have even used them as a pillow. But I think that Ruth did not use Boaz feet, as a pillow, but that she was near them, near enough to touch them with her head.

Another reason that Boaz might have been afraid was that since he was a man of uprightness, a man who believed in God, a man no doubt who was clean and honorable, that it being a woman at his feet, there was fear of his character being slandered, and his reputation would be badly damaged.

One may wonder how Boaz knew that the person at his feet was a woman. Discovering someone at his feet, he found it to be a woman because of her long hair. Women in those days wore long hair even so that it could be used as a veil. I think that Boaz discovering a woman at his feet is the reason for his fear.

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cuse for drinking had been invented. I have yet to hear any physician suggest that any producing germ or virus might be identified, or that a serum might be developed to cure this disease. I have never heard it discussed whether this disease might be contagious or infectious.

What might you say, or ask, if I would tell you that I have known some germ-vendors? I have, according to the previous definition! I have known people who sold liquor and I have also crossed paths with people who have dealt in illicit drugs. Let us recognize that dope addiction and drunkenness are of the same strain. Alcohol is another form of dope. The only real difference is that it is legal, and the other drug is not. If the drunk is sick with a disease, so is the heroin addict. The drunk is a legal sick person and the "pot head" is an illegal sick person, if we buy off on this disease theory. Any progress, whether real or imagined, in this crusade against alcoholism (or drunkenness) is rationalized as being the result of the "treatment" of this presumed disease, and this treatment is credited to human invention and to human intervention. The correlative to this is that God is denied any credit for intervention, or for healing the condition; because it is identified as a sickness rather than as a sin.

Homosexuality is just as damaging a pathway as alcoholism, but it is not being considered as a sickness by modern society, because it is not to be considered anything other than perfectly normal. Modern society will not

admit that any corrective action is required for this utmost condition of human depravity. Humanity will not even recognize any need for justification. Consider this in the light of our text: Let us call evil (homosexuality) good (or at least acceptable). The difference here is that we are told that we are not to even recognize the existence of evil. Immorality is redefined as amorality, and evil has vanished from the modern view. In order to bolster this modern re-definition with consistent misidentification, our misdirected contemporaries have swapped terms for homosexual practitioners who are now to be termed as "gay" and never (but never) is their life style to be tagged as abnormal or "queer."

The examples of these misidentifications are myriad. Unfortunately, this same exercise of untruth is employed by many commentators, news reporters, theologians, jurists, lawyers, politicians, school teachers, and members of practically any other profession or vocation. We are in the age of rationalized misdefinition, or of confusion. Humanism has gained control, and this thinking must supplant truth with uncertainty and confusion. It must do away with absolutes, especially moral absolutes. I would submit to you that this attitude is every bit as much a disease as is alcoholism, especially if we use the term sin sickness to signify disease.

It follows quite logically that such an affliction would become manifest in attacks upon Christianity. How often have you heard a phrase used by newsmen which would speak of "the Constitutional separation of church and state?" Have you bothered to find a copy of the U.S. Constitution with amendments? If you will do this, I think you will be hard pressed to find anything about separation of church and state. It is my understanding that it is contained in the constitution of the Soviet Union, however. Perhaps this is the constitution our contemporary news media owes allegiance to. There is a valid reason to suspect this is the case. Our constitution does contain an amendment which guarantees religious liberty. It places constraints upon any governmental interference in the religious affairs of this nation. The type of separation used by the media and by liberal, or left wing groups is always used to restrain the Christian religion. I've never known of these groups to apply it for the protection of Christianity. This is a subtle deceptive misapplication of truth! A moderately different method of misidentification is used in mislabelling (mis-naming). The intent is the same, however. It intends to confuse, using an improper implication in the very title. The National Organization of Women (N.O.W.) sounds innocent enough. There is no reason to think it might be a front for legalized abortion and the dissolution of the traditional family. Who would suspect that the primary purpose of Planned Parenthood was identical to that of N.O.W. and that the American Civil Liberties Union would always (consistently) attempt to infringe upon the rights of Christians? Who would expect that People For the American Way would actually be promoting Communism? Why should anyone assume that the National Educational Association (NEA) would be firmly dedicated to promoting the evolutionary concept which expects us to believe a theory to

be a proven fact, when it has no evidence to support it and cannot even explain how the proposed evolution process could have begun. Can any example of any toying with definitions be found among fundamental regular Baptists? I'm afraid so. If you read a December T.B.E. sermon written by John Alber, you will notice that many fundamental Baptist preachers deny sovereign grace. The reason? Baptist confessions of faith have been rewritten with the express purpose of making the hard doctrines into soft doctrines: Just compare the New Hampshire Confessions with either of the earlier London Confessions, or with the Philadelphia Confessions. Regular Baptists were known as "Particular Baptists;" because they advocated particular redemption and atonement, along with all of the doctrines of grace. Now today, the average missionary Baptist preacher is totally ignorant of this history and actually believes that he supports the traditional historic regular Baptist position. This is all because there has been an effort among Baptists to move to a less definitive doctrinal position, with a great measure of success. Subtle, huh?

What has caused all this? Why, humanistic pressures! It hasn't been totally coincidental. Humanism has made gradual progress over the years until it has almost total control over public education, and is making notable inroads into religious education. Sad to say, but our preachers depend more upon what they learn in Bible schools than what they learn from the Bible. The result is that the public is learning from a very purposeful humanistic effort. There are few who are learning true perception and they must learn from Scripture and not from seminaries. The one who can understand these truths is required to dedicate himself to the Christian life and to support Christian doctrine, and to renounce humanism.

This has not been written as a sermon on sovereign grace; but as a sermon on deceit, using various plays upon definition as a gimmick to accomplish deceit. This can employ redefinition, lack of definition, mis-definition, implied or confused definition. As is often the case, this matter runs into the matter of sovereign grace and the matter of humanism. Through history, humanists (such as Erasmus, Arminius, Paine, Voltaire, and Ingersoll) have employed various games with the truth in order to move people progressively farther from the doctrines of grace. For this reason,

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ANNOUNCEMENT

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THE AGE

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any complete dissertation on the subject of purposeful misdefinition must almost certainly at least allude to both humanism and sovereign grace. This age of extreme misdefinition and confusion appears to be bringing us to a climax in the Satanic assault on the truth and Christianity. Remember the typing exercise "now is the time for all good men to come to the aid of their party?" Well, now is the time for all the elect to affirm the faith, for it seems our culture is in the final throes of a defiant resistance to divine authority.

FAITH

(Continued from Page 1)

command. "Repent ye, and believe the gospel." Our Lord does condescend to reason. Often his ministry graciously acted out the old text, "Come, now, and let us reason together; though your sins be scarlet, they shall be as wool." He does persuade men by telling and forcible arguments, which should lead them to seek the salvation of their souls. He does invite men, and oh, how lovingly he woos them to be wise. "Come unto me all ye that labour and are heavy laden, and I will give you rest." He does entreat men; he condescendeth to become, as it were, a beggar to his own sinful creatures, beseeching them to come to him. Indeed, he maketh this to be the duty of his ministers, "As though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God." Yet, remember, though he condescendeth to reason, to persuade, to invite, and to beseech, still his gospel hath in it all the dignity and force of a command; and if we would preach it in these days as Christ did, we must proclaim it as a command from God, attended with a divine sanction, and not to be neglected save at the infinite peril of the soul. When the feast was spread upon the table for the marriage-supper, there was an invitation, but it had all the obligation of a command, since those who rejected it were utterly destroyed as despisers of their king. When the builders reject Christ, he becomes a stone of stumbling to "the disobedient;" but how could they disobey if there were no command? The gospel contemplates, I say, invitations, entreaties, and beseechings, but it also takes the higher ground of authority. "Repent ye" is as much a command of God as "Thou shalt not steal." "Believe on the Lord Jesus Christ" has as fully a divine authority as "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength." Think not, O men, that the gospel is a thing left to your option to choose it or not! Dream not, O sinners, that ye may despise the Word from heaven and incur no guilt! Think not that ye may neglect it and no ill consequences shall follow! It is just this neglect and despising of yours which shall fill up the measure of your iniquity. It is this concerning which we cry aloud, "How shall we escape if we neglect so great a salvation!" God commands you to repent. The same God before whom Sinai was moved and was

altogether on a smoke - that same God who proclaimed the law with sound of trumpet, with lightnings and with thunders, speaketh to us more gently, but still as divinely, through his only begotten Son, when he saith to us, "Repent ye, and believe the gospel."

Why is this, dear friends; why has the Lord made it a command to us to believe in Christ? There is a blessed reason. Many souls would never venture to believe at all if it were not made penal to refuse to do so. For this is the difficulty with many awakened sinners: may I believe? Have I a right to believe? Am I permitted to trust Christ? Now this question is put aside, once for all, and should never irritate a broken heart again. You are commanded by God to do it, therefore you may do it. Every creature under heaven is commanded to believe in the Lord Jesus, and bow the knee at his name; every creature, wherever the Gospel comes, wherever the truth is preached, is commanded there and then to believe the gospel; and it is put in that shape, I say, lest any conscience-stricken sinner should question whether he may do it. Surely, you may do what God commands you to do. You may throw this in the devil's teeth - "I may do it; I am bidden to do it by him who hath authority, and I am threatened if I do not with eternal damnation from his presence, for 'he that believeth not shall be damned.'" This gives the sinner such a blessed permit, that whatever he may be or may not be, whatever he may have felt or may not have felt, he has a warrant which he may use whenever he is led to approach the cross. However benighted and darkened you may be, however hard-hearted and callous you may be, you have still a warrant to look to Jesus in the words, "Look unto me and be ye saved all ye ends of the earth." He that commanded thee to believe will justify thee in believing; he cannot condemn thee for that which he himself bids thee do. But while there is this blessed reason for the gospel's being a command, there is yet another solemn and an awful one. It is that men may be without excuse in the day of judgment; that no man may say at the last, "Lord, I did not know that I might believe in Christ; Lord, heaven's gate was shut in my face; I was told that I might not come, that I was not the man." "Nay," saith the Lord, with tones of thunder, "the times of man's ignorance I winked at, but in the gospel I commanded all men everywhere to repent; I sent my Son, and then I sent my apostles, and afterwards my ministers, and I bade them all make this the burden of their cry, 'Repent and be converted everyone of you;' and as Peter preached at Pentecost, so bade I them preach to thee. I bade them warn, exhort, and invite with all affection, but also to command with all authority, compelling you to come in, and inasmuch as you did not come at my command, you have added sin to sin; you have added the suicide of your own soul to all your other iniquities; and now, inasmuch as you did reject my Son, you shall have the portion of unbelievers, for 'he that believeth not shall be damned.'" To all the nations of the earth, then, let us sound forth this decree from God. O men, Jehovah that made you, he who gives you the breath of your nostrils, he against whom you have offended, commands you this day to repent and believe the gospel. He gives his promise - "He that believeth and is

baptized shall be saved;" and he adds the solemn threatening - "He that believeth not shall be damned." I know some brethren will not like this, but that I cannot help. The slave of systems I will never be, for the Lord has loosed this iron bondage from my neck, and now I am the joyful servant of the truth which maketh free. Offend or please, as God shall help me, I will preach every truth as I learn it from the Word; and I know if there be anything written in the Bible at all it is written as with a sunbeam, that God in Christ commandeth men to repent, and believe the gospel. It is one of the saddest proofs of man's utter depravity that he will not obey this command, but that he will despise Christ, and so make his doom worse than the doom of Sodom and Gomorrah. Without the regenerating work of God the Holy Ghost, no man ever will be obedient to this command, but still it must be published for a witness against them if they reject it; and while publishing God's command with all simplicity, we may expect that he will divinely enforce it in the souls of those whom he has ordained unto eternal life.

II. While the gospel is a command, it is a two-fold command explaining itself. "Repent ye, and believe the gospel."

I know some very excellent brethren - would God there were more like them in zeal and love - who, in their zeal to preach up simple faith in Christ have felt a little difficulty about the matter of repentance; and I have known some of them who have tried to get over the difficulty by softening down the apparent hardness of the word repentance, by expounding it according to its more usual Greek equivalent, a word which occurs in the original of my text, and signifies "to change one's mind." Apparently they interpret repentance to be a somewhat slighter thing than we usually conceive it to be, a mere change of mind, in fact. Now, allow me to suggest to those dear brethren, that the Holy Ghost never preaches repentance as a trifle; and the change of mind or understanding of which the gospel speaks is a very deep and solemn work, and must not on any account be depreciated. Moreover, there is another word which is also used in the original Greek for repentance, not so often I admit, but still it is used, which signifies "an after-care," a word which has in it something more of sorrow and anxiety, than that which signifies changing one's mind. There must be sorrow for sin and hatred of it in true repentance, or else I have read my Bible to little purpose. In very truth, I think there is no necessity for any other definition than that of the children's hymn -

"Repentance is to leave

The sins we loved before,

And show that we in earnest grieve,

By doing so no more."

To repent does mean a change of mind; but then it is a thorough change of the understanding and all that is in the mind, so that it includes an illumination, an illumination of the Holy Spirit; and I think it includes a discovery of iniquity and a hatred of it, without which there can hardly be a genuine repentance. We must not, I think, undervalue repentance. It is a blessed grace of God the Holy Spirit, and it is absolutely necessary unto salvation.

The command explains itself. We will take, first of all, repentance. It is quite certain that what-

ever the repentance here mentioned may be, it is a repentance perfectly consistent with faith; and therefore we get the explanation of what repentance must be, from its being connected with the next command, "Believe the gospel." Then, dear friends, we may be sure that that unbelief which leads a man to think that his sin is too great for Christ to pardon it, is not the repentance meant here. Many who truly repent are tempted to believe that they are too great sinners for Christ to pardon. That, however, is not a part of their repentance; it is a sin, a very great and grievous sin, for it is undervaluing the merit of Christ's blood; it is a denial of the truthfulness of God's promise; it is a detracting from the grace and favour of God who sent the gospel. Such a persuasion you must labour to get rid of, for it came from Satan, and not from the Holy Spirit. God the Holy Ghost never did teach a man that his sins were too great to be forgiven, for that would be to make God the Holy Spirit to teach a lie. If any of you have a thought of that kind this morning, be rid of it; it cometh from the powers of darkness, and not from the Holy Ghost; and if some of you are troubled because you never were haunted by that fear, be glad instead of being troubled. He can save you; be you as black as hell he can save you; and it is a wicked falsehood, and a high insult against the majesty of divine love when you are tempted to believe that you are past the mercy of God. That is not repentance, but a foul sin against the infinite mercy of God.

Then, there is another spurious repentance which makes the sinner dwell upon the consequences of his sin, rather than upon the sin itself, and so keeps him from believing. I have known some sinners so distressed with fears of hell, and thoughts of death and of eternal judgment, that to use the words of one terrible preacher, "They have been shaken over the mouth of hell by their collar," and have almost felt the torments of the pit before they went thither. Dear friends, this is not repentance. Many a man has felt all that and has yet been lost. Look at many a dying man, tormented with remorse, who has had all its pangs and convictions, and yet has gone down to the grave without Christ and without hope. These things may come with repentance, but they are not an essential part of it. That which is called law-work, in which the sinner is terrified with horrible thoughts that God's mercy is gone for ever, may be permitted by God for some special purpose, but it is not repentance; in fact, it may often be devilish rather than heavenly, for, as John Bunyan tells us, Diabolus doth often beat the great hell-drum in the ears of the men of Mansoul, to prevent their hearing the sweet trumpet of the gospel which proclaimeth pardon to them. I tell thee, sinner, any repentance that keeps thee from believing in Christ is a repentance that needs to be repented of; any repentance that makes thee think Christ will not save thee, goes beyond the truth and against the truth, and the sooner thou art rid of it the better. God deliver thee from it, for the repentance that will save thee is quite consistent with faith in Christ.

There is, again, a false repentance which leads men to hardness of heart and despair. We have known some seared as with a hot iron by burning remorse. They

have said, "I have done much evil; there is no hope for me; I will not hear the Word any more." If they hear it it is nothing to them, their hearts are hard as adamant. If they could once get the thought that God would forgive them, their hearts would flow in rivers of repentance; but no; they feel a kind of regret that they did wrong, but yet they go on in it all the same, feeling that there is no hope, and that they may as well continue to live as they were wont to do, and get the pleasures of sin since they cannot, as they think, have the pleasures of grace. Now, that is no repentance. It is a fire which hardens, and not the Lord's fire which melts; it may be a hammer, but it is a hammer used to knit the particles of your soul together, and not to break the heart. If, dear friends, you have never been the subject of these terrors do not desire them. Thank God if you have been brought to Jesus anyhow, but long not for needless horrors. Jesus saves you, not by what you feel, but by that finished work, that blood and righteousness which God accepted on your behalf. Do remember that no repentance is worth the having which is not perfectly consistent with faith in Christ. An old saint, on his sickbed, once used this remarkable expression; "Lord, sink me low as hell in repentance; but" - and here, is the beauty of it - "lift me high, as heaven in faith." Now, the repentance that sinks a man low as hell is of no use except there is the faith also that lifts him as high as heaven, and the two are perfectly consistent the one with the other. A man may loathe and detest himself, and all the while he may know that Christ is able to save, and has saved him. In fact, this is how true Christians live; they repent as bitterly for sin as if they knew they should be damned for it; but they rejoice as much in Christ as if sin were nothing at all. Oh, how blessed it is to know where these two lines meet, the stripping of repentance, and the clothing of faith! The repentance that ejects sin as an evil tenant, and the faith which admits Christ to be the sole master of the heart; the repentance which purges the soul from dead works, and the faith that fills the soul with living works; the repentance which pulls down, and the faith which builds up; the repentance that scatters stones, and the faith which puts stones together; the repentance which ordains a time to weep, and the faith that gives a time to dance - these two things together make up the work of grace within, whereby men's souls are saved. Be it, then, laid down as a great truth, most plainly written in our text, that the repentance we ought to preach is one connected with faith, and thus we may preach repentance and faith together without any difficulty whatever.

Having shown you what this repentance is not, let us dwell for a moment upon what it is. The repentance which is here commanded is the result of faith; it is born at the same time with faith - they are twins, and to say which is the elder-born passes my knowledge. It is a great mystery; faith is before repentance in some of its acts, and repentance before faith in another view of it; the fact being that they come into the soul together. Now, a repentance which makes me weep and abhor my past life because of the love of Christ which has pardoned it, is the right repentance. When I can say, "My sin is washed away by Jesus"

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PLAIN PROPHECIES FOR PLAIN PEOPLE

by John R. Gilpin

III. The Unsaved World.

When Jesus comes, what is He going to do to the unsaved world? Beloved, He is coming back to reign over it. He is not coming as He came once. Once He came to be in the hands of men. When He comes again, men are going to be in His hands. Once He came to have men control Him. When He comes a second time, He is coming to control men. We read: "Yet have I set my kind upon my holy hill of Zion, I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psa. 2:6-9).

Beloved, this doesn't sound like the first coming of the Lord Jesus Christ. This doesn't sound like the first time He came when Herod had all the babies of Bethlehem put to death hoping to kill the Lord of Glory. Beloved, some day, when He comes, He is coming to reign over this world. He is coming to reign so far as this unsaved world is concerned, and He will break rebellious sinners with a rod of iron, and dash them in pieces like a potter's vessel. Notice again: "Sit thou at my right hand, until I make thine enemies thy footstool" (Psa. 110:1).

Some of these days God is going to take the unsaved of this world and use them as His footstool. You know what it means to sit down in your easy chair to put your feet upon a footstool. It is underneath you. It is completely dominated by you. Well, some day this unsaved world is going to be the footstool of the Lord Jesus Christ.

I ask, why is our Lord waiting? What is the reason He doesn't come on now, and set up His kingdom? Why doesn't He return and give us a pure language? Why doesn't He return and make the believer over? Why doesn't He return and take over this unsaved world and reign over it? I think there are some three reasons why He has delayed His return.

In the first place, I am satisfied that He has delayed His return waiting for man to demonstrate his inability to order his own course. God's Word tells us that man can't order his course. Listen: "O LORD, I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10:23).

Beloved, man can't order his course. Man can't direct his steps. Everything man does, he makes a mess of. In everything that man attempts, he fails concerning it. I am as certain as can be there isn't in any phase of life anything that man has ever touched but what man has complicated and confused the things that he had tried to do.

Take for example, the industrial world. Union leaders are pulling their hair today because they don't know which way to turn. They know things are out of control. In contrast, I am sure that there isn't a financial tycoon in the world but

what will say that everything is out of control so far as business is concerned. I am sure that is true in any field that you turn to.

In churches, for example, you know as well as I, how far removed from the New Testament church the religious world is today. Man just simply cannot order his steps. Man just simply cannot direct his ways. Anything that man takes hold of, he makes a mess of it. That is why the religious world is in such a condition as it is today.

I might also say that the political aspect of the world is surely far



from encouraging. In our own country, even though you would want to be a loyal citizen, you wouldn't say that our government is what you would like for it to be. Regardless of what you or I might think about the Supreme Court's decision of the Bible in public schools, this administration is charged with the idea of taking God out of the school.

I say to you, this administration has taken God out. That is about what it amounts to. It is enough to cause every one of us to pull our hair as we think about what the future may hold in store. When I say "future," I am not talking about 10, or 15, or 20 years from now; rather, I am talking about what may happen within a year's time.

Beloved, man can't order his steps. Anything that man takes hold of, he makes a failure concerning it. I think the Lord Jesus Christ is just holding off His coming, waiting for man to realize that it is not in man to order His steps. He is just waiting for man to demonstrate his inability to order his course.

I think the Lord Jesus Christ is also waiting for the Holy Spirit to finish His work of conviction. While our Lord is waiting, the Holy Spirit is doing the work that the Lord Jesus Christ left Him in this world to do, which is the work of conviction. We read: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged" (John 16:8-11).

Beloved, one reason why He is waiting is to let the Holy Spirit complete His work of convicting the world of sin, and of righteousness, and of judgment.

Then I think that He is also waiting to call in His elect. Before the foundation of the world our Lord chose a certain number unto Himself. That certain number that was chosen are the elect of God, and every one of them are going to be saved. Not one of them will go to Hell. Not one of them will ever perish. Every one of them will be

ultimately, and finally, and completely saved. When the last one has been garnered in, the day of the return of the Son of God will take place. What is He waiting for? Listen: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

If you will read this entire third chapter of II Peter, you can easily see that "any" to which he refers is the elect of God. He is not willing that even one of His elect shall fail, but that all of them shall come to repentance.

I say to you, when man has failed to order his steps completely, when the Holy Spirit finishes His work of convicting this world of sin, of righteousness, and of judgment, and when the elect of God have been called unto Himself, then the Lord Jesus Christ is going to come back to this world that has been in rebellion, and has rejected Him continually. Then He is going to make this unsaved world His footstool, and He is going to live and reign over this unsaved world.

In the book of Daniel we read the story of that great image which the king dreamed of - a head of gold, chest and arms of silver, belly and thighs of brass, legs of iron and miry clay. When Daniel interpreted that dream, he said to Nebuchadnezzar, "You, as the king of Babylon, are the head of gold, the chest and arms of silver are to represent the combined kingdom of Media and Persia, the belly of brass is to represent Greece under Alexander the Great, the legs are to represent the Roman Empire divided into two parts - the Eastern and the Western Roman Empire, and the feet of iron and miry clay are the nations that follow and come out of Rome.

Beloved, I don't know all that that vision may stand for, but I am sure of one thing, the vision that King Nebuchadnezzar had was a dream of history. He saw everything that would take place down to, and including, the second coming of the Lord Jesus Christ, for we read: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2:34, 35).

Nebuchadnezzar said he dreamed he saw a stone cut out of the mountain without hands that rolled down the mountain side and struck that image. Where? On the head? No. On the chest or the arms? No. On the belly? No. On the legs? No. Where did it strike? It struck the feet, and the feet were ground into powder. This stone represents the Lord Jesus Christ who was born of a virgin, contrary to human nature. As the stone was cut out of the mountains without

hands, which was contrary to the laws of nature, so Jesus Christ was born contrary to human nature.

Beloved, as that stone rolled down the mountainside and struck the image at the feet, so Jesus Christ is coming someday. He didn't come in the days of Nebuchadnezzar. He didn't come in the days of Greece. He didn't come in the days of Rome, but He is coming in the days that are represented by the toes of the image - the nations that have come out of the country of Rome. When He comes, He is going to grind that image of world-wide power into dust. He is going to dash the unsaved world into pieces.

We read: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10, 11). When Jesus comes, every tongue shall confess that Jesus Christ is Lord. Beloved, He is going to reign over this earth.

IV. Satan: When the Lord Jesus Christ comes, He is going to destroy the devil. We talk about the finished work of Jesus Christ at the cross, and that is wonderful. I like to rejoice in this fact, that Jesus Christ did finish His work at the cross. But there are some things that Jesus Christ didn't finish at the cross; and one thing is, He didn't finish His work with the devil. He began to end the work of the devil, but He didn't finish it.

If you will go back to the third chapter of Genesis you will find that He is going to bruise the head of the serpent. Beloved, He began to do it at the cross. Listen: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14).

The Lord Jesus Christ began to destroy the devil at Calvary, but He hasn't completed it yet. He has left him here in this world, and the devil right now brings a lot of hardship and grief to you and me. I think our Lord has left him here in order that through these trials of faith and manifold temptations that we have, we are brought a littler closer to our Lord, and we are made to be more like Him. But there is a day coming when Jesus Christ is going to be completely victorious over the devil. Listen: "And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:3, 10).

It sounds like it will be a long time until the Lord Jesus Christ gets rid of the devil. We rub elbows and brush shoulders with him every day. There isn't a day that goes by but that we come face

to face with the devil and this world. But some of these days Jesus is going to finish His work with the devil. He is going to completely destroy him, and cast him into hell.

Conclusion: Beloved, it is a glorious thing to look forward to the coming of Jesus Christ. Someone is coming, and I rejoice that when He comes, all this and much more is going to take place. There is a glorious day awaiting the child of God.

I ask you, are you ready for His coming? Are you ready for Jesus Christ to come back to this world? As a Christian, are you ready? Suppose you thought He would come today. Is there anything you would like to pray about? You had better do your praying, for He may come. Are you behind on anything? You had better get caught up, for He is coming.

Years ago when I was just a boy preacher I made my first trip up Big Sandy to the headwaters of the river. About the only way you could go in those days was on a train or a push boat, and since the push boat was too slow, I went by train. I can remember a girl got on the train, and she sat in front of me all the way up the river.

That was in the days before air-conditioned trains. It was a hot blistering day, and I can remember that most everybody had his window open. It sounds strange talking about riding along on a train with the windows open and people hanging out the windows trying to get a little fresh air, but in those days you were happy to get the window open, and get your head on the outside, so as to get some fresh air.

I'll never forget that day. I was on my way to preach a trial sermon, hoping that the church would call me as pastor. This girl who sat in front of me told me that she was going to meet her sweetheart, and they were going to get married. When we neared the end of the ride I can remember how unsightly she looked as a result of the sweat, and the grime, and the cinders. I am satisfied that she didn't want her sweetheart to see her like she looked, and just before we got to the end of the line, she went to the washroom to tidy herself, and changed clothes. When she came back, she looked entirely different. There was a great difference so far as her appearance was concerned. As I looked at her, I thought, she has tidied herself up because she is going to meet her sweetheart.

Beloved, that is exactly what you and I ought to do as God's children. We ought to tidy ourselves up. We ought to be getting ourselves ready for His return.

I ask those of you who are unsaved, are you ready for His return? Of course you are not, and He is going to reign over you and He is going to make you His footstool some of these days,

(Continued on Page 8 Column 1)

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you. Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints." (Col. 1:1-4).

PLAIN

(Continued from Page 7)

when He comes.

May God help you to realize that the only way that you can be ready, is to be saved, and may the blood of Jesus Christ, the Son of God, become precious to your soul, and may you become a child of God - saved, washed in His blood and ready to meet Him when He comes. May God bless you!

FAITH

(Continued from Page 6)

blood," and then repent because I so sinned as to make it necessary that Christ should die - that dove-eyed repentance which looks at his bleeding wounds, and feels that her heart must bleed because she wounded Christ - that broken heart that breaks because Christ was nailed to the cross for it - that is the repentance which bringeth us salvation.

Again, the repentance which makes us avoid present sin because of the love of God who died for us, this also is saving repentance. If I avoid sin today because I am afraid of being lost if I commit it, I have not the repentance of a child of God; but when I avoid it and seek to lead a holy life because Christ loved me and gave himself for me, and because I am not my own, but am bought with a price, this is the work of the Spirit of God.

And again, that change of mind, that after carefulness which leads me to resolve that in the future I will live like Jesus, and will not live unto the lusts of the flesh, because he hath redeemed me, not with corruptible things as silver and gold, but with his own precious blood - that is the repentance which will save me, and the repentance which he ask of me. O ye nations of the earth, he asks not the repentance of Mount Sinai, while ye do fear and shake because his lightnings are abroad; but he asks you to weep and wail because of him; to look on him whom you have pierced, and to mourn for him as a man mourneth for his only son; he bids you remember that you nailed the Saviour to the tree, and asks that this argument may make you hate the murderous sins which fastened the Saviour there, and put the Lord of glory to an ignominious and an accursed death. This is the only repentance we have to preach; not law and terrors; not despair; not driving men to self-murder - this is the terror of the world which worketh death; but godly sorrow is a sorrow unto salvation through Jesus Christ our Lord.

KENTUCKY

(Continued from Page 1)

how anyone who is against crime and sin can be in favor of gambling.

A state lottery will increase crime and corruption in the state of Kentucky. The evidence is already in. Connecticut has a lottery. Austin McGuigan is the Chief State's Attorney. He has observed, "We were told that if we would legalize gambling it would solve our tax problems. Guess what: Our taxes have gone up. We were told it would solve our crime problem. Crime has gone up:

Drugs, prostitution, embezzlements. When you bring in legalized gambling, it corrupts the very fiber of society, etc." Gambling has always been the mother of many other crimes. Organized crime delights in getting into gambling. Gambling, cheating, prostitution, lying, cursing, drinking, stealing, and murder have always been closely associated. The vote for legalized gambling is a vote for all the crime, sin, and corruption that goes along with it.

Gambling will exploit the poor. It is a form of regressive taxation. The poor will pay a larger percentage of their income for lottery tickets than will the rich. Poor people, in their lust for more, will become poorer by engaging in the lottery. Wives and children will become the chief sufferers. They will have to do without things that the low incomes of their husband and fathers could buy for them, while the men (women too) will spend money on the lottery. Money that is needed to pay the rent, put food on the table, and clothes on the back will be used for lottery tickets.

The legalized state lottery will permanently damage the moral and spiritual life of the state of Kentucky. After a few years of the legalized lottery, Kentucky will not be the state it is today. A state, as well as an individual, cannot defy the law of God without suffering therefor. Why on earth will any one favor legalized gambling? Wives have done without. Children have done without. Men and women have felt forced into crime. Multitudes have been murdered. Many have gone into further and deeper sin, all because of gambling. I just do not see how any Christian, or even any moral and decent person, or even any right thinking person can be in favor of this legalized gambling.

What does our governor tell us? What argument does he use to influence our state to start out on a road that leads to sin, crime, corruption, and death? Why, he tells us that we can make money for the state thereby. Well, we have been told that we could make money for the state by strong drink, but how much have we paid for this? We may well gain, for a time, some added revenue for the state. But, eventually pay day will come. Will we make enough money for the state to pay for the crime, corruption, broken homes and lives that will result from this? Would we want to make money at such a cost? Well, the governor tells us we can make some money on this. Well, we could make some money by licensing folk to murder. We could make money by having legalized prostitution. We could make money by licensing many other forms of sin. But do we want to make money in that way? I hate to say it, but it seems that our governor, and a large number of our residents, want to make money by legalizing sin.

Where will it end? If we legalize one sin, will we legalize others? How far will we go in legalizing that which is sinful in order to get money? If we can legalize the lottery why can't we legalize other sins, and tax them so as to make money? Do we want to turn Kentucky into a Reno, Nevada? One sin leads to another. Making light of one sin leads to the same attitude about another. Legalizing one sin may lead to the legalizing of others. The lottery is wrong and sinful in itself, but it may well lead to many things that are even

more destructive, wrong, and sinful.

Well, Wallace Wilkinson is our governor. Let us pray for him. Let us show him all the respect we can for the office he holds. We must now have him until his term is up. But, we do not have to have his lottery. He cannot force this upon us. There is still time to stop this. Let us find out anything we can do about this. Let every Christian in Kentucky take a stand against this proposed lottery. Let everyone who even professes to be a Christian take this stand. Let every decent man and woman in Kentucky take a stand against this lottery. Let everyone who has any moral standards whatsoever take a stand against this lottery. Much is at stake.

Is God's Word against the lottery? Yes! If Jesus Christ were here, would He be against the lottery? Yes! Is there anything at all good about the lottery? No! Will the lottery be good for Kentucky? No! Will the lottery be bad for Kentucky? Yes! Will other bad things come from the lottery? Yes! A ravaging and destructive army is about to invade Kentucky. This army will do great harm to our state. To arms! To arms! Let Kentuckians arise and defend our state from this army bent on our destruction.

GRACE

(Continued from Page 1)

The fullest exposition of the amazing grace of God is found in the epistles of Paul. In his writings "grace" stands in direct opposition to works and worthiness, of whatever kind or degree. This is abundantly clear from Romans 11:6 "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Grace and works will no more unite than acid and alkali. "...by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8-9). The absolute favor of God can no more consist with human merit than oil and water will fuse into one (see Romans 4:4-5).

There are three principal characteristics of divine grace. First, it is eternal. Grace was planned before it was exercised, purposed before it was imparted: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9). Secondly, it is free, for none ever purchased it: "Being justified freely by his grace..." (Romans 3:24). Thirdly, it is sovereign, because God exercises it toward and bestows it upon whom He pleases: "...even so might grace reign" (Romans 5:21). If grace reigns then it is on the throne, and the occupant of the throne is sovereign. Hence, "the throne of grace" (Heb. 4:16).

Just because grace is unmerited favor, it must be exercised in a sovereign manner. Therefore the Lord declares, I "...will be gracious to whom I will be gracious..." (Ex. 33:19). Were God to show grace to all of Adam's descendants, men would at once conclude that He was right-

teously compelled to take them to heaven as a compensation for allowing the human race to fall into sin. But God is under no obligation to any of His creatures, least of all to those who are rebels against Him.

Eternal life is a gift, therefore it can neither be earned by good works, nor claimed as a right. Seeing that salvation is a gift, who has any right to tell God on whom He ought to bestow it? It is not that the Giver ever refused this gift to any who seek it wholeheartedly, and according to the rules which He has prescribed.

No, He refuses none who come to Him empty handed and in the way of His appointing. But if out of a world of impenitent and unbelieving, God is determined to exercise His sovereign right by choosing a limited number to be saved, Who is wronged? Is God obliged to force His gift on those who do not value it? Is God compelled to save those who are determined to go their own way?

Nothing riles the natural man more and brings to the surface his innate, inveterate enmity against God than to press upon him the eternity, the freeness, and the absolute sovereignty of divine grace. That God should have formed His purpose from everlasting, without in anywise consulting the creature, is too abasing for the unbroken heart. That grace cannot be earned or won by any efforts of man is too self-emptying for self-righteousness. That grace singles out whom it pleases to be its favored objects, arouses hot protests from haughty rebels. The clay rises up against the Potter and asks, "Why hast Thou

made me thus?" A lawless insurrectionist dares to call into question the justice of divine sovereignty.

The distinguishing grace of God is seen in saving that people whom He has sovereignly singled out to be His high favorites. By "distinguishing" we mean that grace discriminates, makes differences, chooses some and passes by others. It was distinguishing grace which selected Abraham from the midst of his idolatrous neighbors and made him "the friend of God." Distinguishing grace saved "publicans and sinners," but said of the religious Pharisees, "Let them alone..." (Matt. 15:14). Nowhere does the glory of God's free and sovereign grace shine more conspicuously than in the unworthiness and unlikeness of its objects.

Now the grace of God is manifest in and by and through the Lord Jesus Christ. "...the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). This does not mean that God never exercised grace toward any before His Son became incarnate - Genesis 6:8 and Exodus 33:19 clearly show otherwise. But grace and truth were fully revealed and perfectly exemplified when the redeemer came to this earth, and died for His people upon the cross. It is through Christ the Mediator alone that the grace of God flows to His elect. "...much more the grace of God, and the gift by grace, which is by one man, Jesus Christ... much more they which receive abundance of grace,

(Continued on Page 9 Column 1)

A GOOD AND APPRECIATED LETTER

Dear Brother Wilson,

I hope you won't mind this letter, but I have been meaning to write you for some time. First of all, I want to thank you and your staff for the fine job you do with "The Baptist Examiner." Next to my Bible, I read and trust it the most. After 55 years, through your paper and careful searching of the Scriptures, I have the last two years taken the stand also, that Christmas is not a Baptist holiday, and I have stopped all celebration of it. However, I do not force my opinions on others. Another great help was Becker's little booklet, "The Truth about Christmas." I must say I am saddened that so many so called Baptist preacher boys still make such a production out of this pagan-Catholic holiday. But God opened my eyes, and I am no longer yoked with this falsehood.

I must admit, I have always been a Baptist, but few there be that are true Baptist churches, at least here in the North. Liberalism, pastors that don't believe what they preach, don't believe the Bible, congregations that know all about the Bible and what God means, but who never attend church, nor ever read their Bibles. Pathetic! Baptist churches that have flea markets in the basements, basketball teams, etc., but no preaching and no gospel. But I know well the history of the Baptists of old, and I am proud to stand up and say I, too, will carry on our true heritage.

A few short weeks ago, your paper carried a little quiz and gave free subscriptions for those that sent in answers. I did so and was

able to send subscriptions to 8 people. Thank you so very much for this very kind gesture. Several of those I submitted went to young people in my family. I am delighted to say, that although they are Baptists, the papers have kindled interest in the Word of God again, and one especially was in need of this sort of help. I praise God for you and your paper and the wonderful work it is doing.

My last comment, and I could go on forever, as my soap box is always handy. You recently had an Editorial about Catholics and the Catholic Church. I nearly shouted "hurray". Here, at last, is a Baptist preacher who stands up and tells it like it is about Catholics. Why do so many preachers fear to speak out on this church of Satan? They have been, are today, and will continue to be evil men and churches. And their terrible murder, for so many, many years, of so many millions of saints. That alone should alert every Baptist of where they stand. This indeed is a very sore point with me. If I could give you a medal, I would. At last, one of my own has stood up and told it like it is. You are indeed a breath of fresh air.

I shall not keep you, but I could continue. You, your paper, and the stand you both take for Baptist and Biblical truth is something the world badly needs. Sadly, I find few others willing to do it. Perhaps the cost is too great, but I for one couldn't care less. I gladly take the side of God, man can take a hike.

God bless you Brother,
John D. Alley

GRACE

(Continued from Page 8)

and of the gift of righteousness shall reign in life by one, Jesus Christ... so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Romans 5:15, 17, 21).

The grace of God is proclaimed in the Gospel (Acts 20:24), which is to the self-righteous Jew a "stumbling block," and to the conceited and philosophizing Greek "foolishness." Why so? Because there is nothing whatever in it that is adapted to gratify the pride of men. It announces that unless we are saved by grace, we cannot be saved at all. It declares that apart from Christ, the unspeakable Gift of God's grace, the state of every man is desperate, irremediable, hopeless. The Gospel addresses men as guilty, condemned, perishing criminals. It declares that the most chaste moralist is in the same terrible plight as the most voluptuous profligate; that the zealous professor, with all his religious performances, is no better off than the most profane.

The gospel contemplates every descendant of Adam as a fallen, polluted, hell-deserving, and helpless sinner. The grace which the gospel publishes is his only hope. All stand before God convicted as transgressors of His Holy Law, as guilty and condemned criminals; awaiting not sentence, but the execution of sentence already passed on them (John 3:18; Rom. 3:19). To complain against the partiality

of grace is suicidal. If the sinner insists upon bare justice, then the lake of fire must be eternal portion. His only hope lies in bowing to the sentence which divine justice has passed upon him, owning the absolute righteousness of it, casting himself on the mercy of God and stretching forth empty hands to avail himself of the grace of God made known to him in the Gospel.

The third Person in the Godhead is the Communicator of grace, therefore He is denominated "the Spirit of grace" (Zech. 12:10). God the Father is the fountain of all grace, for He purposed in Himself the everlasting covenant of redemption. God the Son is the only channel of grace. The Gospel is the publisher of grace. The Spirit is the Bestower. He is the one who applies the Gospel in saving power to the soul, quickens the elect while spiritually dead, conquers their rebellious will, melts their hard hearts, opens their blind eyes, cleanses them from the leprosy of sin.

SOME ANTINOMIAN PREACHING

by the editor

I quote from one preacher, "Nobody who has ever seen what he is by nature has ever expected any kind of reward in heaven; never, never, never. Any preacher you hear talking about crowns in glory and rewards in glory is a man who has never seen that his good works are filthy rags. He has never seen it. He is expecting payment in return for what he has done for God."

I quote from another preacher, "I place no form of legal bondage upon the children of God. I do not threaten God's elect with punishment or entice them with promise of reward in order to get them to do what they ought to do." Again, "that which is done to be seen of men, or for fear of punishment, or with a desire to gain is an abomination." And again, "You will search in vain to find a single place where believers are encouraged to do anything on the basis of law. We are never threatened with punishment or enticed with reward."

These are fair examples of the Antinomian preaching that fills many of the pulpits of the land that boast long and loud of Sovereign Grace. I used to be a Holiness preacher. Praise God that He brought me out of that! I have often wondered how a Holiness preacher could study the Bible enough to preach two or more times a week, and still stay in the heresies he is in. The same can be said of the men from whom these quotes are taken. These quotes are enough to make one wonder if these men do really read the Bible. And if they do read it (and I am sure they do) how can they fail to see the things therein that they speak against in the above quotes.

Take the quote about never finding where a believer is encouraged to do anything on the basis of law. Has this brother never read James 2:12, "So speak ye, and so do, as they that shall be judged by the law of liberty." If he wants to know what law is referred to in this verse, let him read v. 11, "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art

become a transgressor of the law." Now, if we are to speak and act as those who shall be judged by the law (and we are, and believing brethren are referred to here, see v. 1), How can the brother make the quote referred to above?

These brethren vehemently deny that the Law of God (The Ten Commandments) is a rule of life for the believer. They imply, and sometimes vehemently declare, that the believer has nothing at all to do with this law. They speak of the gospel as the rule of life for the believer. Nothing could be more absurd. I defy these Antinomian preachers to expound their statement that the gospel is the rule of life for the believer. What on earth are they talking about in saying such? I cannot tell; neither can they. Let some of them come forth with the attempt.

They so frequently speak of love as the rule of life. Again, this is absurd. Love is the motive for a Christian life, but it does not furnish the rules and regulations thereof. Let them expound this statement if they can.

Now, notice the two quotes above that state that God's children are never threatened with punishment. Has this brother never read the following? "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). Evidently, the brother quoted above has no place in his theology for the Biblical doctrine of chastisement. The Bible frequently warns believers of chastisement. "For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Cor. 11:30-32). I wonder what my Antinomian friend would say about these verses. They sound pretty much like a threat of punishment to me.

Did God punish Moses for his sin in smiting the rock after being told to speak to it? Why, God would not let him enter the land of Canaan over this. Did God punish David for his sins of adultery and murder? Why, one must be blind in reading the Bible not to see this. The Bible is full of warnings of punishment or chastisement to the believer. I really wonder at a man's ability to read and comprehend, who can say such a thing. This simply shows us again how blinded a man can be by preconceived prejudice. No man can honestly and openly face the totality of Scripture and say that God never threatens a believer with chastisement. This Brother's Antinomianism has blinded him to the Biblical doctrine of chastisement.

A companion doctrine to this is that of rewards. Note the quotes from both preachers above speaking derogatorily of the doctrine of rewards. Now this is a prominent teaching of the Bible. What mean the parables of the talents and of the pounds, if it is not rewards? "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. 3:14-15). Do these verses teach us that some will be saved

and have rewards, and that some will lose rewards, but still be saved? A man would have to be blind not to see this.

The doctrine of rewards occupies a prominent place in the Word of God. Surely, I cannot take the time and space to quote the multitude of Scriptures that teach this doctrine. And why should I? A man who can make the statements made at the beginning of this article likely could not be convinced by the quoting of hundreds of verses of Scripture. The preacher who does not preach about crowns in glory and about rewards in glory is not preaching the whole counsel of God. The men who preach as these two on this subject preach against the Word of God. Frankly, I marvel that any man claiming to be a preacher of God's Word could make the statements about rewards that these two men have made. I wonder how they can so completely ignore a prominent teaching of the Bible, and even speak vehemently against it. Again, we see how preconceived prejudice blinds the mind to the truth.

The Bible has set forth the Law of God, the doctrine of chastisement, and the doctrine of rewards to promote godly living by the believer. These men have, by their opposition (I almost said hatred) to these truths are taking away a portion of that which God has given to promote holy living. (I did not say "all", but a "portion.") I have seen the effect of this kind of preaching. I have witnessed the ungodliness among many who sit under this type of preaching. I do not doubt that many who sit under such Antinomian preaching do live godly lives. But I do most emphatically say that this kind of preaching has a tendency to promote sin and ungodliness, and that it does actually do so in many. I will not, but I could write of some that I have seen and heard of, who sit under such preaching and who are thereby encouraged in lives of sin.

You cannot tear down the fences that God has put up without some going out to graze in forbidden pastures. The doctrine of salvation by grace is a true, Biblical, and glorious doctrine. However, this precious doctrine could be misused by some to encourage and promote sin - at least, to not discourage sin. God has fenced this in by His holy law, by the doctrine that a man can think he is saved and still be lost, by the doctrine of chastisement, and by the doctrine of rewards. When the Antinomian tears down these fences of God's building, whether he means it or not, whether he does so himself or not, he is encouraging sin in his hearers.

I am a strong preacher of the Doctrines of Sovereign and Saving Grace. I plan to continue as such. But it has been a great grief to me to see many preachers of the Doctrines of Grace become so one-sided, and leave out so much of the teaching of the Bible. Many sovereign grace preachers need to take an elementary course in Bible study. They have become so wrapped up with this one true and great teaching of the Bible that they totally ignore, and even preach against, much that is taught in the Bible. If I were the big bishop over all the little bishops, I would force all such men to take a lengthy course in the totality of the Word of God, and would forbid their preaching until they had graduated from this

course in elementary Bible knowledge. Of course I do not aspire to such an office, but I endeavor to make a point.

Brethren, preach the doctrines of grace. Preach the gospel of Christ. Preach strong and often on these precious truths. But, also preach the whole counsel of God. Do not allow your love for some of the Bible to keep you from the rest of it. Preach the Word, and that means to preach the whole Word.

Men sometimes start out preaching some great doctrines of the Bible. They go on to an ignoring of the rest of the Bible. They go on to a preaching against much that is in the Bible. The two quoted at the head of this article have surely travelled this road to the point of now preaching against much of the Bible. Brethren, beware. The remedy for this is to preach the whole counsel of God.

TITHING MUST BE PRACTICED AS THE LORD DIRECTS

In order to enjoy God's blessings for tithing, we must do with it as He commands us.

There are some who say that the Bible teaches tithing, so they set aside one-tenth for God. Here is a lodge and here is a club that seems to be doing good, so they give out of the tenth to these. Whatever seems to be a good cause and appeals to them they "help along" with a part of the tithe. One cannot tithe when he does this.

We are no more left to our own desires as to what to do with the tithe, than we are as to giving it. It is God's money, therefore we must do what He commands us to do with it. He tells us that the tithe is to be used for the support of His worship, for the preaching of the gospel. We remember the first tithe of Israel was to support the priesthood. "Even so hath the Lord ordained" that the gospel today shall be supported in the same manner (see I Cor. 9:14). When the tithe is given to any other cause it is not acceptable to God. We must do with it what He says or else we do not pay Him His tithe. It is to be used to carry the gospel to the ends of the earth. We must see that it is given to this cause. It doesn't matter how worthy a cause seems to us, we must do with God's money as He says.

The tithe is to be brought to God's storehouse, not placed in a "box." A deacon told me once that I had convinced him that the Bible taught tithing, therefore he was placing the tenth in a cigar box. He said that he felt this would be handy. When a tramp came, or another needy call came, he would have some money to give help. "And perhaps," he added, "my own children might some day be in need, so I'll keep a reserve." What do you think that I told that deacon? My friend, that is not tithing at all! Those who keep the tithe in a cigar box usually have some occasion to take a part of it. They do not tithe. It is not our money and we have no right to put it in our treasury. What saith the Bible on this point?

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MARCH 5, 1988
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APPRECIATED LETTERS

Dear Brother Wilson:

We noticed in a recent issue of T.B.E. that you had men writing you wanting books. You made an appeal for donations for that cause, so we wish to make a contribution of... and we are also sending ... for T.B.E. Yours in Christ.

Jack Henry Ray,
Memphis, Tenn.

Dear Elder Wilson:

Thanks for sending the tape and your nice letter. Enclosed is our January gift for Calvary Baptist Church. We pray that the Lord will bless you greatly in 1988.

Jean Litchfield,
Huntsville, Ala.

Dear Brother Wilson:

I had a very sick spell last winter and am so nervous one can hardly read my writing. A valve in my heart isn't working and the blood isn't getting to my heart as it should. I'm on a walker and can hardly walk without it. I need your prayers. I was just reading about your problems in 1987. I'm, sorry. I look forward to T.B.E. I couldn't get along without it. It's next to my Bible. I'm sending money for another year. God bless you.

Dorothy Ballentine, Ohio.

Dear Brother Wilson:

I have read T.B.E. for 40 years. I thank God for every paper. Use the extra money for the Examiner.

Yours in Christ,
Carl Manitz,

TITHING

(Continued from Page 9)

God's Storehouse

"Bring ye all the tithes into the storehouse, that there may be meat in mine

house... saith the Lord of hosts..." (Mal. 3:10). The storehouse when that was written was the Temple, but where is God's storehouse today? Where is God's house? Surely no one knows so little about the Bible as

to dispute that God's house today is His church. It was to the church that Jesus built that the Great Commission was given to "Go ye therefore into all the world and preach, ..." Since to the church He gave His

worldwide work, to the church He expects us to take the tithe which is to carry on the work. Inasmuch as the church is the custodian of the gospel, it is the custodian of His tithe-the means to carry forth the gospel. The church is to send

forth messengers to the ends of the earth. It is to receive the tithe with which to send them. Yes, to the church we should take the tithe.

"Upon the first day of the
(Continued on Page 11 Column 3)

RAPTURE BEFORE TRIBULATION

The connection between I Thessalonians 4:13-18 and 5:1-9, (please read). The post-tribs agree with us that the first passage here refers to the Rapture. We agree with them that the second passage refers to the Tribulation. The post-tribs insist that the close connection between the two proves his theory. How utterly ridiculous. The connection between the two with the tribulation in chapter 5 allowing the rapture in chapter 4 rather proves the pre-trib position. We are accused of teaching that the writer changes the subject from chapter 4 to chapter 5. The post-tribs insist that the rapture in 4:17, the day of the Lord in 5:2, and "that day" in 5:4 must all refer to the same time and event. This cannot be true, even on their theory. For, according to the post tribs, the day of the Lord (the tribulation) begins some years before the rapture. Post tribs make "that day" of 5:4 to be the rapture. Friend, it would be utterly impossible for anyone to be saying "peace and safety", at the close of the "wrath on earth" of the tribulation. Let us understand the relation between the rapture and the tribulation and between these two chapters.

The rapture of 4:17 may take place at any time. Immediately following the rapture, the Tribulation begins (5:1-4). But we who are saved will not be overtaken as a thief by the tribulation because we will already have been raptured. Furthermore, God has not appointed us to wrath (the wrath of the tribulation as set forth in the context), but to obtain salvation (see salvation of the rapture, which completes our salvation and delivers us from the tribulation). See 5:9.

"I charge thee therefore before God, an the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom... Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:1, 8). I will grant the faint possibility that one could love the appearing without expecting its possibility in his lifetime, and that such a one might receive the crown of righteousness. But I maintain that the thought of loving His appearing means much more if we look at that appearing as an ever-imminent possibility. The post-tribs will say that this passage teaches that God will judge the living and dead saints at His kingdom, instead of following the rapture as we pre-tribs teach. Paul is here charging Timothy. He is charging him as in the presence of God. He is charging him in the presence of Jesus who will judge the saints. He is charging him by the appearing of the Lord in the rapture. He is charging him by the kingdom.

We are to be faithful in view of the fact that He may appear for us at any time, in view of the fact that He will judge us, and in view of the fact that our position in His kingdom will be determined by faithfulness in present service.

"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). "With a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (I Thess. 4:16). "And the seventh angel sounded" (Rev. 11:15). The post-tribs make much of their interpretation of these verses as teaching their theory. They make the trumpet in these three passages identical, and especially insist that the "last trump" of (I Cor. 15:52) is the "seventh" trumpet of (Rev. 11:15), and thus insist that the rapture takes place at the seventh trumpet which they place at the end of the tribulation. This is ridiculous interpretation. There are many trumpets mentioned in the Bible, and we cannot insist that they are all identical. The last trump of I Corinthians 15:52 is the last trump of this age. It is the trump that tells all the saved of previous ages to get ready to go home. The seven trumpets of Revelation are trumpets of judgment (that of I Corinthians 15:52 is one of inestimable blessing). As each trumpet sounds, some one or more great judgment falls upon the earth. These seven trumpets have to do with judgment upon the earth; the trumpet of I Corinthians has to do with blessing to the saved. It is easy to explain how a trumpet can be called the last trumpet and yet be followed by other trumpets. Some churches close their Sunday School with two bells. So one might be called the last bell: time to close Sunday School. However, this last bell, will be followed by the bell to begin the morning service. Furthermore, there is another trumpet in Matthew 24:31 that clearly sounds for the gathering of all the elect, saved to that time, to the inauguration of the Millennium. This trumpet will be after the last trump of the rapture, and after the seven trumpets of judgment. The post-tribs err grievously, and interpret weakly and foolishly in this instance.

The post tribs argue that the pre-trib position is a new position and make much of an erroneous statement in a recent book to the effect that no one ever heard of the pre-trib position until it was pretended to be received by a woman in an Irvingite church. Tommyrot and hogwash. Post-tribs know better than this. Imminence as to the rapture demands a pre-trib position. This is admitted by all post-tribs so far as I know (except one with an extremely foolish idea). It is easily and abundantly proven that the early churches believed in the imminence of the Lord's return. We could give pages of quotations from scores of persons who wrote previous to the supposed revelation of this doctrine to the supposed woman,

showing that imminence was a much believed truth. So it is simply foolish, and almost wicked, for the post-tribs to pretend that our position is a new doctrine. There are other arguments that are used by the post-tribs, but they are so inter related with proofs of the pre-trib position that I will notice them in that connection.

Let me say this. The arguments for the post trib position are so few and so weak that it amazes me how easily some have given up their pre-trib position for post-trib. One writer has said that post-trib has many defenders, but little defense. I might understand how one who held no position could be deceived into post trib. But I find it hard to understand how one who held the truth of pre-trib - who rejoiced in that truth - who held it as a warm hearted and precious friend - could so easily give it up and adopt the cold and heartless position of the post-trib. And what amazes me the most is how easily this has taken place with some. A few questions about pre-trib, and away they go into the heresy of post-trib. Brethren, one will have to take this truth from me. They will have to do it with far more proof than they have yet shown. I will not give it up easily. And the more I study it, and the more I deal with post-trib men, the more sure am I of the truth of the position I hold. My changing friends have lost much, and have gained exactly nothing in return.

PART TWO: PRE-TRIB POSITION PROVED

The first proof I give, and really one that should settle the matter, is that of imminency. By this we mean the fact that the Lord may come at any time for His own in the rapture. Now, let us understand the matter. Of course, the rapture is a fixed event in the mind and purpose of God. It is not imminent to God. It will occur at the predestinated time. But by imminence we refer to man's knowledge in the matter. As far as man is concerned, and as far as God has revealed, the Lord could come at any moment of time. Listen to a statement from I.M. Haldeman, whom I consider to be one of the greatest of preachers on the Second Coming.

"The book of Revelation closes with the climacteric demonstrations and proof that the coming of the Lord for the church is always imminent (Rev. 22:20). Thus from heaven with all the authority of infallible utterance and all the solemnity of last words, the risen Son of God declares His second coming is the thing next and nearest to the church, and thus proclaims as headquarters, as indisputable and undebatable truth, that His coming is imminent and will always be imminent till He actually does come." Referring to John's prayer in (Rev. 22:20), he declares: "On any other ground than imminency such attitude and prayer would be idle mockery and worthless mummery. Nay if the language of Scripture does not teach the coming of our Lord Jesus Christ to be imminent; if the statement that He is coming as a thief: that the hour is unknown; that He will come when the

church is not expecting Him; if the exhortation to wait, to expect, to watch, to be ready; if the expression "we who are alive and remain unto the coming of the Lord", if the clear and explicit statement of the Lord Himself, His disciples and apostles do not mean imminency and are not to be accepted by the Church as teaching imminency, then language is meaningless, words are a confusion, all promise is a lie and Scripture, instead of being a revelation, is a misrepresentation, a bundle of childish incoherencies, or devil-inspired fooleries. If Jesus Christ and His apostles do not teach His imminent coming, then He and His disciples were the most mistaken of all men, or of all men most guilty of insincerity and deception. The coming of our Lord Jesus Christ must always be received as a promised and always imminent event. If today Jesus Christ is the supreme actuality of my life; if today this written Word is to me the symphony of Heaven and of earth; if today my faith is brighter; if today in the fact of the world's deepening pessimism, its weakness, weariness, and woe, I find myself filled with an unconquerable optimism, with an unhesitating faith in God's ultimate triumph, it is because I believe that at any moment I may hear a voice like a trumpet talking with me and saying "come up hither", and that in an instant, in the twinkling of an eye, I may be in His presence." Excepting his usage of the word "Church," I concur whole heartedly with these words and praise God for the truth contained therein.

Now, let us clearly understand that imminence demands the pre-trib position, and that any proof of imminency is a proof of pre-tribulationism. This is, almost without exception, admitted by post-tribs; and they labor much to prove that the Bible does not teach imminency.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13). "Let your loins be girded about, and your lights burning: And ye yourselves like unto men that wait for their lord... that when he cometh and knocketh, they might open to him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching;... Be ye therefore ready also for the Son of man cometh in an hour when ye think not" (Lk. 12:35-40). "And the God of peace shall bruise Satan under your feet shortly" (Rom. 16:20). "Be ye also patient, stablish your hearts: for the coming of the Lord draweth nigh" (Jms. 5:8). "And behold, I come quickly: and my reward is with me to give every man according as his work shall be... Surely I come quickly" (Rev. 22:12, 20). "For now is our salvation nearer than when we believed. The night is far spent, the day is at hand" (Rom. 13:11, 12).

These, and many others which could be quoted, clearly show the imminence of the Lord's return for His own. A man must play mighty dangerous games with the inspired words of Scripture to interpret these verses in harmony with the post-trib theory. Our Lord has told us to watch and be ready. Post-tribs tell us that this day cannot come until after the Tribulation - that there is not but a very faint possibility of our living to see that day (for if we enter the Tribulation, we would almost surely die ere it closed). Now, how
(Continued on Page 11 Column 1)

Family Altar

Every family large or small
Should have family altar,
It strengthens our character
And teaches us not to falter.

To read the Bible daily
Brings blessings to each,
And say prayers of thanksgiving
Is what He did teach.

To live by His teachings
His will we must obey,
Happy is the man
Who lets the Father lead the way.

Jean C. Dye
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RAPTURE

(Continued from Page 10)

can we watch and be ready for a day that cannot happen for several years, and that we almost assuredly will not live to see? Answer this, Mr. post-trib. Come now, my post-trib friends. You know that you have to strain mightily to find an interpretation of the words "watch" and "be ready" that will fit your new found theory. The principles of interpretation that you apply here are the same the A-millennialist uses with which to get rid of the Millennium, and the modernist uses them to get rid of the virgin birth. Brethren, beware of adopting interpretive principles which could lead to such disastrous results. One simply cannot be a post-trib and obey the commands of our Lord here.

Look at the Scripture again: "So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ" (I Co. 1:7). "For our conversation is in heaven from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like

unto his glorious body, according to the working whereby He is able to subdue all things unto Himself" (Phil. 3:20). "And to wait for His Son from heaven" (I Thess. 1:10). "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13), "Surely, I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:20).

Now, brethren, let us not play with language. We are dealing with words which were inspired by the Holy Spirit. Let us not seek to find new and different meanings for them in order to make them fit our theories. Look at these words: "waiting, look, wait, looking, even so, come". Will not my post-trib friends admit (be honest with me now) that they give a different meaning to these words than they did when they believed in pre-trib truth. These verses, and others like them, set forth the commended and approved attitude of New Testament believers towards the Lord's coming, and they clearly and undeniably set forth the imminence of the Lord's return.

TITHING

(Continued from Page 10)

week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come" (I Cor. 16:2). This verse clears the question. "Lay by in store," certainly refers to God's storehouse as does Malachi 3:10. It cannot mean put up in a box somewhere, for Paul says "that there be no gatherings when I come." What Paul wanted to avoid was going from house to house to gather the money. If they put it in store at home there would have had to be gatherings when he evangelized our homeland, print tracts, Bible-truth literature to give away, and carry on a great work in our churches. We could send missionaries to the ends of the earth; into every tribe and tongue. It grieves my heart to see missionaries called of God to go to foreign lands who cannot go because we will not send them. God has plenty of money to send them, or else He would not have called them forth. Why don't they go? Because covetous churches are withholding God's tithe. I tell you, dear reader, the blood of countless millions of lost heathen lies at the door of non-tithers. Oh, if all Christians would but tithe, what a work for God we could do! We could spread the glad tidings of a full, free and forever redemption around the globe.

God will bless a tithing church in every way. He promised to bless Israel as a nation if she tithed. "And all nations shall call you blessed: for ye shall be a delightful

land, saith the Lord of hosts" (Mal. 3:12). This promise is applicable to a tithing church. He will bless it spiritually and numerically. "The liberal soul shall be made fat" is applicable to church. I could write for hours giving the testimonies concerning the blessings tithing has been to churches, but I will not detain you.

Revolutionized Small Churches
I have conducted many revivals in small churches that started a tithing program at the close of the meeting, and were revolutionized thereby. Numbers of them went from one-fourth, and one-half to full time preaching at once. The offerings in all of them jumped from double to four and five times what it had ever been before the members started tithing. The attendance increased, and a general revival spirit prevailed after the members started tithing.

This same thing has occurred in all of my pastorates because the members obeyed God by tithing. Every year since I have been teaching tithing to my churches, the churches of which I have been pastor have led every church in the association in the number of additions, baptisms, etc. The credit cannot go to me. God did it as He promised He would if the church would tithe.

Church Members Should Tithe Through Church

There are many "fly-by-night" religious racketeer organizations that try to urge church members to give their tithe to them instead of sending it through their local church. But God's command is, "Bring all of the tithe into the storehouse"--the church. Can you, dear reader, think of any

place where your tithe will do more than when given through your church to the Lord's work? Here it will preach the gospel at home and abroad. It will feed the hungry, clothe the poor, care for the sick and dying. It will do all of the work God wants done with the tithe--that is if your church is a Scriptural New Testament church obeying the Lord's commands. If it is not, you should forsake it--with your presence as well as tithe. If you want to know what the tithe does when given through your church, ask your pastor to explain where the money goes and what it does.

SOME FOOLISH STATEMENTS BY CURTIS HUTSON OF THE SWORD OF THE LORD

by the Editor

Curtis Hutson, editor of the Sword of The Lord goes further in his antagonism against the doctrines of sovereign and saving grace than did his illustrious predecessor, John R. Rice. He has a sermon on The Lordship of Christ in the December 11th issue of his paper. It has some good and needful points in it. However, it starts off with a diatribe against what he calls the Lordship gospel. Many of us still believe, as our forefathers did, that one must bow to the Lordship of Christ in a genuine experience of salvation. Curtis Hutson is much opposed to this. He believes that one can receive Jesus simply as Saviour, while refusing His Lordship, and be eternally saved. Then, at that time or later on, one can if he wants to, receive Jesus as Lord. Of course he can go on to heaven without this, but he will miss out on usefulness and rewards.

In this message Mr. Hutson makes the following statement, "Last year a Gallup poll showed that one out of every three adults in America was a born-again Christian. Some would argue that these are not really saved. (they surely would), I would not think that any spiritually sane man would even imagine that there is that high a percentage of saved adults in America - the editor). But if they have trusted Christ as Saviour, they are saved. The problem is not salvation, but surrender." Would you believe this statement from one of the most popular and outstanding Fundamentalists in the country?

Surely, if one out of every three Americans were born-again Christians, we would see a great difference in this country. But, I guess that, according to Mr. Hutson, born-again Christians do not show a great change in their lives - only surrendered ones. For my part, I wonder, "Who are these unsundered rebels against God that are, at the same time, born-again Christians?" What is this salvation experience - this born-again experience - that leaves one in the same rebellious state as before he had this experience, and as the unsaved are still in?

I assure you, my friend, that not even close to one in every three Americans is a born-again Christian. I assure you that not one in ten is such. I sincerely

(Continued on Page 12 Column 1)

WHY AM I SUBMISSIVE TO MY HUSBAND?

by Brenda Cate

First I am submissive because it is so commanded in the Bible. I have already experienced a rebellious period in my married life which served to drive a wedge between my husband and myself. At the beginning of my marriage, I was counseled by older women to make my husband think things of my preference were his idea. I tried this subtle manipulation on a husband who determined to be the head of our household with little success.

It was at this time that I looked upon Godly Christian women's examples and had no understanding of the peace they seemed to have from being in their own place; of keeping silence in the assembly. I wondered if truly dedicated Christian men were not chauvinists and did not love their wives since they were not permitted to speak in assembly. I wondered why a woman would shame her individuality by covering her head during church. I had experienced church attendance in other places where women had very active parts in teaching, etc. and men took a back seat. These men seemed content to let the women handle things and so lost spiritual blessings and growth as a result. Women in these other churches reasoned that if the men would not do their job, their role was forfeited. The argument sounded logical to me. But after salvation and a period of time I saw how this 'system' went against God's plan and also how weakened a church was in which the women held the leadership roles.

Before returning to Landmark Baptist Church in Collinsville, Illinois my husband and I studied the issue of head covering according to God's Word. I prayed the Lord reveal His will before Sunday so I could not be intimidated or 'talked into' a decision. I wanted no personal excuses to crop up later at Satan's bidding. The Lord revealed to me that a woman's long hair is her glory. It glorifies

no one but her and in God's plan a woman is to cover that glory in assembly. My first issue of the Baptist Examiner arrived a week after this study and the article concerning the head covering reinforced what the Lord had shown us. After ten years I looked at old friends in this church anew and realized they were honoring the Lord and their husband in covering their head. I saw their earnest desire to do what was pleasing to the Lord.

Women are not accessories, as I feared would come of submission early in my marriage. We have duties to our husband and to the Lord. We still require spiritual feeding and personal Bible study to instruct other women and children. We are raising (or should be) the next generation, if the Lord tarries, and what they learn in early life will influence their thoughts for many years. We have a responsibility to our sons and daughters to teach them leadership and submission respectfully so they will glorify the Lord in their adult lives. We also have responsibilities to the communities in which we live. Our Christian testimony and ministering is greatly needed where we live, where our children attend school, etc. Our lives need not be idle. Just making our homes a haven from the pressures of school and work and having it center around Christ and God's Word is an enormous job.

And what of chauvinism? Submitting to my husband has deepened my love for him and his for me. Putting the Lord first in our lives was the initial step. I am thankful to have a chauvinist for a husband, someone who believes a wife and mother should stay home rather than seek outside employment if at all possible, someone who will protect me and always have the Lord's will foremost in his thoughts. Someone who considers this family's best interest and the Lord's will before making decisions. Someone who also needs my prayers continuously for his tremendous responsibility.

WE THANK GOD FOR OUR LIVING LORD

Thank God for Jesus' death at Calvary,
Giving His life's blood to set us free:
For in Satan's power we still would be
Had Jesus not died on Calvary's tree.

Satan, the arch enemy of God, has stood
Against our God, and all that is good.
Seeking to destroy Christ, our Lord,
As clearly revealed in God's Word.

This truth recorded in Genesis three,
Eve eats forbidden fruit of the tree,
Bringing spiritual death to all men,
Plunging them into the depth of sin.

Not deceived, Adam followed his wife,
Losing all claim to spiritual life;
This life, no man can ever replace:
It takes God's free, Amazing Grace.

The serpent also being cursed of God,
His traveling confined to earthly sod.
The woman's seed to bruise his head -
Achieved, as Jesus arose from the dead.

Thank God again for our living Lord
And the privilege to have His Word,
And the Holy Spirit to help us see
Jesus, in all His Glory, with Victory.

Claude H. Creech

TUNE IN TO THE CALL TO CALVARY

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

STATEMENTS

(Continued from Page 11)

doubt that one in a hundred is such, even one in a thousand might not be far out of line. God could not fine ten born-again Christians in Sodom. Surely, there is not a larger percentage in America, who might well be far more wicked than Sodom was. Mr. Curtis says, "The problem is not salvation, but surrender." I tell you the problem is that men have not surrendered to Christ in a genuine salvation experience. Mr. Hutson comes mighty close to branding himself as an Antinomian in his zeal to defend his two-fold receiving of Christ: once as Saviour, later, maybe, as Lord. I do hope that these rebellious, un-surrendered Christians will receive Jesus as Lord before they get to heaven, else heaven might be almost as bad as America, or should I say one-third as bad?

I quote further, "If every believer was totally yielded to Christ, every church building in America would be filled to overflowing next Sunday morning. And that's not all, it would be filled again for both Sunday evening and Wednesday evening services. Have you ever heard anything so foolish? Surely, Mr. Hutson has forgotten himself in making such a statement. Surely, he has taken leave of his senses. Reading after Curtis Hutson, I am sure that he recognizes most of the so-called churches as churches. Is he telling us that if every believer were totally yielded to Christ, the Methodists buildings, the Church of Christ buildings, the Roman Catholic buildings, the Holy Roller buildings, etc would all be filled for the rest of their services? I tell you, beloved, that this is a million miles from the truth. Let me tell you how it would be.

If every believer were totally yielded to Christ - the Methodist, the Free Will Baptist, the Holy Roller, the Lutheran, the Presbyterian, etc, buildings would all be totally empty at their next service, and every service thereafter, so long as all believers were totally yielded to Christ. Now, if this were true, every true, Sovereign Grace Landmark Missionary Baptist Church would be filled at their next service, and every service thereafter so long as this totally yielded condition continued. I assure you that no totally yielded believer will ever be a member of or attend the services of a false, man-made institution such as those named herein and others like them. A totally yielded believer will not be a member of a church, or attend the services of a church, that preaches against the five doctrines of Sovereign and Saving Grace, that preaches against eternal salvation, that preaches "be dipped or be damned," that uses grape juice in the Lord's Supper, that sprinkles for baptism, that sprinkles infants and calls this Christian Baptism, etc. Totally yielded believers will be filled and

that preaches against eternal salvation, that preaches "be dipped or be damned", that uses grape juice in the Lord's Supper, that sprinkles for baptism, that sprinkles infant and calls this Christian Baptism, etc. Totally yielded believers will be filled and led by the Holy Spirit, and the Holy Spirit will never lead them to join or attend a false church and thereby support that which is contrary to the Word of God.

Mr. Curtis then says about this supposed situation that, "next week when the invitations were given, thousands would walk the aisles joining the churches, obeying Christ and receiving believer's baptism." Mr. Curtis, how would they receive believer's baptism in a sprinkling church? How would they receive this in a church that recognized their baby sprinkling as the one true and needful baptism? How would they receive believer's baptism in a "be dipped or be damned" church?

Men who are sound on many points and who are good and truly saved men, can surely be carried off into foolish and absurd statements by their opposition to the truth of God's Word, and by their teaching for doctrines the traditions of men. I believe that Curtis Hutson is a brother in Christ. I expect to meet him in heaven. But surely I have shown here the foolishness, even absurdity, of some of his statements. And this has come about because of his opposition to what he calls "The Lordship Gospel." Once more, we see how heresy breeds heresy; even to the point of absurdity.

FAITH IS THE GIFT OF GRACE ALONE

(Tune: When I Can Read My Title Clear)

Faith is the gift of grace alone,
My God, how can it be,
That You should choose, in saving love,
To give that gift to me?

A fallen, guilty sinner, I
Deserve eternal wrath;
Helpless, I would not come to Christ,
Could not escape my death.

Great God, You sought this sinner out,
You called, and now I live!
You gently forced me to Your Son,
And caused me to believe!

A sinner saved by sovereign grace,
My praise I cannot hold:
Hail, sovereign, free, unchanging grace!
"Salvation's of the Lord!"

CHRIST, ALL OUR RIGHTEOUSNESS

When we review the fall of man in the garden, we discover how great was that fall and how infinite was our loss. We became corrupt, dying creatures; once strong, now weak; once healthy, now sick; once always living, now always dying. Pain, sorrow, sickness, and death is our lot. We lost happiness and peace and became creatures of fear, shame, hate, and greed. We can't live alone and we can't live together. We lost fellowship with God; our sins have separated us from His presence and His favor. We are not dying men spiritually; we are dead men!

But underlying the whole matter is the sobering truth that in the

fall man lost his righteous nature. God made man upright; but man became a sinner, a transgressor, a rebel, and an ungodly creature.

We have changed; oh, how we have changed; But God has not changed. The Lord is still the same in holiness, justice, and truth. What He has required, He still requires. He demands of the creature what He must demand. He commands what men cannot produce - a perfect righteousness! Who shall stand in His presence? "He that hath clean hands and a pure heart." What doth the Lord require of us? What He has always required - to fear God, to walk in ALL His ways, to love God and to serve Him in perfection with all thy heart and soul!

This is impossible! Of course it is with you and me, but not with Christ. The Lord Jesus in the flesh fulfilled all that the Father required and satisfied His holy justice perfectly for all who believe. Jeremiah called Him "The Lord our righteousness." Righteousness cannot be found in us, nor in our works, nor in the law; but it is found in Christ. "I find no fault in Him," declares heaven, earth, and hell. Oh, that I may win Christ and be found in Him, not having mine own righteousness, which is but filthy rags; but with His spotless garment on, I am as holy as His dear Son!

-Copied

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Giving His life's blood to set us free:
For in Satan's power we still would be
Had Jesus not died on Calvary's tree.

Satan, the arch enemy of God, has stood
Against our God, and all that is good.
Seeking to destroy Christ, our Lord,
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This truth recorded in Genesis three,
Eve eats forbidden fruit of the tree,
Bringing spiritual death to all men,
Plunging them into the depth of sin.

Not deceived, Adam followed his wife,
Losing all claim to spiritual life;
This life, no man can ever replace:
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The serpent also being cursed of God,
His traveling confined to earthly sod.
The woman's seed to bruise his head -
Achieved, as Jesus arose from the dead.

Thank God again for our living Lord
And the privilege to have His Word,
And the Holy Spirit to help us see
Jesus, in all His Glory, with Victory.

Claude H. Creech

THINGS THAT PROMOTE PEACE

"Let us therefore follow after the things which promote peace, and things wherewith one may edify another" (Romans 14:19).

1. Be careful to love one another with a true heart. "Love covers a multitude of failures."

2. Avoid a spirit of argument and debate. One may win an argument and lose a friend.

3. Beware of jealousy. Jealousy destroys happiness and builds suspicion.

4. Beware of envy. Let us learn to rejoice in another's gifts, blessings, and happiness. God gives as He will!

5. Do not meddle in the private lives and domestic affairs of others.

6. Guard against a touch temper. "For every trifling thing to take offense, Shows either great pride or little sense."

7. Learn to keep a confidence. "He that repeateth a matter separateth very friends."

8. Strive to heal differences. "Blessed are the peacemakers."

9. Be always ready to forgive anything. "Forgive us our sins as we forgive those who sin against us."

UNDER TRUE CONVICTION

Under true conviction a sinner finds that he has no righteousness before God. The more he strives to make himself better, the worse he finds himself. Daily he discovers more of sin's guilt. He finds in himself a want of all good and an inclination to all evil. He is convinced that the law of God is holy, just, and good; but when he would keep it, evil is present with him. Sensible of his guilty, helpless state, he knows that by the works of the flesh he cannot be saved. His heart, like a fountain, is continually sending forth evil thoughts; and after all his efforts, he cannot quiet his conscience nor attain peace with God. The gospel of Christ finds him in this condition, as the Samaritan did the wounded traveler, and brings him good news. It discovers to him the way of salvation in Christ Jesus. Men who are accepted by God must appear at His throne in the perfect righteousness of the law and with a full release by God's holy justice! How can any son of Adam even hope to have such a standing and such perfect holiness? "In Christ," declares the gospel! The Lord Jesus, from all eternity, covenanted to stand as the Head and Surety of His people, in their nature and in their stead. He assumed all their debts and all the requirements upon them. In the fulness of time He came into the world and was made flesh - God and man truly united in one person. This God-man lived and died as the representative of His people. The holiness of His life was to be their righteousness, and His suffering and death under the wrath of His Father was to save them from all the sufferings due to their sins. And thus the law and justice of the Father would be glorified in pardoning them. God shall be strictly just and yet the justifier of all who believe in Christ.

-William Romaine

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