

JUDGING, SCRIPTURAL OR UNSCRIPTURAL

by Doug Newell
Assistant Editor

For our text we will look at two portions of the Word of God. First, notice these words found in Matthew 7:1-5, "JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

And then in Philippians 1:9-10, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent that ye may be sincere and without offence till the day of Christ."

Before us are portions of God's Word which we are to believe and obey. In Matthew we find that we are not to judge our brother. In Philippians we find that we are to judge. Now, both statements are true for they are the Word of God. Thus, it seems that the people of God need to be knowledgeable on this subject of judging. There is a proper judgment, and there is an improper judgment. There are things that we are to judge and proper ways to judge, and then there are things that we are not to judge, and there is also an improper way of judging. We need



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then beloved, to know how to judge, when to judge, and why to judge.

In the first place let me say, that all of our judgments are not going to be perfect. We will fail many times in our Christian lives to make the right kind of judgments. Humans cannot be perfect, but there is One who is a perfect Judge. I speak of the Lord

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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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HISTORY REPEATING ITSELF

by C.D. Cole
(Now in Glory)

"They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (Jer. 6:14). "For when they shall say, Peace and safety; then sudden destruction cometh upon them..." (I Thess. 5:3).

One of these texts describes the ministry of the false prophets in the long ago; the other gives us the shibboleth of a certain group in the closing days of the present dispensation. One is history; the other is prophecy which we believe is about to become history. These two texts, separated from each other, in point of time, by centuries, tell us that history is to repeat itself. And, why not? human nature is ever the same,

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WHY DID JESUS CAN A PERSON SIT ON ONCE SAVED, JACOB'S WELL? BE ETERNALLY LOST?

by E.G. Cook
(Now in Glory)

In John 4:6 we read, "Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well..." How important it is that we consider every little detail when we study the precious Word. When we see

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E.G. Cook

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6).

The only authoritative, satisfactory and final answer to this question is the Word of God. By it man is saved, cleansed and will be judged. For "faith cometh by hearing, and hearing by

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WHY ELECTION?

by Sam Wilson

II Thessalonians 2:13: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

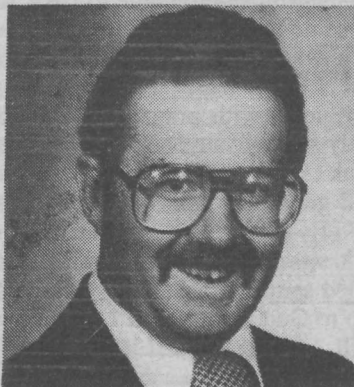
Our text for this subject not only teaches the doctrine of election, but it tells us that it is a truth we should be thankful to God for. This is not the opinion of most of the religious world today concerning this marvelous truth. Most of the religious world hates the doctrine of election. This is hard to understand. Why

would truly saved people hate this doctrine? Election is a doctrine that gives honor and glory to God. Saved people should have

a great desire to see their God glorified. This doctrine indeed glorifies God. For this reason, it is hard to understand why men hate the doctrine of election.

The world does not place much importance on doctrinal issues. This has led to many of the modern heresies. For though the world does not emphasize the importance of doctrine, The Bible does. The Bible teaches that it is not just important to know that you are saved, but that it is also important to know how you were saved. It is important that we know who is to receive the glory for salvation. The doctrine of election gives all the glory to

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Sam Wilson

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE DEATH OF A SAINT IS PRECIOUS IN THE SIGHT OF THE LORD

"Precious in the sight of the LORD is the death of his saints" (Psa.116:15). I preached this sermon at the funeral of Sister Marjorie Foster. Sister Foster was a dearly loved member of our church. A few days before her death, I visited her in the hospital. She was restrained in the bed because of the fear of her hallucinating and harming herself. She begged me to cut her loose. Of course, I could not do this. When I learned of her death, I said to myself,

"The Lord has cut her free." Yes, the Lord had cut her free from the bonds of the flesh and of this earth. Her soul had gone to be with the Lord. I do not write my sermons out. It has been some time since this funeral. Therefore, this will not be an exact duplication of that sermon. There will not be as many personal references therein. But the essence will be very similar.

A saint, Sister Foster, has arrived safely at home. The journey began several years ago when the

Lord saved her by His power and grace. It has continued through these years. The Lord has kept her saved. He has watched over her through many trials and troubles. The journey is now completed and she is safely home. Oh, what joys have been hers the last few days! She has seen sights that we have yet to behold. She has met a multitude of saints who preceded her. She has rejoiced in sweet fellowship. She

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SHAME TO FAME

by Waldo Whiddon
Gotha, Fl. 32811

"By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace" (Heb. 11:31). God in His providential planning created a "Hall of Fame" for some of His chosen faith believers. Among them are the familiar and much mentioned Rahab, the harlot. This is how she is usually referred to. This Hall of Fame is found in Hebrews, chapter 11. We see something written by James that causes a lot of confusion. It is readily grasped by those who expect to inherit salvation by works. However,



Waldo Whiddon

this Scripture is grossly misunderstood. "Likewise also was not Rahab the harlot justified by works, when she had received the mes-

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LET THE DEAD BURY THEIR DEAD PART II

by T.B. Freeman
5010 Panther Lane
Mims, Fl. 32752

I am going to say here that I think it is certainly not out of order to have funerals for dead sinners in Roman Catholic Churches and all Modernistic Churches that have denied the faith once delivered to the saints. For our text clearly says, "Let the dead bury their dead." Since such churches do not preach the gospel, why not bury their dead. Perhaps church and all would be better off buried, that is, it would be better for the living. The Roman Catholic Church has not



T.B. Freeman

only the record of burying the dead but also preparing many to be buried, since the history tells us of the millions they have martyred. Furthermore they claim that Christ is being crucified every time the priest serves the bread and wine, that after the priest blesses the bread and wine

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THE DEATH

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has seen her Saviour face to face. She is free, totally and eternally free, from the sickness that had been with her for a long part of her journey. Her trials and troubles are forever past. She is safe in the arms of Jesus. The Bible tells us that she is, "...with Christ, which is far better" (Php.1:23). She is better off than she was on earth. She is better off than she was when at her best and happiest on earth. She is better off than we are. We weep over our loss, but we must rejoice over her gain.

The death of our sister was precious in the sight of the Lord. It did not make the headline in this world. Oh, how often do the deaths of the very wicked make the headlines. I remember when Elvis Presley died (there have been a multitude of such) and oh, how much was made of this in the news. I thought to myself that many, far more worthy of notice and praise, had likely died this same day. Few people will even take notice that Sister Foster has died. It will not mean much to this world. But in heaven it is different. Her homecoming made headlines in heaven. It was a joyous occasion. I wonder how many of the saints gathered to meet her and welcome her home. Yes, the death of a saint may mean little to nothing to this world, but it is precious in the Lord's sight.

Who are the saints? Oh, I know we have the Roman Catholic doctrine of how the church (a false church) makes people saints. I daresay that most of their man-made saints are not

God-made saints at all. "...to the saints which are at Ephesus, and to the faithful in Christ Jesus" (Eph.1:1). All believers are saints. God gives them saving faith, and God thereby makes them saints. Our departed Sister is Saint Marjorie. I am Saint Joseph. Yes, the true believer may be ridiculed and despised by the world, but all such are saints of God. The Roman Catholic Church cannot make a saint. Only God can make a saint, and all of His blood washed children are saints.

The saints are precious to the Lord. He loves them with an everlasting love (Jer.31:3). He loved them before the world began. They did not deserve His love. They did not earn His love. His love came forth from His own heart and of His own sovereign will. He did not love them because they were lovely. He loved them even when they were dead in sin. He loved them from all eternity. They have always been the objects of His love. He loves them through all time. He loved them before they were saved. They are not loved because they are saved. They are saved because they were loved. Even when they were living far from God, living in great and terrible sin (some more than others), even when they lived in rebellion against Him and His law,

even when they despised and rejected His gospel; yes, He loved them before they were saved. He loved them after they were saved; of course He did. They failed many a time, but He loved them still. He loved them through all their ups and downs, through all trials and temptations, through all sicknesses, through all fault and failure; yes, He loved them all the way and all the time. He will love them to all eternity. He loved them before time began, and He will love them when time



Joe Wilson

has run its predestinated course and merged into eternity future. Nothing will ever be able to separate them from the love of God which is in Christ Jesus their Lord (Rom.8:38-39).

Before the world began, He chose them to be His own. Of His own sovereign will, He chose them to be the objects of

His saving grace. He knew them in electing love, and He predestinated them to eternal salvation. The Lord Jesus Christ died for their sins. No, He did not die for the sins of all men. He died for the sins of the elect. Oh, how He loved them. God proved His love for them by giving His Son to die for them. Jesus Christ showed His love for His saints in that He climbed a hill outside a city wall, He laid himself down on an old rugged cross, He took upon Him all of the guilt of all of the sins of all of the elect; He bared His soul to the sword of divine justice, He bared His soul to the wrath of His holy Father against the sins of those for whom He died; and He did all this because of the great love He had for the saints.

The Holy Spirit showed His love for the saints in that, at the predestinated time, He wrought effectually within them and brought them irresistibly and effectually to the salvation, experience of true repentance and saving faith. They could not come. They would not come. He made them, "...willing in the day of thy power..." (Psa.110:3). The Holy Spirit further manifested His love for the saints in that He kept them saved. Yes, once saved always saved, but not by the power of man; it is by the power of God that we are kept for the day of completed salvation.

Thus, the Triune God showed eternal love in choosing, redeeming, saving, and keeping His saints.

The saints are the objects of God's peculiar favor and concern. He is interested in them. He is concerned about them. They are continually on His mind and in His heart. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom.8:28). Do things just happen to work out for good to God's saints? No, they are planned that way. It is according to His purpose. Before the world began God planned all the events of time. Nothing ever takes place in this world that was not foreordained by God. Now, when God made this plan of eternal and absolute predestination, He had His children in mind. He made all of His plans with His eye of love upon His saints. As a loving father and mother plan and provide with their children in mind, even more so does the Lord. Not only did the Lord plan everything that comes to pass, but He controls all His creatures and all their actions by His sovereign providence and according to His eternal predestination. I am saying that God planned and controls all things with the good of His

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FROM THE EDITOR

"And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 Jn.5:14-15). I believe that this Scripture gives us the controlling principle of all answers to prayer. If we ask anything according to His will, it will be answered. If we ask anything contrary to His will, it will not be answered. I know there are other matters relative to answered prayer, but I truly believe, that this is the controlling principle as to whether or not our prayers will be answered.

I believe that "his will" here is His eternal predestination of all things. His will is that which He has predestinated to come to pass. If we ask anything thus predestinated to come to pass, our prayer will be answered. If we ask anything contrary to what God has predestinated to come to pass, it will not be answered. I know that, put this plainly, this might seem to produce many problems with prayer. But I also know that this is true, and I do not really see how anyone who believes in absolute predestination can even think of denying this.

If I ask according to His will, I will get it. If I ask contrary to His will, I will not get it. That sounds overly simple at first, but not so much so after further thought. God has predestinated all things that shall ever come to pass. He has revealed some of those things. He has not revealed some of them. When I go to God in prayer, if I can know that my prayer is according to His will, I can know that it will be answered. But how can I know if my request is or is not according to His will? That is the question.

God reveals many things in the Bible that are according to His will. I need to study the Bible much more along this line and from this standpoint to learn God's will relative to my praying. I can know that the things I am commanded to pray for are according to His will. I can know that the things He has promised to do in answer to prayer are according to His will. I can pray in total confidence for these things. I can examine the prayers in the Bible, observing what men received in answer to prayer. I can believe that it is very likely that God will do for me what He has done for others in answer to prayer. I believe that studying these three things: 1. What God has commanded me to pray for. 2. What He has promised in answer to prayer. 3. What others have received (in the Bible) in answer to prayer, will go far in helping me to pray "according to his will."

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom.8:26-27). We do not know always what the will of God is. Consequently, we do not know just what to pray for. The Holy Spirit does know what the predestinated will of God is. The Holy Spirit maketh intercession for us. I believe that this means that He directs our prayers or our intercessions by leading us as to what to pray for. The Father knoweth what is the mind of the Spirit. I believe that "knoweth" means "approveth". I believe that the Father will answer every prayer that the Spirit leads us to pray, because the Spirit always leads us to pray according to the will of God.

Now then, as to knowing and praying according to the will of God, we have the Word of God and the Spirit of God to guide us. As we study more sincerely and believingly the Word of God, and as we walk

in more total submission to the Spirit; we will be more and more successful in our prayer life as to having our prayers answered.

Now as to praying in faith. We can always pray in faith as to God's ability to answer our prayer, no matter what it might be for, we pray unto, "...him that is able to do exceeding abundantly above all that we ask or think..." (Eph.3:20). We cannot always pray in faith as to God's will, for there are many things about which we do not know the will of God. We can pray in faith as to God's will when we know that will by His Word or by His Spirit.

What about praying for things about which we do not know God's will? Can we pray for those things? Of course we can, but we must pray in sweet and humble submission to the will of God. Whether we say it or not, our attitude must be "Thy will be done." I am sure that we have all prayed for things that we did not get. They were not according to God's predestinated will. Consequently, we did not receive them. The most earnest prayer of the most devoted saint will not change the eternal purpose of a sovereign God.

Is it wrong to pray for things that turn out to be not according to the will of God? No, it is not, so long as we pray with sweet submission to His will. I pray for a certain individual to be saved. It is not God's will to save him. He is not saved. But it was not wrong for me to be concerned and prayerful about his salvation. I pray for a certain individual to be healed. It is not God's will to heal him. He dies. Was it wrong for me to pray for him? Certainly not, so long as I prayed in sweet and humble submission to the will of God.

I pray for something. I know that it is according to God's will through His Word or His Spirit. I can pray in bold confidence knowing that I shall receive that for which I pray. I pray for something. I know that God is able to do it. I do not know what His will is concerning the matter. I can pray in sincerity, I can pray knowing that God will do that which is right and best for me; but I must pray with some uncertainty as to the answer and in humble submission to His will.

Well now, if God's will is going to be done whether I pray or not; and if what is not His will is not going to be done whether I pray or not - why pray at all? Let me first answer like this: If it depends upon God's will whether or not the farmer has a good crop or any crop at all, why should the farmer bother planting and cultivating? If it depends on God's will whether I live or die, why bother about working and eating and going to the doctor and taking medicine? Men do not ask such foolish questions about the matters of physical life. Yet, we know that all things depend upon the will of God, don't we?

I answer this question further: Why pray? Pray because God commands you to. Pray because there are many great and needful and wonderful blessings that come from praying, apart from anything we ever receive in answer to prayer. Prayer, in and of itself, is an inestimable blessing to the Christian. Pray because prayer is often the appointed way in which God has purposed to do something. He has often predestinated that we receive certain things in answer to prayer. Spurgeon said, "The prayer of faith is a Divine decree commencing its operation." Isn't that good? God often works like this: He has purposed to do something. The Spirit lays it on the heart of some believer to pray for that thing. God answers the prayer of the believer in doing that thing. The believer who says, "Why pray if everything is predestinated?" is, in that point, close akin to the sinner who says, "Why be concerned about salvation if everything is predestinated?" Predestination and prayer are not enemies. They are close friends and often work together in the providence of God. May the Lord bless you all. Comments welcome.

THE DEATH

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saints in His mind and on His heart.

Considering all of these things; of course, the death of a saint is precious in God's sight. Jimmy Swindell just came to take The Baptist Examiner for April 2nd to the Post Office. He always stops by to chat a little about the things of the Lord. He is a dear and valued member of our church. He told me that he recently read of how some writer said that we sometimes pray at cross purposes with the Lord. The Lord prays, "Father, I will that they also, whom thou hast given me, be with me where I am..." (John 17:24). We pray, "Lord, heal them, and leave them here a little longer." The time of each saint's death is marked out on the calendar of eternal predestination. The Lord is looking forward to that time. He is desirous of that time and the joy of having another blood-bought soul safely home with Him. Why, the Lord looks forward, longingly and lovingly, to the hour of the death of each of His saints.

The Lord appointed the time of the death of each saint. He planned all the conditions and circumstances thereof. He is never taken by surprise. We knew that Sister Foster was very sick. We did not expect her to live much longer. But, sometimes some of God's saints are taken in a moment of time, when we had no inkling that death was near. Not so with God. He knows all about it ahead of time - even from eternity. Why, as the saint draws near to that moment of death; the angel band is sent from heaven so as to be there at the appointed time and bear the soul safely to glory. Each saint will die at the appointed time and in the appointed way.

The Lord is wonderfully present with the saint in the hour of death. A saint may die with no

human companion near, but a saint cannot die alone; for the good Shepherd is with His chosen sheep as they walk through the valley of the shadow of death; yes, He is. When Stephen faced an angry, howling, blood-thirsty mob, he lifted up his eyes and saw Jesus standing at the right hand of God. The Lord never leaves or forsakes one of His saints, and He surely will not forsake one in that hour of death. I saw a saint in his dying hour. I saw the look of fear leave his face. I saw a look of sweet peace, even of joy take its place. I know, I truly know, that he saw One I did not see. I know that the Lord was with him in a special way at that time. And He will thus be with all His saints in the hour of death. I suppose that each one of us would desire to be with a loved one in the hour of death. Often, that cannot be. Let us take comfort in the fact that he or she did not die alone. The Lord was there.

The death of a saint is precious to the Lord. Let us see how the Lord shows this in what He makes death to be to the saint. It is the end of all heartache and sorrow. It is the end of all suffering and pain. It is the end of all temptation and sin. It is the end of all problems and perplexities. It is the end of all persecution of any kind. Oh, death is a deliverance for the saint. It is deliverance from all the sad and bad things of this life. The death of a saint is the beginning of great peace, joy, and glory. The blessings he has already experienced are small compared to the blessings he now begins to enjoy. It is the beginning of an eternity of indescribable bliss and glory. It is the beginning of a continuing fellowship with the saints of God. Fellowship with the saints is a precious blessing. We cannot get our fill of it here. The necessary things of earthly life often deprive us of this blessing. How often have we had a brief time of sweet fellowship, and then had to

cease and go to our separate abodes. In heaven this fellowship will never have to cease, even for a moment of time. I wonder how many of the saints Sister Foster has already met. Surely, she has by now resumed many fellowships that were broken on this earth by death.

Above all else, death is the beginning of close and perpetual fellowship, face to face, with the Saviour, our Lord Jesus Christ. Heaven will contain many joys, but this will be the greatest of all. The saint was brought by the Holy Spirit to a love experience with the Lord Jesus Christ. That love for the Saviour has grown over the years of earthly sojourn. Now, to be face to face with the Saviour is to know the fullness of joy as it could never be known in this life. This is the climax of heaven's blessings. Nothing can ever exceed this. Our Sister Foster already knows this great joy, and it yet remains for those of us who are saved to experience. We look and long for this with great desire.

I believe that, for the child of God, death itself will be a blessed experience. We may look on it from a distance with some fear and dread. But I believe that when it comes, it will be a wonderful experience. I have seen God give dying grace to some of His saints. Paul Lewis asked me about this before he got sick. He said he did not have "dying grace." I told him that he would have it when he needed it. I saw him have it. I saw him ready and willing to go even before the time actually came. Bill Dudley had been given six weeks to live. Jimmy Swindell and I visited him shortly before his death. He had "dying grace." He was ready, even anxious to go. I told Jimmy when we left the sick room, "Brother Bill would be disappointed if he got well." Yes, the Lord will see to it that death will be a blessed experience for His saints, for it is precious in His sight.

Death is better than life. The day of death is better than the day of one's birth (Ecc. 7:1). To die and go to be with Christ is far better than anything we can experience in this life. Often, when one is very sick and suffering greatly, and he dies; we say that he is better off. But, my friend, if one is in the bloom of health and everything is going very well with him, and he dies and go to heaven; he is still much better off. There is no condition of life that can be even close to as good as to die and be with the Lord.

But - oh, what a terrible "but" - these things are not true of all who die. One is very sick and suffering greatly, he dies; and someone says that he is out of his suffering. That all depends. He may be out of his suffering. He may be in the worst suffering he has ever experienced. It all depends on whether or not he knew Jesus Christ as Lord and Saviour "For me to live is Christ, and to die is gain" (Php. 1:21). Only those who can say the first part of this verse, honestly and truthfully, can say the latter part. Death is gain to the child of God, but death is horrible loss to the unsaved. When the unsaved die, they lose everything. All that they have worked for, acquired, lived for; all is gone. An opportunity to hear the saving gospel of Jesus Christ is gone forever. The unsaved man says, "Don't preach to me", "I have not got time for

that", "Don't bother me, I am not interested", and on and on. Well, let him go on a little longer and he will die and go to hell, and no one will ever again bother him about the condition and need of his soul.

Jesus Christ is God. He was born of a virgin. He lived a sinless life. He died for the sins of all who will ever trust Him, He was buried. He rose again. Believe in Him and His work. Trust this gospel for eternal salvation. I beseech you even now to be reconciled to God through Jesus Christ. Death will be a far different experience for some than what it is for others. Jesus Christ as Lord and Saviour makes the difference as to what death will be to and for you. Believe on the Lord Jesus Christ, and thou shalt be saved.

HISTORY

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and unrestrained by the grace of God, will always lead to the same culmination. Jeremiah was God's prophet to Judah in the declining period of her national existence. A nation had abused God's mercies and flouted His holy commandments until He sent a stern messenger who foretold of destruction and desolation. His ministry was opposed by a "majority group" who cried, "Peace, peace," and whose preaching was much to the prejudice of the lone man of God.

It did look like Jeremiah was wrong! But Jeremiah preached what he did because he knew he had the Word of the Lord. He was walking by faith and not by sight. The signs were against him, but the Word of God was in his heart as a burning fire so that he had to speak. There was material prosperity, and the country was enjoying an era of peace. No sign of war. Therefore, optimism prevailed. But there stood the man from Anathoth, timid by nature, with no backing but God; with a holy zeal and dramatic fervor, telling of the coming of a mighty and cruel army from the north country that would spoil the coveted treasures of Judah, and leave death and desolation in her path. He described this cruel enemy of God's instrument, working under His direction and accomplishing His vengeance against a people who were incorrigibly wicked. The prophet employed some very striking metaphors to describe the abounding wickedness of the people. He tells them that sinning with them is as easy and natural as for a fountain to cast out her waters (Chap. 6:7). In another place he likens Judah to reprobate silver that cannot be refined (6:29,30). All efforts to purify had been in vain. The bellows had burned up, the lead was consumed of the fire, and the founder had melted in vain; they were as wicked as ever, and could not be separated from their sins.

But Judah was not without religion. It has been truly said that man is a religious animal. All people are easy to sell religion to if you give them the kind they want, and if there is somebody who cannot find the brand he wants, it will not be long until Satan will bring it out. Now, true religion is of God, and only the Holy Spirit can sell it; for flesh and blood cannot reveal it. Men may present it, by word and deed, but the Holy Spirit alone can close the deal. And this fun-

damental truth should determine our method in evangelism. There is no doctrine that needs more emphasis today than the doctrine of Scriptural evangelism. I feel sorry for a lot of lost people in our churches. They are to be pitied rather than blamed for being in the church. They are not hypocrites. They were tricked into joining the church. They were beguiled into making a profession by slick-tongued, artful evangelists, who had a reputation to be maintained; and who placed more dependence upon psychology than upon the Holy Spirit. Under present-day evangelism it is surprising that every lost man and woman is not a member of some religious denomination. Eager competition for members on the part of the churches; the cleverness of professional evangelists; and the undying energy of many pastors, it seems would get every man into some church. That it is not so must be due to the restraints of a merciful God. Let me call your attention to two things about the religion of Judah. First, there was harmony. Prophets, priests and people were in wonderful agreement (5:31). They were agreed in rejecting the Word of God. There is a unity that is dangerous. A unity to be desired is a unity in the once delivered faith-agreement in the Word of God. Union on any other basis is a barter of the truth of Him who said, "Buy the truth and sell it not." So, don't be afraid of religious controversy. The greatest enemy the cause of Christ has today, or can have, is the man who believes in peace at any price. If an issue arises, get on the right side. If you do not know which is the right side, then get busy and find out. Christianity is a controversial religion. It challenges the existence of every other religion. The Bible is a controversial Book, and claims to be the only rule of faith and practice. The true God is a mighty polemic. He said "I am God and beside me there is none else." The existence of the true churches of Christ in the world today is due to controversy. Every worthwhile member of any church today is a contender for the once delivered faith. The very existence of Baptists through the ages has been due to their controversial spirit. The glory of Baptists is their doctrines, and when they surrender them Ichabod may well be written over their doors. Every doctrine we count precious today was handed to us by the battle-scarred hands of our fathers who, with Paul, said, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Ga. 1:8).

Some one has well said that truth does not advance its kingdom by surrender, but by victory. Now, I am aware that there are many wrongs to be guarded against in controversy. And, perhaps, a few words of caution might be timely. We need to take care lest a spirit of personal animosity and malice possess us. We need to guard against a disposition to prolong the argument when we have been convinced that we are wrong. But, after all, truth is more valuable than peace. Get these words of

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THE BAPTIST EXAMINER
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PAGE THREE

COMPLETE REDEMPTION

For many years I went my way,
Nor did I think from day to day,
To walk the straight and narrow way.
My life was sin and darkness.

But then I read God's Word and saw,
That in myself was naught but flaw,
That I had broken every law-
And I became repentant.

Grace led me to the blood-stained tree,
I saw that Christ died there for me,
Paid all my sin-debt, set me free.
I was so undeserving!

Redemption wrought the hour He died,
By ancient prophets prophesied-
To understand I vainly tried,
But cannot comprehend it.

He shed His blood my soul to save,
Came forth triumphant from the grave,
Eternal life to me He gave-
Amazing grace and wonder!

A living branch graft in the Vine,
I know that heaven now is mine,
Safe in the Saviour's love divine,
I'll be with Him forever.

Come sinner then, to Calvary's cross,
He'll purge away your sin and dross,
And save you from eternal loss,
He'll give you joy unceasing!

Ana Griffin

The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

A church votes to give her pastor a weekly salary. The church later asks him to resign, owing him part of this salary. Is the church expected to pay this unpaid salary?

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I was reading a book the other day about taxes and Supreme Court decisions as they respect the relationship between the pastor and the church. The Supreme Court has ruled that the church is an employer and should act accordingly. This referred specifically to income and social security taxes, but would appear to be somewhat applicable to the question at hand.

I do not mean to present the relationship between the pastor and the church as exactly the same as the relationship between worldly employers and employees. Certainly the relationship between the pastor and the church is very special and important to the proper functioning of the church in the work God has given them to do. Though the relationship is special, there are principles that are the same. If a store clerk was asked to resign, and the store owner owed him part of his salary; would the owner not be obligated to pay the clerk? Certainly he would. To me, this is an absurd question. This is a question that belittles the office of pastor. The church that owed the pastor part of his salary and did not pay it would be guilty of cheating the pastor out of money he had earned.

Many people seem to think that the pastor only works when he is preaching. Where do they think the sermon came from? The pastor can never leave his work at the office, for it is always with him. I cannot remember going to bed that either a sermon or a church matter was not heavy on my mind. I guess that is enough defense on the job of pastor.

Let me answer this question one more time. Yes, the church should pay the resigning pastor the portion of money owed him. Not to do so makes the church cheaters and thieves. This could do great damage to the church's reputation, whereas paying the salary can not harm them at all. May God bless you all.

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**"When thou vowest a
vow unto God, defer not to
pay it; for he hath no**

pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay" (Ecc. 5:4,5).

A vow is a solemn, binding promise or pledge made to God or man. When a church calls a man as pastor and promises to pay him a certain weekly salary, that church has made a vow or pledge, not only to the man, but also unto God, as it is His service in which the pastor is to be engaged. The passage quoted above states that God calls those who fail to pay their vows fools, and that He has no pleasure in them. Fools, as referred to here, are those who make rash vows without thought of being able to keep them. Verse 6 also tells us for one to make such vows is sin, "Suffer not thy mouth to cause thy flesh to sin;... wherefore should God be angry at thy voice, and destroy the work of thine hands?" (Ecc. 5:6). In God's sight it is a serious matter to make a vow or promise and not pay it.

Not only is it wrong from a Scriptural standpoint to fail to pay that which was promised but also from a legal stand point. When an agreement is made between two parties, that agreement is binding in a court of law. This would include the terms upon which the church promised to pay the pastor. The fact that the church asked the pastor to resign, regardless of the reason, has no bearing on the matter. If the church had lived up to her promise and paid the pastor what was promised each week there would not have been any thing due him when he resigned. God said, "pay that which thou hast vowed". Not only should the church pay the pastor what she owes him but it should be with interest. It does great harm to the cause of Christ when a Christian fails to pay his debts, but much greater harm is done when a church fails to live up to her agreement.

HISTORY

(Continued from Page 3)

our Lord: "Think not that I am come to send peace on earth: I came not to send peace, but a sword...And a man's foes shall be they of his own household" (Matt. 10:34-36). Christ came to this world to fill it with doctrines that would be opposed, and those who believe them are warned to expect foes in their own household. History is repeating itself. There is a clamor everywhere today for a religion of peace and harmony at the sacrifice of truth. We have a sample of it in Jeremiah's day. May God save us from it.

Another noticeable thing about the religion of Judah was its expensiveness (Jer. 6:20). Materials for their ceremonial worship

were imported. They sent to Sheba for their incense, and to a far country for "sweet cane." They thought this would atone for their sins of oppression, idolatry, and rejection of the Word of God. But, God plainly tells them that their burnt offerings were not acceptable, and that their sacrifices did not please Him. "The sacrifice of the wicked is an abomination to the LORD." (Prov. 15:8). How this reminds us of multitudes who reject the Word of God about many things--they play cards, dance, frequent worldly places of amusement, etc., and yet worship God in great style after the ceremonial fashion of the age. Now, true religion is expensive. The work of the churches of Christ is no "Cheap John affair." It takes lots of money to have the gospel preached to every creature. But, God never meant for money to take the place of practical godliness. "...to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22).

Contentment for the Word of God. Jeremiah, though sent by God and with God's message, complained that he could get no hearing. He could find nobody that would have any patience with him or his message. They looked upon him as a disturber of the peace. To them he was a veritable "kill-joy"--an old "calamity howler." What a good time they could have if they could only get rid of him! God's Word was a reproach unto them. They acted as though the prophet had wronged them by preaching the truth to them. They felt insulted! Their pride had been wounded. One day when our Lord was pronouncing a series of woes upon the Pharisees, a lawyer heard him and said, in effect: "Master, the way you talk you are insulting us, too." Oh! the pride of the natural heart! My reader, what effect does God's Word of reproof have upon you? When your attention has been called to your sins, do you become offended and feel that the preacher has wronged you? Let us take heed lest we count him an enemy who tells us the truth. There is something in the world today--I do not know what to call it, but it passes current, even in the religious world, for love. I know it isn't love, and I abominate it, and yet I find myself afflicted with it. It is a spirit that tells us to agree with everybody, to help everybody, to praise everybody. It tells us that we must never criticize anybody, nor voice objection to anything. It is the spirit that causes the mother to say, "I love my daughter so much that I just can't help letting her go to the dance." It is the spirit that leads the father to say, "I love my son so much that I must give him all the money he wants, and let him do as he pleases." It is the spirit that prompts the pastor to say, "I am so in love with my members that I cannot afford to oppose them when they are going contrary to the Word of God." It leads the woman to say, "I love my neighbor and therefore, I must play cards when she asks me to." I know that such a spirit is not love. It is something that is fleshly and Satanic! Who loved Judah in the days of her apostasy? Was it the lying prophets, who preached unto them smooth things, saying, "Peace, peace, when there was no peace?" No! They were lovers of self, and destroyers of others.

Who loved Judah? It was the faithful prophet of God, who brought them God's untempered and undiluted Word of rebuke. Listen to his cry of love and devotion to a sinful nation: "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth" (Jer. 9:1-3). They tell us that in nature there is such a thing as a protective mimicry: animals having the power of changing their color to match their surroundings, whether it be the gravel of the stream or the leaves of the tree. That is what a great many of us do. To save ourselves from a little criticism we will change our color to suit the environment. We can't stand to be classed as peculiar or odd. Put us in a place where certain forms of worldliness are common and fashionable, and we go in for them. Take us away from these and we change our color to something a little whiter.

The people were impudent and unblushing. The people were so sin-hardened that they committed the most immoral acts without a blush; yea, they had reached the point where they could not blush. The man who cannot see that America is fast reaching such a stage in her career of revelry and lustful pleasure, greatly needs his eyes anointed. The day of feminine modesty has all but passed away; and the chivalry of knight-hood is, of necessity, passing with it. God's line of distinction between the sexes has been rubbed, and rubbed, and rubbed until it has about reached the vanishing point. The divine order of the sexes has been tampered with, and one of these days God will call for a settlement. The Word of God clearly delineates the sphere of men and women in human society and in the church, and His Word cannot be trifled with except at a terrible cost. Humanly speaking, the salvation of any nation is its women. So long as a country has the right kind of wives and mothers it will stand. When Paul would emphasize the terrible state of the heathen he said, "Even their women" did thus and so.

The false prophets were sorry physicians. The priests and prophets of Judah had dealt falsely. They had not been faithful to their trust. As watchmen and counselors they had not told the people of their sins, and of the danger that was to come. They were sorry physicians. They had healed the hurt of the people slightly. They did not probe the wound of national sin to the bottom; they merely drew a skin over it and called it a cure. They flattered the people into the opinion that they were not very bad, and that there was no cause for alarm. They cried, "Peace, peace." They soothed and comforted the people in their sins; they gave them opiates to make them feel easy for the present. They treated the national ills of Judah like some physicians once treated the writer

They were sorry physicians when he had blood poison in his hand, they applied poultices and gave opiates, and all the while the poison was creeping through our body. And when the arm was terribly swollen to the shoulder we found a physician who seemed to administer cruel treatment. With a sharp knife he lanced the place and laid the wound open and probed to the bottom. It was painful, but our life was saved. History is to repeat itself. While men are crying "peace and safety" sudden destruction will overtake them. While men are boasting of human progress in the arts and sciences, and rejoicing in the delusion that the world is getting better, an angry God will arise from His seat of longsuffering to shake terribly the earth (Isa. 2:19).

(copied from the first TBE
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and wine it is transformed into the literal body and blood of Christ. Of course, anyone who is being taught by the Holy Spirit knows such claims to be false. As we read in God's Word in Hebrews 9:25 "Nor yet that he should offer himself often... For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:14). How much so-ever they would like to have our Lord die again, he liveth to die no more, he is alive forevermore. But we will leave them here and let them bury their dead. Dead churches may bury their dead sinners without contradiction. Dead preachers in sins and trespasses may well do the same. Some preachers do a much better job marrying people and burying the dead than they do preaching the gospel. Let every man abide in his calling. If then we are called to preach the gospel, we must let the dead bury their dead, and go preach the gospel. What a blessed thing it is to be called of God to preach the gospel of Christ. There are lots of people to bury their dead but not so many to preach the gospel. As it is written, "...How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10:15). The dead can bury their dead, but it takes the living to preach the gospel with the Holy Ghost sent down from heaven (1 Peter 1:12). Preaching the gospel will make dead sinners to live.

But some men will say, what is the gospel? It is the power of God unto salvation, we answer by the Word of the Lord (Rom. 1:16) - but only to them that believe what the Lord says. I do not understand as yet, you say, just what the gospel is that I might believe. Ah! I see what you mean and I believe I can help you here by the grace of God and His Word that giveth light. The apostle Paul says by the Holy Spirit, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). You see then how serious this matter is concerning the gospel. I understand that, says one, that there is only one gospel that can save souls from hell, and to preach anything else as a hope

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If we were as patient and swift to hear as we are to speak, there would be less wrath and more of profit in our meetings.

The Baptist Examiner Forum II

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

Matthew 18:17. What does treating an excluded church member as an heathen and publican involve?

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The Bible is the most precious Book in the world. There are none like it. It is precious to the believer. The words of this inspired Book are sweeter than honey to our taste. It is food for our soul. It is light for our pathway. It tells us of the way to heaven. From its pages we learn how to live and how to die.

From the Book of God, we learn of the love of God which is in the Lord Jesus Christ. We learn of the goodness of God, of the mercy of God, of the grace of God. We learn of Jesus Christ coming into the world to make the supreme sacrifice for our souls. We learn that Jesus Christ died in the room, place and stead of sinners; sinners like unto ourselves (I Corinthians 5:21).

But, in spite of the simplicity of the things referred to above, there are some dark and deep passages of Scripture which are not so easy to be understood. It is our duty, as God's ministers, as much as we can and to the very best of our ability with the guidance of God, to unfold these dark passages.

I will ask a question concerning the passage of Scripture in question. How do you treat an heathen? How do you treat a publican? However you treat a publican and an heathen man, is the way you would treat one who has been excluded from membership of the church. We do not allow people who have not made a profession of faith and who have not had Scriptural baptism and who are not in full fellowship with the church to take an active part in the church services. They cannot vote on matters brought up in the church. They are not allowed to take part in the communion service. They do not vote on receiving candidates for baptism.

If a person were to visit the church, and you knew this person had not confessed Christ to be his or her Lord and Saviour; you would likely allow them to join in the song service, but you would not ask them to come sing a special. If you did, then you would not be treating such a person as an heathen man and a publican. You would be treating them as one in full fellowship.

If a person who had been excluded by a sister church for some reason, should visit the church where you were a member; this person would not be used, and in this way the sister church would treat the excluded member as the church from which this member had been excluded would treat them.

Again, what does it mean to treat one who has been excluded

as an heathen man and a publican? Do you not pray for the heathen? Do you not invite the lost to your services? Do you not not pray that the Lord will reveal Himself to them? Do you not pray that the Lord would open the hearts of sinners, as He opened the heart of Lydia? Do you not pray that the Lord convert the wayward man? Do you not pray that the Lord would cause the backslider to return? "Yes" I am sure would be your answer.

The foregoing questions being answered in the positive, then this would be the way that the excluded person would be treated. This would be placing them in the same position as you put the heathen man and the publican. You would pray for them as you pray for the heathen. You would allow them to come to the services even as you desire the heathen to come. You would not forbid them to sing with the congregation even as you do not forbid the unsaved to join in the singing. You would not permit them to vote just as you would not permit the heathen to vote. You would not ask the excluded person to sing a special just as you would not ask the heathen man or publican to sing a special. You would not allow the excluded person to make motions or to vote in business meetings just as you would not allow the heathen man or publican, to participate in the business meeting. Then, such as this would be to treat them as an heathen man and a publican.

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Church discipline is a most important element in a New Testament church. The verse quoted in the question is at the end of a most important process for the church. When problems arise in the congregation, it becomes necessary for the church to follow a prescribed course, not just a man's idea. That course is outlined in verses fifteen and sixteen. We are told that this process is to begin when there is a trespass or fault between two brothers. The process is to proceed until it is resolved or there is disciplinary action by the church. When someone trespasses and neglects to hear the church, he is to be treated as a heathen man and a publican. A publican was a social outcast and a heathen is one that does not worship the God of the Bible.

The treatment of such a person involves the withdrawal of fellowship to that individual. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not

after the tradition which he received of us." (2 Thess. 3:6). The one who is disciplined is then to be watched. "Now I beseech you, brethren, mark them (watch them) which cause divisions and offences contrary to the doctrine which Ye have learned; and avoid them." (Rom 16:17). This person is not to be left alone, but the brethren of the church are to seek his restoration to the body. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (Gal 6:1). Before that restoration can take place, there must be an attitude of repentance, and when there is repentance, forgiveness must follow. "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him." (Luke 17:3).

One of the greatest tragedies that exists in our churches today is the abandonment of the practice of church discipline. Many churches today choose not to recognize the disciplinary action of sister churches, but rather rush in to seek members to their own congregations. This should not be the situation between New Testament churches, the outline given by Jesus should be followed.

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Being excluded from the church is a terrible thing and we as saints of God and members of a true New Testament church should do everything within our power to stay in good standing. Our blessed Lord receives glory from us through His church. Therefore, to serve Him faithfully and stay in fellowship with the Lord and the church; we must live like a Christian, look like a Christian and talk like a Christian.

Now beloved, the Bible does give grounds for exclusion from the church for those who walk disorderly and will not repent, as the case in the chapter that our question came from. II Thessalonians 3:6 says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

After following the course of the rules in the chapter of our text, and the guilty ones will not hear the church, they are to be excluded. Therefore, we withdraw ourselves from this wicked one.

We then are to treat him as if he had never been a member of the church as far as fellowship is concerned. However, we should try to restore them as we would to a lost person. This person should not be asked to pray, sing or to be used in any way in another New Testament church until he/she gets right with the church that disciplined him or her. Those who use excluded members will have to face their creator and give an account of their deed.

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The motive behind all Christian action is love, especially in the case of the Lord's church. The motivating force behind preaching, teaching, visitation, etc. must be love for Christ and His people.

Exclusion is the strongest form of discipline exercised in the church. After teaching and admonishment has failed, out of love for the disobedient member, the church must exclude them from their membership, for the good of the church and the member. The privileges that belong to members are forfeited with loss of membership. Such as the Lord's supper, special singing, devotions, preaching, praying, or teaching. These are activities that are reserved for those in good standing with their church. Churches must respect the disciplinary actions of one another.

The excluded member should be communicated with and encouraged to attend the services of the church. By no means should they be treated as enemies by anyone. The desire of the all should be to see them repent and be restored to full fellowship. How would you treat a lost loved one? Would you not try to win them to Christ? A disciplined member is not lost, but a fellow believer that has stumbled in sin in the flesh, and is one we need to seek to win from Satan.

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of saving souls would be a terrible delusion. Even though it would be a way that seemeth right unto a man, the end thereof would be the way of death (Prov. 16:25). Even though a man be ever so sincere about such a delusion, or vain hope, yet it will not change the course of his destiny. I understand also that there is no hope for the salvation of my soul by the works of the law, for by the works of the law shall no flesh be justified in His sight (Rom. 3:20). Neither can I have hope of escaping the wrath to come, by the merits of my own righteousness, for all my righteousness is but filthy rags. (Isaiah 64:6). More than this, I find I am without strength. (Rom. 5:6) and I am totally depraved by nature that is fallen in me, so that I am as dead to spiritual life, as an apple tree is to human life; I am dead in trespasses and sins (Eph. 2:1). These things I understand, but what concerns me is what is this gospel of which the Scripture says is the power of God unto salvation to everyone that be-

lieveth.

I see by this you are open minded for the good news. So now here it is, turn with me in your Bible and you will read what this gospel is that Paul preached, opening to (I Corinthians 15) "Moreover, brethren, I declare unto you the gospel which I preached unto you." This you will find in verse one. Then he says in verse three, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." Then in verse four he continues "And that he was buried, and that he rose again the third day according to the scriptures." There you have the gospel that will save everyone who believes. Take heed that you trust in the one who died for our sins, and was buried and rose again according to the Scriptures. You see he was delivered for our offences, and was raised again for our justification. (Rom. 4:25). The sin debt was settled for the believer upon the cross of Christ, forever. He carried our sins far away; they are buried in the sea of God's forgetfulness, never to be remembered against us any more. (Heb. 8:12). Christ has risen from the dead and gone into heaven behind the veil, and is the believer's great high priest ever living to make intercession for us. "Wherefore he is able also to save them to the uttermost (or, evermore) that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). God grant you grace to trust Him as your Saviour. Oh! that you might receive Him today as your personal Saviour, for He is coming soon, and He has said be ye also ready for in such an hour as ye think not the son of man cometh. After you have taken Him as your Saviour, then serve Him as your Lord, take His yoke upon you and learn of Him for He is meek and lowly, and you will find rest unto your soul for His yoke is easy and His burden is light (Matt. 11:29, 30). If you wear the livery of Christ you will be a happy Christian. "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). Can you take Him at His Word and come to Him through faith, trusting Him now as your own dear Saviour? Then you may rest assuredly that you will not be among the dead that are to be buried by the dead. How blessed to be conscious that though you may fall asleep in Jesus, you will never die. Our Lord hath said that "He that liveth and believeth in me shall never die". He that hath the Son hath life. He is the life of every believer.

Oh, the sad funeral of a dead sinner, the terrible testimony of the lost whether in silence, or in words. The silent voice of a condemned soul seems to speak in spite of its dead state, something of the tragedy of being lost. Forever doomed, forever damned, forever a vessel of wrath, forever the object of eternal punishment, forever banished from heavenly society and Christian fellowship. Sometimes sinners burst out with words of their sad hearts of testimony just before they draw

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their last and fleeting breaths, they behold the great cloud of eternal misery as it begins to enclose them with horror.

"Give me laudanum that I may not think of eternity," said the dying Mirabeau.

Hear Thomas Paine as he faced eternity - "I would give worlds if I had them, if the Age of Reason" had never been published. O, Lord, help me! Christ, help me! Stay with me! It is hell to be left alone!"

"O, eternity, eternity! Forever and forever! O, the insufferable pangs of hell!" These words came from Francis Newport.

"What blood, what murders, what evil counsel have I followed! I am lost! I see it well!" said King Charles IX of France.

Hear the sad testimony of Voltaire - "I am abandoned by God and man! I shall go to hell, O Christ! O Jesus Christ!"

We may wonder why these men used Christ's name at such a time, but the Scriptures tell us that every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father. You will either bow to Him as your Saviour here or you will bow to Him as your Judge hereafter. You will either confess Him as your Saviour here or you will confess that He is Lord hereafter, when He says to you, "Depart from me, all ye workers of iniquity, I never knew you!" Christ says "and these shall go away into everlasting torment" Oh! how sad to face the judgment unprepared to meet God.

We believe the Holy Spirit would have us reverse the message to another view at this time. Let the dead bury their dead. Surely, friend, you don't want the dead to bury you as indicating you are dead in trespasses and sins. I am most certain that whosoever you are now reading this message of my Lord, would like to have a Christian burial. Truly you would like for the minister who stands over your body, to be able to say, "We sorrow not as those who have no hope." What will your remains be in the way of thoughts in the minds of the people at your burial?

I remember helping conduct a funeral once for a Christian girl. Her father, brother, and some several others were saved that day at her funeral. There was a time of shouting and great joy.

How well do I remember the burial of Porter Jones, the street preacher for years in this country. He told me how he wore blisters on his feet walking from city to city preaching the gospel of Christ. How he had at times gone hungry. I went with him one day when the policeman arrested him and took him to the jail. I stood in his defense. The policeman accused him of blocking the traffic while preaching. The accusation was untrue, and I defended Porter by the grace of God. We knelt down there in the Bristol, Tenn., courthouse and prayed. That old Baptist preacher in his prayer reminded me more of the apostle Paul at trial than any man I ever heard pray. When the prayer was finished, I saw the

tears rolling down the faces of the officers. Porter was released. Many things happened in his ministry I wish I had space to write about, but God has a better record of it than I can give. I was in a revival meeting in the Fish Springs Baptist Church when Porter visited us one night. He stood up and gave his testimony that stirred our souls. In his testimony he said, "You will hear of old Porter Jones being dead some of these days, but he said, I will not be dead, I will be at home with my Lord." Little did I think that was the last time I would ever see Porter, and hear him, before he reached heaven. Some three weeks later I was called to preach his funeral. I looked in his casket and saw the Bible he had held over his head while at the Dogwood Festival some years ago, going up one side of State Street and then down the other side, while asking in loud tones, "Who knows the God of this Bible?" Some five thousand people were said to have been gathered there that day. He was buried with that Bible on his breast. Some wealthy men in this world's goods attended his funeral. I told them that if they loved the Lord as they should, Porter Jones would not have gone through the strain of adversity and need as he did in preaching the gospel. It was no task for me to preach his funeral. It was already preached.

I have often wondered if Christ our Lord did not preach the funeral of John the Baptist. Anyway, while John was in prison shut up by Herod, he sent two disciples questioning Jesus, saying, "...art thou he that should come, or do we look for another?" (Matt. 11:3). Some say John was in doubt at this time, others think he rather wanted Christ to convince these disciples of His deity with His own words, or these disciples to witness such to someone else. Here we do not know for certain as to why John sent these to question our Lord. When Christ answered them, they departed. Whether John was beheaded before they ever reached the prison we do not know. I have wondered if it was at this time that John was beheaded. As soon as they departed Jesus began to say unto the multitudes concerning John, "...What went ye out into the wilderness to see? A reed shaken with the wind? but what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John The Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he" (Matt. 11:7-11). (In verse 14) Christ adds, "And if ye will receive it, this is Elias, which was for to come." What a glory to God was this tribute.

If today God should call you away, my friend, if our text be not disobeyed, would the dead sinners of this world who know not Christ, have to bury you

with no song, no comforting message, and not even a prayer? You might have flowers by many, but what are they worth to your poor soul? The sweet aroma, or fragrance will do you no good then. The beauties of nature will hold no grandeur for you then. The sun-kissed hills, the delectable mountains, the lustrous and beautiful fields, and refreshing valleys rippling with their cool waters, and the golden twilight of eve, with twinkling star at night, will hold no charm for your painful soul.

Those who know Christ may have many battles here, but when evening time comes for them it shall be light. Life's evening sun will set and go down upon our path, but our day spring from heaven will rise to its zenith on high. Here we bear our cross; there we shall wear our crown. Here we suffer with Him; there we shall reign with Him. Here we bear the image of the earthly; there we shall bear the image of the heavenly. Here we walk by faith, we look not at things which are seen; but there we shall see Him face to face. Here we have no continuing city, but we seek one to come. He hath prepared for us a city. Oh, cheerful be then ye saints of the most high. Gird up thy loins, be faithful, sober, and vigilant. Holding forth the Word of life, run the race with patience, fight the good fight of faith, walk humbly before thy God, and soon you will be with the God of peace. If your body slumbers, or if it is changed in the glorious rapture of the saints you will then be filled with eternal glory and bliss forever.

It has been the pleasure of our sovereign God to reveal a foresight to some of His own, just as their earthly sun was going down.

Jordan Antie says, "The chariot has come and I am ready to step in it."

"Eternity rolls up before me like a sea of glory," said Margaret Prior.

Marthy McCrackin speaks, "How bright the room, how full of angels."

"I wish I had power of writing," said Dr. Cullen, "I would describe how pleasant it is to die."

"I am in perfect peace, resting alone on the blood of Christ. I find this amply sufficient with which to enter the presence of God." - Trotter.

"The sun is setting; mine is rising. I go from this bed to a crown. Farewell," said S.B. Bangs.

Such farewell testimonies make us homesick for heaven I do not know when my Lord shall call, but I am a pilgrim on my way home.

What an influence a Christian funeral is to a lost world. One day some years ago, I stood by the casket of a mother ready to be lowered in the grave. After saying the parting words over her body, I turned and said to her son nearby, "Are you a Christian?" "No, sir," answered the man, "but if ever God gave a man a Christian

mother, there lies one in that casket." There on the cold bleak hillside that day I told him of the love of God, giving him the gospel of Christ, the Lord had opened his heart and Christ came in. Say, friend, would your burial be of an influence like that? Are you indifferent toward a message like this? Do you think it too sentimental? Remember one day

you will be face to face with eternity. For the saint death is but a golden gate that swings wide for the applauded welcome to be received. Where they enter in to the joys of their Lord, and into the saints' everlasting rest, where no storms never beat upon that glittering strand, and the years of eternity roll.

"One sweetly solemn thought comes to me o'er and o'er,

I'm nearer my home today than I have been before."

"Jesus, the very thought of thee

With sweetness fills my breast; But sweeter far Thy face to see, And in Thy presence rest."

PERSON

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the word of God" (Rom. 10:17). And Peter said, "Being born again...by the word of God" (1 Peter 1:23). Then in the Old Testament we read, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psa. 119:9). Then too, Jesus said, "...the word that I have spoken, the same shall judge him in the last day" (John 12:48). Now if man is saved, cleansed, and will be judged by the Word, surely the Word ought to be the only authoritative way to answer questions of this nature. Isaiah said, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (8:20). Elsewhere we read, "The entrance of thy words giveth light." So let's see if the Word can shed light on this question.

In the above text, there is a seeming indication that one can be saved, yet eternally lost. And I will say this, if the expressions "once enlightened," "tasted of the heavenly gifts," "made partakers of the Holy Ghost," and "the powers of a world to come" are synonymous with salvation; then the text teaches that a person can be once saved, yet lost forever. But the text doesn't present such a case. Hebrews 6:4-6 presents the case of Jewish professed believers who halt short of faith in Christ after advancing to the very threshold of salvation, even going along with the Holy Spirit in His Word of enlightenment and conviction (Scofield). Not once are we told that they had faith, and as you very well know, one must believe to be saved. "for he that cometh to God must believe" (Heb. 11:6; Acts 16:31; Mark 16:16, etc.).

On the other hand, the passage nowhere states they were saved. They were enlightened, awakened and at the turning point, but they had never yielded themselves to God. The joys of salvation they had never experienced. In verse 9 Paul says, "We are persuaded better things of you, and things that accompany salvation, though we thus speak." Note the change from "they" to "you." They were enlightened, you are saved. They had come to the point of being saved, but you have experienced the things that accompany salvation. Like Israel at Kadesh-Barnea saw the land, had the very fruit of it in their hands, even tasting of it, and yet turned back to death and destruction, so the "they" of Hebrews 6:4-6 had seen, tasted and partaker of the Spirit and powers of the world to come, yet they too turned back to crucify the Son of God afresh in

sin.

To say that a person can be once saved, and then eternally lost, we must prove two propositions. First, that the one lost had actually been saved. And second, that the one saved was actually lost. With all of my heart, I believe if a person is once saved he is saved eternally and all the devils of hell cannot unsave him.

Now as I said in the beginning, it isn't what I have to say, it's what the Word declares. Does the Word of God affirm the truth of the eternal security of the believer? Let the Word speak:

1. The Word of God plainly declares there is no created thing in heaven, earth or hell that can destroy one of God's children.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature (created thing), shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:35,37-39). Thus in a word, Paul says, no created thing can separate us from God's love. If this be true, then it follows that the following are helpless in this respect.

(1) Satan can't. Is he not a created being? To be sure he is. And John says, "He that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18). Read the experiences of Job and Peter, dear Christian, and take courage. If He failed with these two, then He will fail with all others. He is powerless in this respect.

(2) The world can't. "For whatsoever is born of God overcometh the world" (1 John 5:4).

(3) Temptation can't. "There hath no temptation taken you but such as is common to the faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

(4) Even sin cannot. "For sin shall not have dominion over you." (Rom. 6:14). Sin may cast its influence over you just as the world may attract you, but it will not dominate, neither will it control your life. The controlling influence in your life is Christ. While you may fall, you will not wallow in sin, and the new nature which God has placed within you will cause you to get up and get out of sin. So even sin cannot destroy us, for "the blood of Jesus Christ his Son cleanseth us from all sin," past, present and future.

(5) Neither can the saved person himself sever that connection. What! Do you mean to say that a Christian cannot forfeit eternal life? Exactly. Did you ever hear of a child being saved from a fire and then jumping back into it? Neither will you ever find in the Scriptures where Christ ever saved a soul and that

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PLAIN PROPHECIES FOR PLAIN PEOPLE PART X THE TRIBULATION

by John R. Gilpin, Sr.

"For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30:5, 7).

I have been preaching ever since I was 17 years of age, and so far as I know, this is the first time I have ever covered a sermon on the tribulation period. I have referred to the tribulation period in connection with other messages, but in all these years, though I have preached many times on prophecy, I do not recall ever having preached relative to the tribulation. Therefore, I rather have in mind that today I am bringing a message that I have never completely covered before.

My text is a very interesting one, in that it tells us about this tribulation period. You will notice that it is spoken of as a time of unusual suffering. Verse five talks about trembling voices, and fearful voices - voices that know not peace.

Verse six says, "Look at those men. They are bowed over as if they were traveling in birth, or giving birth to a child. Every man is standing with his hands on his loins, bowed double in pain, like a woman in travail." It goes further to say that all their faces are colorless - they are turned into paleness.

In answer to verses five and six, He says: "Alas! for that day is great" (Jer. 30:7). Notice, Jeremiah says, "There is not a day like it." To be sure, it is seven years long, but as Jeremiah looks at it, he sees it as though it were one day, and he says that it is the time of Jacob's trouble.

I am going to show you that Gentiles are going to be in that same period, and the Gentiles are going to suffer just the same as the Jews do, but primarily, the tribulation period is called the time of Jacob's trouble, for it is primarily an affliction for the Jews, that they might take their eyes off the world, and turn to the Lord Jesus Christ.

Even that doesn't bring them to a knowledge of the Son of God. We shall see now partially, and next chapter completely, that it takes finally a blood bath. As a result of that blood bath, by way of the battle of Armageddon, when two-thirds of the Jews are killed, and only one-third of them are left alive within the world, it is then that the remaining one-third turns to the Lord and is saved by the Lord Jesus Christ.

I say then, that it is a time primarily of Jacob's trouble, though I would remind you also, and will show you also, that Gentiles suffer, too, in the tribulation period.

I. The Scriptures that describe this period: I want you to notice the Scriptures that describe this tribulation period. Listen: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no,

nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Mt. 24:21, 22).

Notice Jesus says the trouble that is coming is going to be so great, that there has never been any trouble in this world from the beginning of the world, nor to the end of the world - there has never been any trouble equal to this, and unless the Lord should



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intervene, there wouldn't be anybody saved, but that everybody would perish in the great tribulation period.

You will notice that He calls it the "great tribulation". Actually, in the Greek language, it says, "For then shall be tribulation, the great one." There are lots of tribulation times for the saints of God. God's children have many tribulations, but when the writer of the Greek language describes this, he says, "Then shall be tribulation, the great one," as if to say that the tribulation he is talking about here is truly the great one, or the greatest one, or the worst tribulation that the world will ever pass through.

Let's notice another Scripture that describes this period: "And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as a dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land" (Zeph. 1:17, 18).

This talks about distress. It says that men are going to walk as blind men, that their blood is going to be poured out just like dust on the ground, and that the flesh of men shall be scattered over the earth as dung, or refuse. Then it says that the whole land shall be devoured by the fire of His jealousy. If you will study it closely and carefully in the light of its context, you will see that it is a reference to the tribulation period, and certainly indicates to us that the tribulation period is going to be no picnic for those who are here when this comes to pass.

Notice a third passage that describes this period. "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14).

The same Greek expression is

used here as in Matthew 24:21, 22, for it says, "These are they which came out of great tribulation, the great one," as if to indicate that this tribulation is greater than any tribulation the world has ever known, or could ever know. Listen again: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." (Rev. 14:14-20).

Actually, this takes place at the end of the tribulation period, at the time when the battle of Armageddon becomes a reality. It describes the culmination of the tribulation period, how God ultimately reaps this world, just the same as the reaper might take a sickle and cut down the grain. God is going to cut down the people of this world, and they are going to be destroyed. Those being in this period are going to suffer, with their blood as deep as the horse's bridles, for 176 miles.

II. The Length of this period: The Word of God doesn't leave us in any doubt as to the length of the tribulation period. I often think about these individuals who say they are A-millennialists, who believe that maybe there is going to be some kind of a millennium after while, but they are not too exact about what type it is going to be. They say that there is no way for a person who is a Pre-millennialist, like I am, to prove that this tribulation period is seven years in length. Beloved, I think that undoubtedly is the most ridiculous statement any individual might make in the light of the Word of God, for the Word of God plainly tells us of this in ways that we can know that the tribulation period is going to be approximately seven years in length. Listen: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth" (Rev. 11:3).

Notice, at the beginning of the

tribulation period, God is going to have two faithful witnesses here on this earth. Who are they? I am not concerned about that now. I have my own ideas as to whom they might be, but I am not now concerned about that. The thing that I am concerned about is this, God has two faithful witnesses that are immortal until their work is finished. They can't be killed; they can't die until their work is finished, but when their work is finished, they are killed by the Anti-Christ. But notice this, they prophesy a thousand two hundred and threescore days, or approximately three and a half years, which is at the beginning at the millennium.

Let's notice another Scripture: "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months" (Rev. 13:5).

Here are three and a half years more. When does the Anti-Christ referred to in this verse, come into power? He comes into power when he kills these witnesses. When these two witnesses are killed, and are out of the way, then the Anti-Christ absolutely and completely takes over, and he continues for three and a half years longer.

Could there be anything plainer than the fact that three and a half, and three and a half, added together, makes seven years? To me it is an obvious statement that the tribulation period, which begins with the prophesying of these two witnesses and ends with the destruction of the Anti-Christ - to me it is obvious that the tribulation period has to be of seven years duration.

I might say that this corresponds with the book of Daniel. Listen: "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (Da. 9:27).

This is a reference to the Anti-Christ, and it says that he is going to make a covenant with the Jews for one week's time. The "one week" is a reference to one heptad, which is the Hebrew word which means "seven years". He says that the Anti-Christ is going to make a covenant with the Jews for one heptad, or a period of seven years, and in the midst of that time, he is going to break his covenant with them, and kill off the witnesses, and he is going to continue for three and a half years longer, which plainly shows us that Daniel's seventieth week, which is described in Daniel 9:27, is a proof text as to the length of this tribulation period.

III. The Horrors of this period: If you think that the tribulation period is going to be a Sunday School picnic, I wish you would awaken right now and listen carefully to what God says in His Word. He tells us that there are going to be six things to characterize this tribulation period by way of horrors.

I might say that if you want to read the story of the tribulation period in full, then begin at the sixth chapter of Revelation and read through the nineteenth chapter and you will have the entire story of the tribulation period. I can't bring these all to you today, but I want to call attention to six things that will characterize this tribulation period.

There is consternation at the prospect of God's wrath: At the very beginning of the tribulation period, people are taken with consternation at the prospect of the wrath of Almighty God. God has called out of this world His own by way of the rapture, and for the balance when God takes away His own out of this world.

I think it is going to be a terrible day when God takes an engineer that knows the Lord Jesus Christ out of a cab on an engine and allows that train to crash. I think it is going to be a terrible day when God takes a Christian man who is driving an automobile out of his car and allows the car to crash. I think it is going to be a terrible day when all over this world, a doctor, maybe in a hospital is operating, and instead of being able to finish the operation, God calls him away, and the patient is left there under sedation, and God only knows what will take place. I tell you, beloved, it is going to be a terrible day when God takes away His saints out of this world, and that is going to cause consternation at the prospect of God's wrath, when men awaken to realize that God has taken His own out of this world. Men are going to stand with consternation resting upon them at the prospect of the wrath of God falling upon them. Listen: "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell upon the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:12-17).

This is the last prayer meeting for the world. You couldn't get that crowd into a prayer meeting today. Kings, great men, rich men, chief captains, bondmen, and every free man - you couldn't get that crowd to a prayer meeting now. However, there is a day

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PLAIN

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coming when that crowd is going to look up to the mountains. They won't pray to God today, but they are going to pray to senseless stones, and hills, and mountains. They won't call upon God today in prayer, but there is a day coming when they are going to cry out to the mountains to fall on them and grind them to powder, "for the great day of his wrath is come."

Beloved, that takes place at the beginning of the tribulation. God has taken His elect out of the world. What a day it is going to be when He takes His own away! Can you imagine what it is going to be like? A revival meeting will be in progress. Maybe there will be some saints there who are saved, and God is going to catch them away, but the rest of that crowd is going to be left in woe. Can you imagine what it is going to be like, the consternation and the fear that falls upon this world, to the extent they cry out to the mountains to blot them out of existence, rather than to face the wrath of Almighty God? That is the first characteristic or indication of horror so far as this Tribulation Period is concerned.

PERSON

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soul perished. God says, "I will put my fear in their hearts, that they shall not depart from me" (Jer. 32:40). Many a Christian has become discouraged and turned from that straight and narrow path for a while, but the fear of God has always brought him back. Beloved, the teaching of God's Word is that no created thing can separate us from the love of God.

2. The Word of God also emphatically declares that we are saved and cannot perish. Note these Scriptures:

(1) In John 3:16,17, Jesus says we shall "not perish but have everlasting life." Mark it. Shall not perish. Then too, we have everlasting life. I ask you, if we have everlasting life, is it not everlasting? Forty-three times in John's Gospel it is declared that we have eternal or everlasting life. Then are not these emphatic declarations that we are saved and can never perish?

(2) Jesus also says we "shall not come into condemnation" (John 5:24). Now if there is "no condemnation to them which are in Christ Jesus" (Rom. 8:1), pray tell me how a believer can perish.

(3) In John 10:27-29 Jesus says concerning His sheep that they have "eternal life" and "shall never perish." Yet the majority in professed Christendom say there is a possibility that some will perish. Who will you believe--Christ or men?

(4) "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out," said Jesus (John 6:37). That is, under no circumstance will I cast you out. Why? "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up

again at the last day" (John 6:39). And when Jesus prayed as recorded in John 17:22, He said to His Father, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition." So we can see from Christ's own words that we are safe and secure and shall never perish.

(5) Paul, however, gives us the same definite assurance. In Romans 4:5-8, he tells us why God's people are happy, for said he, "Blessed is the man to whom the Lord will not impute sin." That is, He will not charge sin to the believer's account. Is not such a guarantee that we shall never perish?

(6) Then in the Psalms we are told (37:23-28) the saints "are preserved forever." Now to preserve is just the opposite of to spoil or lose. And I want you to notice that God says they are preserved, not spoiled, and are preserved forever, i.e., they can never spoil. Why? "the steps of a good man are ordered by the LORD." "The LORD upholdeth him with his hand." "He forsaketh not his saints."

(7) They are "perfected forever," "And their sins and iniquities will I remember no more." This is what Paul says of God's people in Hebrews 10:14-18. It seems to me if His saints are preserved forever and He will not remember their sins any more, there is no possible chance for them ever to be lost. When God disposes of sin, sin is disposed of.

(8) In Ephesians 4:30 we are told the believer is sealed by the Holy Spirit. The word sealed means "securely kept." So the Holy Spirit not only indwells the believer (Rom. 8:9b). He securely keeps the believer "unto the day of redemption," the time when the body will be redeemed (Rom. 8:23).

(9) Furthermore, we are kept by the power of God. Note these great words of assurance. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy"

(Jude 24). "Wherefore he is able to save them to the uttermost that cometh unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). "Blessed be the God and father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:3-5).

(10) Last but not least, God's people shall "endure forever." Read the 89th Psalm and marvel at your security. How good God is to us. We shall never die, but endure forever. The sinner may perish, but God's people will live on and on. I say again, how good God is to us. Do we appreciate it? Are we grateful? Beloved, we ought to be. And may God help us in view of the fact that He has done so much for us that we will live lives that will glorify Him and bring honor to His name.

WHY DID

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something like we see here in this verse, it should arouse our curiosity. I have heard it said that curiosity killed the cat. Well, maybe it did, and maybe it didn't. But it will cause us to study the precious Scriptures more if we get our curiosity aroused enough about something we see in the Book.

There is no unimportant nor insignificant thing to be found in God's Holy Word. The Holy Spirit never used one single word just for the purpose of making His Book larger, and therefore making it look more impressive. So, oftentimes the location, or the place where an incident takes place speaks a great message, both loud and clear, but too many times we do not get the message because our ears and our hearts are not attuned to it.

The children of Israel were in Egypt when the Lord delivered them. Egypt, therefore, is a type, or symbol of the place where we were when our Lord found us. That is, Egypt is a type of the world. John the Baptist preached in the wilderness, the wilderness, therefore, is a type of the barren, desolate condition in which Israel was at that time spiritually speaking. It also speaks of the barren, desolate condition you and I were in when our Lord delivered us from our sins. Jesus spoke the first four parables of Matthew 13 which had to do with public profession of Christianity by the sea side. The sea in Scripture speaks of peoples, and multitudes, and nations, and tongues. But, when He spoke the next two which concerns only His own people we read in verse 36, "Then Jesus sent the multitude away, and went into the house." So, the house speaks of Israel, His chosen people, or nation. So it behooves us to always consider the location at which an incident in the Scriptures takes place.

So going back to our text Scripture in John 4:6 let us notice that Jesus sat on the well. When we see this we should become curious to know why the Holy Spirit tells us that our Lord sat on the well. If the Holy Spirit merely wanted us to know that our Lord needed to rest why did He not just say Jesus sat down to rest? When I became curious enough about this I began to study the wells found in the Old Testament. When I did this my soul was thrilled and blessed. And I trust that as we study some of these wells together your soul will be blessed as was mine.

When we begin to study any word in the Bible we should always start with the first place the word is found, for, after all, that is where God started with it. The first place we find a "well" in our Bible is in Gen. 16 where we read, "But Abram said unto Sarai, Behold thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly (harshly) with her, she fled from her face. And the Angel of the Lord found her by a fountain of water in the wilderness." In verse 7 it is a fountain of water, but in verse 14 it is "the well." Let us notice some things connected with this well. First the "well" is where the Angel of the Lord found this poor outcast. So this well speaks of Jesus Christ. We hear Him as He says, "No man cometh unto the Father but by me." And in Isaiah 12:3 we read,

"Therefore with joy shall ye draw water out of the wells of salvation." Second, this well was located in the wilderness which speaks of the condition a lost person is in when the Lord finds him. And third, the well was the place where God was revealed to this poor outcast woman. We hear our Lord as He says, "He that hath seen me, hath seen the Father." So this well speaks of Christ as the One in whom the Father is revealed.

Then in Genesis 21:14-19 we read, "And Abraham rose up early in the morning, and took bread, and a bottle of water and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bow shot: for she said, let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. And God heard the voice of the lad; and the Angel of God called Hagar out of heaven, and said unto her, what aileth thee Hagar? fear not; for God hath heard the voice of the lad where he is." And then we read, "And God opened her eyes, and she saw a well of water." How this does speak of our inability to see any spiritual thing until God opens our eyes that we may see. This well was there all the time, but Hagar could not see it until God opened her eyes. This does not mean that she was blind physically. She could see her child dying of thirst over there in the best shade she could find. She could see those heat waves dancing between her and her beloved child. But what she needed was that seeing eye we find in Proverbs 20:12 where we read, "The hearing ear, and the seeing eye, the Lord hath made even both of them." So for us to see spiritual things, it is necessary for God to take charge. In Acts 16:14 we find that the Lord opened Lydia's heart that she might understand what Paul was preaching. And in I John 5:20 we read, "And we know that the Son of God is come, and hath given us an understanding, that (or in order that) we may know Him that is true." In Isaiah 65:1 our Lord says, "I am found of them that sought me not." Most modern day preachers seem to just jump over, or ignore that last word in this sentence and thereby make it fit in with poor depraved man's thinking. But still God says, "My thoughts are not your thoughts" (Isa. 55:8). And still He says, "I am found of them that sought me not."

Then in Genesis 21:29-32 we read, "And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by thyself? And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. Wherefore he called that place Beersheba; because there they swore both of

them. Thus they made a covenant at Beersheba." This reminds us of what we see in Hebrews 7:21 where we read, "The Lord swore and will not repent, Thou art a priest for ever after the order of Melchisedec." So, as the well in the wilderness speaks of Christ as the one whom we could not even see until God opened our eyes that we might see, this well at Beersheba speaks of Him as our great high Priest.

In Genesis 24:10-12 we see Abraham's servant praying by the well in the city of Nahor. How this does speak of our avenue of approach to the Father. Let us notice, this servant was not praying to this well. He was praying by it. In John 16:23 our Lord said, "In that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He shall give it you." When you hear someone start praying to Jesus you can know that person does not study the precious Scriptures as he should. You have, no doubt, heard people say that prayer is the most important thing in a Christian's life. That is just like saying the most important thing in a three year old child's life is his talking to his parents. But, beloved, I say unto you, The most important thing in our lives is to let our heavenly Father talk to us in His Holy Word. He knows what to say. So when we pray let us pray, to the Father in the name of Jesus Christ.

In Genesis 29:1-3 we read, "Then Jacob went on his journey, and came into the land of the people of the east. And he looked, and behold a well in the field, and lo, there were three flocks of sheep lying by it." What a lovely scene for anointed eyes to behold. And what a contrast is there between this lovely scene and the one in Genesis 21. There in the desolate wilderness the poor outcast woman had absolutely no future to look forward to until the Lord opened her eyes that she might see, but here we see this well out in the open field in plain view. Then too, we see here the sheep resting by this well. How this does speak of the sweet rest we have in Christ Jesus our Lord. In Exodus 33:14 our Lord said to Moses "My presence shall go with thee, and I will give thee rest." And in Matthew 11:28 He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Next we go to Exodus 2:15-17 where we read, "Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well." What a comfort it is to know that when old Satan gets on our trail, we have One to whom we can flee for protection. Many a saint has gone down in shameful defeat by his trying to withstand Satan in his own strength. But not one of them has ever come to shame by fleeing to Jesus Christ of whom this well speaks. When Moses had fled from Pharaoh who is a type of Satan, and had sat down by a well which is a type of Jesus Christ, we see the daughters of Jethro coming to the well for water. When these

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daughters of Jethro came for water, the shepherds came and drove them away. How this speaks so clearly of Satan's ministers of today as they drive people away from Christ with their Liberalistic infidelism and their social gospel that has no saving power. But just as Moses stood up and helped the daughters of Jethro in that far away time, we still have a few here and there who are willing to help those who desire the life giving water. But before they help those who need help they must be by the well, that is, they must depend upon the Lord of whom this well typifies.

Then when we come to Numbers 21:17, we see the well personified. There we read, "Then Israel sang this song, Spring up O well; sing ye unto it." To be sure, they were not singing unto an inanimate hole in the ground as such, but rather unto Him whom this well typifies. The well was such a clear type of their Lord, they sang unto it with Him in their hearts and minds.

In II Samuel 17, we see Jonathan and Ahimaaz fleeing from Absalom and his host. In verses 18-19 we read, "But they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court (yard); whither they went down. And the woman took and spread a covering over the well's mouth, and spread ground corn thereon: and the thing was not known." How this does speak of our being hid with Christ in God. As Absalom and his host knew nothing about where Jonathan and Ahimaaz were, so the world knows nothing of our heavenly position. But O how precious that position is to us who are in Christ Jesus.

Then in II Samuel 23:15, we read, "And David longed, and said, O that one would give me drink of the water of the well of Bethlehem, which is by the gate." Nothing but the water from this well of Bethlehem would satisfy David's thirst. And nothing but Jesus Christ who was born in Bethlehem can satisfy a thirsty soul. He said in John 6:35, "He that believeth on me shall never thirst." And how we do rejoice in Proverbs 5:15 where we are told to, "Drink water out of thine own cistern, and running waters out of thine own well." What a far cry from the well in the wilderness that we could not so much as see until God opened our eyes to this one that is our very own. "My Jesus I love thee, I know thou art mine."

How all this does show us why Jesus sat on Jacob's well. It connected Him with all these beautiful types of Him in the Old Testament. I pity those who are unable to see our dear Lord in the Old Testament.

SHAME

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sengers, and had sent them out another way?" (James 2:25). James, we believe, is saying that your salvation is proved by the works that you do after salvation. Your salvation is justified by your works. One's work pleases God after salvation, not before. Rahab is not now a

harlot. She proved her faith in God, looking forward to the cross, when she recognized who those spies were and the meaning of the scarlet line in the window. She is now a new person. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17). We read in Matthew 26:6, that the Lord had fellowship with, and in the house of, Simon the leper. No leper could do that until cleansed. Rahab was no longer a harlot. She had been cleansed by the same cleansing power that had made the leper worthy of fellowship.

It has been said by someone: a. Nature "forms us". b. Sin "deforms us." c. Education "informs us." d. Only Christ can "transform us." Beloved, Rahab had been transformed! She still wore the name, but was no longer a harlot! Rahab was a pagan who was born in spiritual darkness and reared in spiritual darkness - a pagan, a harlot, the lowest of the law. Is that not why Christ came to earth? She was a Cananite, destined to total ruin. Man would pass her by, but God wouldn't. As a matter of fact, Rahab was the ancestor of king David! She was in the ancestry of our Lord Jesus Christ.

Beloved, God meant to save Rahab, God sent two spies to spy out the land. In this house was a sinful woman. Ashamed? No! As a matter of fact she had to live where it would be the easiest seen to ply her trade. We believe the Holy Spirit was working in the heart of Rahab. Let us look at some Scripture in the book of Joshua 2:10. "For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt: and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed." Oh yes, she had heard about God and His miraculous powers. She became concerned the same as you and I were when we first realized that we were doomed without this God that Rahab had heard about. Beloved, when we are ready to admit that God is the very God of the universe and there is no other; and are being faced with utter destruction, we will do as she did. We will repent and believe in Jesus Christ.

Did she yet realize that there was truly a God to be concerned with behind all this? Let us look at Joshua 2:11, "And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you; for the LORD your God, he is God in heaven above, and in earth beneath." Yes she was sure that there was truly a God in heaven. The one who could bring utter destruction on the whole world as He pleased. What did she do? Let us look at verse 21 in the same chapter. "And she said, According unto your words, so be it. And she sent them away, and they departed; and she bound the scarlet line in the window." This red line resembles the precious blood of Christ. Verse 18. "Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by..."

The two spies were here to witness to this lost woman. I believe God provided a way for her to meet His people. She was a vile sinner, lowly, loved by no one, yet God loved her and sent witnesses to her. "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8). Yes, she was sent for. In this case she was saved looking forward to the cross. According to Joshua 2:8-11 she had believed in God. She had as yet no strength, yet we see in Romans 5:6, "For when we were yet without strength, in due time Christ died for the ungodly." Rahab was considered one of the ungodly ones; He died for the bad ones. There is absolutely no saving program in God's Word for the good. He will send for the unsaved with a righteous call.

Look at Philip in Acts chapter 8 and the conversion of the Ethiopian. God sent Philip to that worshipper to convert him to Christ. The eunuch had powerful religion, enough to go to the place of worship; but he didn't know what he was worshipping. He was following a form of religion. We have too much religion, and not enough Christianity. The Ethiopian believed the Word concerning Christ, and was changed from darkness to light. The same God that sent Philip to Gaza, sent the two spies to Rahab the harlot. God did not send the men because they were great men. There is never a great man of God, but God is a great God for man! We should always get things in proper perspective. He did not choose the spies because of their special ability. "And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go" Joshua 1:16. They went because they were sent by Joshua, a type of Christ. God is not looking for our talents. He said, "without me ye can do nothing". He is looking for our willingness to obey His beck and call. There are other Ethiopians and Rahabs to visit. Are you ready to be sent?

Rahab saw something different in these two men. They were not like what she was used to. She knew there was an unusual air about these two that caused a feeling of awe, so she acted upon it. "And before they were laid down, she came up unto them upon the roof; And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you" (Joshua 2:8-9). Beloved, the following three verses will show you her undying faith in God concerning these men. She knew that all that was happening was according to the plan of a powerful, able, creative God. I believe by now, if not earlier, she really believed in and trusted God. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." (I

Peter 2:9-10).

Yes, God sent those men there for a purpose. The mission was finished. Rahab believed, and was consequently saved by believing. It is the life you live that counts with God. People see you as you are. Beloved, we are walking epistles before our neighbors. They see us as we really are. It was the things that were going on in the lives of God's people that convinced Rahab that God is a God in heaven and earth below. She let it be known in Joshua 10:1. We were watching, we had our spies out too, she says in essence. We have heard. Beloved, one must hear the call! We read in v. 21 where she made a total surrender and said so be it, or amen to the call. In essence she said "I want to be saved." The spies said O.K., but here is what you must do. Prove your faith by doing. What is doing? Simply trusting in Christ's red, shed blood. Rahab did, and symbolically proved it by using the red string in the window, the mark of red is what spared her, typifying the blood.

The enemy will be instructed to bypass your home when he sees the blood in your window, or over the door. This rope was the symbol of the blood of the Lord Jesus Christ. The proof of this salvation is in Joshua 6:21-23. This, beloved, was the passover for Rahab! The Old Testament blood was for remission, and the New Testament blood is for saving! Rahab was justified by believing in this blood, looking forward to the cross. Today, we are looking back to the cross. How about you dear lost friend, are you living in a house of shame? There is hope for you in God's hall of fame by repentance and faith in the work on the cross of Calvary. The finished work on the cross is all sufficient for the lost who will trust Christ and show it by repenting and trusting. Amen.

JUDGING

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Jesus Christ. He is the only One capable of righteous and perfect judgment. Hebrews 12:23 says, "God is judge of all". He is the final Judge. He is the last Judge that you will ever stand before. After Him there is no more judgment, but only the effects of it. Some people stand before many judges in this life, but when they stand before Jesus that will be it. His judgment will be perfect. He will know all of the facts about you, and He will make the proper judgment. Also, the punishment will fit the crime. In our society the punishment does not always fit the crime. Murderers go free. Rapists go free instead of being put to death. But, oh, beloved, you will not escape the righteous judgment of Christ if you stand before Him on that day. All sinners will die the second death and be cast into the lake of fire and burn forever and forever. Psalm 96:13 says, "Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." Jesus is the great Judge and only perfect Judge. He is the only One who can judge and not make mistakes. Yes, He is the righteous Judge. Now, while it is true that we cannot be the kind of judge that Jesus is, we are still faced with judgments to make, and we need to understand the

Bible way of doing this.

Let's study first of all the wrong kind of judgment. I refer you back to our text in Matthew. We find here that our Lord is speaking of a hypocritical kind of judgment of our brothers in Christ. Many times we are guilty of this very thing. We fail at times to be what we ought to be and place ourselves in the position as a judge over others, judging and condemning them with the wrong kind of attitude, and for the wrong reason. We can draw from this verse that we are not to judge rashly. Usually, a rash judgment comes about because of jealousy or hard feelings toward a brother or sister. Jealousy and feelings should not enter in, in our judgment of certain matters. These kinds of feelings will cause one to make a rash judgment or an unfair judgment. It is sad that Christians will pass judgment upon others out of hard feelings. It is sad that Christians will accept stories or gossip on others and pass judgment on them without ever contacting that individual to find out whether the story is true. In these cases, people out of hard feelings want to hear the worst about an individual; and they readily accept what is being said.

Another thing we see in the text is, that we are not to judge as if we are faultless. We should never judge as a proud people, but rather a humble people. We should always remember that we are nothing of ourselves. We should always remember where we would be if not for the grace of our God. Jesus said that it was hypocritical to judge as though you were without sin yourself. The Lord, over and over again, tells us of His distaste of hypocrisy. I'll tell you brethren, we need some compassion for others and to get rid of some of our pride. The one in our text had a beam in his own eye. He did not see that. All he could see was the splinter in his brother's eye. Before judging others, we need to examine our own lives and service to the Lord to see how we stand.

We are not to judge others as if they are less than we are. I believe the Lord is sorely displeased when His children treat others as if they are not good enough for them. None of us were fit for heaven until Jesus took care of our sins. None of us were fit candidates to stand in the presence of a Holy God; let alone to dwell with forever. Oh, reader, never let it be said of you that you think you are better than others. I heard a preacher say, as he was bringing someone up for exclusion, "We need to get some trash out of the church." This should not be our attitude. So, we see that the Lord was speaking of a hypocritical judgment in Matthew 7.

Now, let's notice, that there is a right kind of judgment. As I said before, the Bible commands that we make judgments. Now, some will try and hide behind Matthew 7, and say that we are not to judge in any matters. But, Matthew 7 is not a hiding place for such thinking. This verse does not tell us that we are not to do any judging at all. I, personally, think that people use this verse in that way for a couple of reasons. One is that they try to hide their sinning behind it. Of-

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ten, when you confront others about sin in their lives, they will run to this verse and say that you have no business speaking to them about it. And then there are those who try and hide false doctrine behind it. They say that they can do and preach as they please, and that we have no right to speak to them of their error. Well, they are both wrong for hiding behind those Scriptures, and just plainly are mis-applying Scripture to suit their needs.

One of the proper judgments that we are to make is made in church capacity. A church of the Lord Jesus Christ is bound by the Word of God to make judgments within its own body. We read in I Corinthians 5:11-13, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." We are plainly taught that we are to exclude members from our churches who bring reproach upon the Lord and His work. Beloved, a judgment must be made on part of the church in order for this to take place. What if you were able to hide behind Matthew 7 and escape this? There would not be any church discipline. Thus, you see, it is just plain silly to say that we are not to judge at all.

Another kind of judgment a church must make is that judgment of whether other churches are true churches or not. We do not accept every church as being a true church just because she wears the name Baptist. Our church does not do this, and your church should not either. If someone would come and want to join our church from another church, we would request a letter from that church. If it were a church that we had never heard of we would have to have some information about them. We would judge them according to the doctrines that they preached. If they preach a word salvation we would judge them not to be a true church and would not accept the baptism of their church. Let me add here that sometimes a group will be preaching the truth who have not been Scripturally organized, so it is needful to see if that church knows anything about perpetuity. So it is necessary that we judge as churches on certain matter.

Then, there comes a time when our churches must judge whether other churches have judged properly. This has to do with church authority, and it is very important that we have a proper respect for a sister church's authority. For instance, let's say, that one church excludes a member and does so on proper grounds. Say that excluded member goes to a sister church and wants to join that church. What should be the reaction of that church. Well, the proper action

would be to go to the church who excluded that member and find out what happened. How could a church judge if they hear only one side of the story? Once they find out the facts, they must make a judgment. If the person was excluded wrongfully, it would be acceptable to take that member in. Let me say here that you should be very careful and make sure that the person was excluded unscripturally. On the other hand if he or she was excluded properly then the church had better judge to leave them alone and not use them in any capacity. It is sad in our day that so many will not respect church authority, and they will take excluded members in without question. I think many have forgotten the words of our Lord in Matthew 16:19 where He said, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." This verse speaks of church membership. One thing people should realize is that an excluded member can join 10 churches if they want, and it is not effective in heaven. If you are Scripturally loosed from a church, you remain loosed until you make it right with that church. You cannot be a member (legally in heaven) when you are Scripturally loosed from a church. Church authority is binding in heaven. So churches must judge the judgment of other churches.

Another judgment churches must make is judging whether a man is worthy of a church office. In I Timothy 3:10 we read, "And let these also first be proved; then let them use the office of a deacon, being found blameless." If the church is in need of a deacon they will judge among themselves who would be best for the job or duty. They judge a man according to the qualifications set forth in the preceding verses. There must be a judgment on the part of the church in the selection of a deacon. Also, when a church is seeking a pastor they must judge the men who come and preach to them. They will ask him what he believes about many doctrines in the Word of God. He will be thoroughly examined before being called to be pastor. So, again we see that a church has many judgments to make. There have always been judgments to make, and there will always be. All true churches have this responsibility and they cannot escape it.

In the next place we have judgments to make as individuals. We are to judge whether the preaching is according to the Word of God. Paul told the Corinthians, "I speak as to wise men; judge ye what I say." You are not to accept everything that the preacher says just because he says that it is true. You are to accept it if it is the Word of God. If the preacher preaches the truth, you had better do what he says. But if he preaches opinions that are contrary to the Word, then you should reject it. But you see there must be a judgment on your part whether he preaches the truth or not.

Then, there is the matter of judging what the will of God is. Romans 12:2 says, "And be not conformed to this world: but be ye trans-

formed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Christians need to be renewed in mind and close to the Lord, and knowledgeable in the Word that we may know the will of God. Sometimes it is difficult to know His will, but most of the time it is not. His will is revealed in His Word about most things. It is important then to stay in His Word that we may more readily know His will in our lives.

We also must judge what is good and evil. I Thessalonians says, "Prove all things hold fast that which is good." We are to judge all things whether they be good or evil. The evil is to be cast away and the good held onto. Beloved our lives are centered around judging. There is no escape from it. When decisions are made judgments are made. The right decision then depends upon the right judgment of any matter. You cannot escape this Biblical responsibility. May God help us to judge properly that He may be glorified in our judgments.

ELECTION

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God, and none of it to man. Beloved, do not be deceived into thinking that the only thing that matters is that you know you are saved. To know you are saved is surely the most important thing you can know, but it is still important that you know how you were saved. That we might know how we were saved is one of the major reasons for the writing of the Bible. If doctrine is not important, then we can cut out a good portion of the Bible. I might add that if you cut election out of the Bible, you have also cut out a large portion of the Bible.

There is one more thing I mention before I get into the message. That is, that it is also important to be able to defend what you believe. You do great harm to Bible doctrines if you cannot properly defend them. A weak argument is often more harmful than no argument. May we study and equip ourselves with the ability and knowledge to defend from the Scripture the doctrine we believe. May we be able to strongly defend the doctrine of election without having to run to the pastor or teacher for help. I would also warn you about those who say they believe in election, and yet they do not believe in the Bible doctrine of election. I had this circumstance happen in Gladwin recently. A young man was leaving one church that believed election to go to what I know is an Arminian church. The pastor there told this man's mother that he believed in the doctrine of election. My reply was: find out what he believes about election. Anyone who can read should admit to believing in election. The question is what do they believe about election. John R. Rice and other rank Arminians would claim to believe in election, but it would be a far different belief than the one taught in the Bible.

I think it is important to begin with a definition and explanation of the doctrine of election. The first thing I want to do is notice some negatives about election.

First, election is not salvation, but is unto salvation. Election does not mean that one is saved,

but that one will be saved. We are not hardshells. We do not believe in a secret election of people who will never hear of Christ until they wake up in heaven. Do not try to do away with preaching as the means of salvation. We believe God chose men unto salvation, and that it pleased Him by the foolishness of preaching to save them that believe.

The second thing I mention is that election is not, and has nothing to do with, condemnation. This is a misrepresentation given by the enemies to this truth. Election and reprobation are two distinct and different doctrines. Man is not condemned because he was not chosen by God. Man is condemned because he is a sinner against God. Don't ever accuse the blessed doctrine of election of sending men to hell. Men go to hell because they have sinned and deserve to go to hell. Election is the doctrine that chooses some of fallen mankind unto salvation.

The third thing I mention is that election is not just unto service, but unto salvation. Read John 15:16: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." We find here that they were chosen unto salvation, and a part of that salvation involves bringing forth fruit. Beloved, election is unto salvation; and salvation is unto service. Don't confuse election with just being unto service. If God would be unjust to choose some unto salvation and not others, then He would also be unjust in choosing some to special services and not others. There are many verses that teach election is unto salvation and not service. Read Ephesians 1:4, 5. I like what one man had to say concerning these verses. He said, if that isn't salvation, it is close enough and I will take it. Chosen to be holy and without blame before him, is indeed salvation.

The fourth thing I mention is that election is not an excuse for

sinners who reject Christ. When lost men hear the gospel, and it has no effect on them; we cannot blame the doctrine of election. These men reject Christ of their own free will. They act according to their nature. Their nature is to hate God, and they manifest this hatred by sin against God. Election has nothing to do with their not being saved.

The fifth and last thing I mention is that election does not discourage the convicted. It is almost amusing the way the enemies of election try and belittle this truth. They love to pervert this truth. It is a great perversion of the doctrine of election to speak of someone being under conviction, desiring to be saved, and they can't because they were not elected. Beloved, if a person is under conviction, it is the first evidence that he is one of God's elect. No one but the elect of God will ever desire salvation. Election gives them hope, it does not rob them or discourage them from salvation.

Let me now define and elaborate on what I believe the Bible teaches about election. Election defined: "The belief that God the Father chose certain individuals unto salvation; this choice was; personal unconditional; before the world began, and based solely on the love and sovereignty of God." Beloved, that is not what most people mean when they say they believe in election. However, you will agree with that definition; or you do not believe the truth about the way of salvation. This is what the Bible teaches about election.

Let me elaborate a little on this definition. First, this election was personal. God did not just choose a random number, but chose personal individuals unto salvation. This is proven by God calling Saul of Tarsus by name and referring to him as a "chosen vessel." This is also proved in the case of Jacob and Esau. Read Romans chapter nine. God does not deal with people except He deals with them personally. The second thing we want to notice is that election is unconditional. Most people preach that election is based on

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BAPTIST BEHIND BARS PREACHING THE GOSPEL

by Doug Newell
Assistant Pastor

Matthew 25:36, "Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

On March the 13th Brother Jim Swindell and I were behind bars at the Chillicothe Correctional Institute in Chillicothe, Ohio. Brother Swindell and I returned there upon request. I preached there about a year ago and had a very good response to my sermon in which I dealt strongly on the sovereignty of God in salvation. I thought that it might have been my last chance to preach there, but the Lord had other plans. This time, I preached a gospel message and stressed in it the doctrine of eternal salvation. Again, it seemed that they enjoyed the sermon. There were some there who did not agree with what I had to say, but I pray that the Spirit of God will change their minds.

Both times that I have preached there the service has ended up with a question and answer session. I have thoroughly enjoyed

this both times and have greatly felt the presence of the Lord. They asked questions about the sermon and other subjects as well. Many sermons in the Bible ended up this way and it is a very good way to teach the Word of God. There is an interest in the Word there among some of them, and I pray that the Spirit will work it out to their spiritual good. Brother Jim takes advantage of the opportunity while he is there speaking to the men of the things of the Lord. Brother Jim is a faithful and appreciated saint of God.

Brother Chico Avilez, a good friend of mine and a faithful missionary Baptist, lead the singing for us that day. Brother Chico is well respected among them, having an honest report among them and a good testimony for Christ. It was an added blessing for me to have him there praying for me and the fact that he so seldom gets to hear sovereign grace preaching. Pray for this dear brother in Christ. The Lord willing I will be preaching there again in the month of August. Your Brother In Christ.

ELECTION

(Continued from Page 10)

foresight. They base this belief on a failure to understand the Bible doctrine of foreknowledge. It is blatant heresy to say that God looked down and saw who would believe and then chose them unto salvation. Not only is this heresy, but it borders on blasphemy in the picture that it gives of God. This belief makes man the chooser and not God. Man's condition necessitates an unconditional election. Oh, that men would only admit to their depravity; that men would just believe the Bible when it tells us that man is dead in his sins.

Since man is dead and unable and unwilling to choose God, it became necessary for God to choose man. The only condition in this choice is the love of God. Again, I point you to Romans chapter nine. If you can read that chapter and not see the sovereignty of God in an unconditional election, you are reading apart from the leadership of the Holy Spirit. You are hanging on to pre-conceived ideas about man and will not let them go. The doctrine of total depravity proves that election is unconditional. The third thing I want to elaborate on is that election took place before the world began. Read Ephesians 1:4, 5. Read II. Thessalonians 2:13. These verses as well as others teach that God chose men unto salvation before the world began. (This also proves an unconditional election). The song about writing a new name down in glory is blasphemy against God. Those chosen by God before the world began have had their names written in the Lamb's Book of Life since before the foundation of the world. The fourth and last thing I mention is that this election as based solely on the love and sovereignty of God. There was nothing in man to cause God to choose him. God chose man in spite of his condition, not because of it. Thank God for the love He has shown me in election. May we praise Him forever for this love that chose us from our sins unto salvation.

Let us move on now to the question; Why election? We want to give some answers as to why election. As I said in my introduction, we should believe and propagate something if we cannot back it up with God's Word.

Why election? First of all, because it is Biblical. Beloved, election is not a doctrine that is hard to find in God's Word. It is taught over and over again. It is clearly taught in the Scriptures. Let me just give you a few verses that you might look up, read and study. I am not afraid of this doctrine being proven wrong by study. Read the following verses: Ephesians 1:4, 5; Psalm 65:4; Romans 9:11; II. Thessalonians 2:13; John 15:16; John 13:18; I. Peter 1:2; Romans 11:5; I. Thessalonians 1:4. These are just a few of the many verses that teach the doctrine of election as I have defined it. Beloved, you will believe in the doctrine of election; or you do not believe the Bible. I believe in election because it is taught in God's Word. It is a Biblical teaching. What better reason to believe something. Why election? Because it is a Bible doctrine, taught by both statement and example.

Why election? Secondly, because it is Baptist. This is the second best reason to believe in

this doctrine.

Regardless of what so called Baptists of today believe, election is a Baptist doctrine. History plainly teaches that our Baptist forefathers believed in the doctrine of election as described in this article. I might add that most other denominations at one time also believed this great truth. Friend, the burden of proof rests upon the shoulders of those who do not believe this truth, not on us who do. This is the historical position. This is the position that true Baptists have always held. In fact, you have no right to call yourself a Baptist if you do not believe the doctrine of election. I challenge you to study the history of Baptist churches concerning this doctrine. You will find that Baptists have been believers and teachers of this great truth. I am glad and thankful to be a Baptist. Being a Baptist means believing the doctrine of election. I am thankful that God has revealed this great truth to me. If you are in a so-called Baptist church that does not believe this truth, then get out. Find you a Baptist church that holds to the historical Baptist position and join it. Why election? Because it is Baptist.

Why election? Thirdly, because of God's sovereignty. To deny the doctrine of unconditional election is to deny the sovereignty of God. To deny the sovereignty of God is to deny a basic and essential attribute of Deity. Read Romans 9:13-23. Beloved friend, if that is not sovereignty, I don't know what is. Does not the Bible teach that God is the potter and man the clay? Does it not teach that God as the potter can do as He sees fit with the clay? Can He not make one vessel unto honor and another unto dishonor if it pleases Him? Can God not make some to be vessels of honor and others vessels of wrath? How can you honestly read the Bible and deny God the right to choose some unto salvation and pass others by leaving them in their sins. I believe that God is more powerful than man. We must recognize that salvation rests not just in God's power, but also in God's will. Many teach that God wants to save everyone. Beloved, it is not much of a God that fails in such great magnitude as this. Men are saved because God in His sovereignty chose some unto salvation. Why election? Because God is sovereign.

Why election? Fourthly, because this doctrine gives glory to God. Let me give you a hermeneutical principle for judging doctrine. If you are torn between two doctrines and desire to know which one is the truth, here is what you do. Put the doctrines down side by side and examine them closely. Which ever doctrine gives the greatest amount of glory to God is truth; the other is heresy.

If you compare the doctrine of election as I have presented it in this article with any other form of election, you will find that this doctrine gives the greater glory to God. Does God not receive greater glory for choosing filthy, dead, undeserving sinners, rather than having these same kind of sinners choose Him? Surely God receives more glory from Him choosing us, rather than us choosing Him. Unconditional election gives God all the glory in salvation. Any other doctrine robs God of His deserved glory and gives it to man. Jonah tells us that salvation is of the Lord. This is only true if election

is true. This great truth gives all the glory to God. Why election? Because it gives God all the glory in salvation.

Why election? Because it promotes godly living. Our enemies on this truth often times resort to lying about this great truth. They say it promotes or encourages ungodly living. This is just not true. First of all, I will put the lives of those who believe this truth up against the lives of those who do not any day. I am convinced that most of the time those who believe in the doctrine of election will come out as cleaner living people. The Arminian says that he if he believed in election, and that he was going to be saved anyway, then he would sin all he wanted to. Beloved, I sin more than I want to now. Believing this truth brings about a greater love for God (at least it should). The more we love God the better we serve Him. Love is the greatest motivator when it comes to service. A proper understanding of how God chose us out of our sins when we were doomed should promote great love. To know that I was doomed with no hope, and then the Father graciously chose me unto salvation creates in my soul a great love for God. The Bible tells us that if we love Him, we will keep His commandments. The doctrine of election promotes godly living because it promotes love for God. Again I say, Why election? Because it promotes godly living.

Why election? Because it is lost mankind's only hope for salvation. Beloved, the key to understanding the doctrine of election or even salvation itself, is to understand the doctrine of total depravity. Regardless of the heresy that you hear, man is dead. He cannot come to Christ. He cannot choose God. I might add that if man could, he would not. Man acts in accordance with his nature. The natural man hates God and the things that pertain to God. The condition of man establishes one sure fact. If man is going to heaven it must be by God's choice. Man, will choose sin every time. He cannot and will not choose God.

Beloved friend, I preach election to lost people; not to discourage them, but to give them hope. I preach the doctrine of election as their hope for eternity. I want sinners to know that their salvation resides in the will and love and choice of God. I might add here that this in no way makes God unjust. God does not owe any man anything. God could send us all to hell, and we would be getting exactly what we deserve. Thanks be unto Jehovah for choosing me unto salvation. No friend, God did nothing wrong or unjust in passing by some and leaving them to die in their sins; but oh what grace He showed to me by choosing me unto salvation. My only hope resided in the election of the Father. That is where my salvation began. It did not begin with my birth into this world. It did not begin with my hearing of the gospel. It did not begin with my repentance and faith. Praise God, it began way back when the Father chose me unto salvation. What a glorious doctrine this is! How is it that I do not love my God more? God forgive me. Let thoughts of God's election warm my cold heart with affection for Him. Let election not just be of doctrinal value, but also of practical value. If by chance there be a lost person reading this, hear me now,

your only hope of going to heaven and escaping hell is that before the world began God the Father chose you unto salvation. Why election? Because it is depraved man's only hope of salvation.

Why election? The last point I make is because it promotes evangelism. The Arminian in his ignorance will say that he if believed in election, he would not preach. Praise God, let him remain silent. We do not need his heretical preaching anyway. Beloved, I can honestly think of no better reason in all the world to preach than the doctrine of election. Let me give you an example of this. Read Acts Chapter 18. Paul is preaching in Corinth. Things were not going very well in Corinth, so Paul is planning on leaving. The Lord spoke to Paul in a vision at night saying in verse 10, "For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." The only way in which God could have said this to Paul was if God were totally in control of who would be saved. If the Arminian version of free-will were true, then God could not make this statement, for He would not know how many in Corinth were going to be saved. Paul was encouraged by the doctrine of election. He stayed and preached and God blessed his ministry there. Election is the greatest single reason to preach

the gospel to lost souls. It is the doctrine of election that gives my soul hope for my children and other loved ones. I know that if it is left up to them, they will die and go to hell.

I must say with my text, thank God for election. May we never remain silent. May we realize that God in revealing this truth to us has put extra responsibility on our shoulders. May we not shirk this responsibility. May we use the knowledge that God has chosen some unto salvation, to give the gospel to all. We do not know who the elect are, but God does. We must preach and leave the saving up to God. Why election? Because it is the strongest motive to evangelism in all the world.

Let me mention another thing about election. That is that I would urge you to make yours sure. Oh, friend, be sure that you have been chosen by God. The only way you may know this is by experience. If you have been called by the Spirit, it is evidence that you have been chosen. If you are sure that you have trusted in the shed blood of Jesus Christ as your personal Saviour, then you can know you were chosen by God. If you are sure that you have love for God in your soul, then you can know your election is sure. If you will honestly examine your salvation experience, I think it will attest to the fact that God chose you and you did

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CAN ANYTHING GOOD COME OUT OF THAT WHICH IS EVIL?

by Carl Carter

Matthew 5:7; 16-17, "Ye shall know them by their fruits: do men gather grapes of thorns or figs of thistles. Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." Can man start an organization and expect it to turn in to a religious organization that has Gods blessings?

Can there possibly be any good come out man's greatest religious organizations? Rev. 17-5, This organization is described as follows, "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Here are just a few things that she has dreamed up and stands for: idolatry, Papal infallibility, purgatory, penitence, and Christ-Mass.

I wish to use Christ-Mass as the topic of the study. Remember Baptist Brethren, this is all in the name of Jesus Christ. We can tell our kids about old St. Nick or Santa Claus and his reindeer. We can have our pagan nativity scenes of Christ in the manger, with angels and all the images that God has told us we are not to have. Exodus 20:4 says, "Thou shalt not make unto thee any graven images, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." I think of the old Christ-Mass tree and think of what God's Word says in Jeremiah 10:3-4, "For the customs of the people are vain. For one cutteth a tree out of the forest. The work of the hands of the workman with the ax.

They deck it with silver and gold. They fasten it with nails and with hammers that it move not." Does this describe the Christ-Mass tree to a tree or not?

This one time of the year we can join hands with the whole religious world and celebrate our Saviour's birthday? You can, if you want to, celebrate along side the false, prophets, the drunkards, the prostitutes, the liars, and everything else that is contrary to the Word of God. We can join hands with the Pope of Rome and make a mockery of our Lord.

You pastors of the Lord's churches who are leading His churches into whoredom, and you church members who claim to be Baptists; you know that December 25th is not the Lord's birthday. There is no Scripture found that we are to celebrate His birthday. We do find the following Scriptures, "Take eat this is my body which is broken for you. This do in remembrance of me. This cup is the new testament in my blood. This do ye as oft as ye drink it in remembrance of me" (I Cor 24:25). Also in I Timothy 2:5, "For there is one God and one mediator between God and man the man Christ Jesus,"

(assistant editor's note). Brother Carl is short and to the point in his comments, but what he has said is clear and Scriptural. Sternness and strictness are things that good deacons are made of. We are glad to have him as one of our's here. I am also thankful and privileged to call him my father-in-law.

ELECTION

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that God chose you and you did not choose God.

Let me ask those who oppose this doctrine a question. Why not election? I have given you reasons for election. You give me reasons against it. Don't remain willingly ignorant. Face the issue. Study what I have written, and may God use it to lead you into the truth.

If you believe this doctrine then act like it. Beloved, love this great truth. How can we believe it and not love it? Something so wonderful surely should be loved. Preach this great truth. Preach it everywhere and to everybody. If it is worth believing, then it is worth preaching. Practice this great truth. Election

should have a positive influence on our lives. It should make us more godly. It also should make us more evangelistic. Lastly, praise God for it. May we never cease to be thankful for God choosing us unto salvation.

In conclusion let me mention three things about election. First; election puts God in His proper place. It puts Him as sovereign. It makes Him the Author of our salvation. It makes Him the recipient of all the glory in salvation. Secondly, election puts the sinner in his proper place. It places him at the mercy of God. It makes his only hope to reside in the Godhead. Thirdly, it puts the saint in his proper place. A place of humility. A place of praise and thanksgiving. A place of eternal obligation to God. In closing; why election? why not! May God bless you all

ARE YOU BRUISING THE DEVIL OR ARE YOU BOOSTING HIM?

A pastor preached last Sunday morning on "Bruising The Serpent's Head." Every redeemed child of God is of the "Seed of the Woman." It is our business to "Bruise The Serpent's Head."

When we are in our places we are bruising him, when we are out of our places we are boosting him.

When we give as we ought we are bruising him, when we do not we are boosting him. When we forgive we bruise him, when we do not we boost him.

When we set a guard at our lips we bruise him, when we turn our tongues loose we boost him.

When we visit and do personal work we bruise him; when we do not, we boost him.

When we take our places in the choir, we bruise him; when we do not we boost him.

When we walk in the Spirit we bruise the serpent; when we walk in the flesh we boost him.

When we read our Bibles and pray, we bruise him; when we fail we boost him. When we live in our community as Christians, we bruise him, when we do not we boost him.

Are you bruising or boosting the devil?

(copied from January 5, 1952 issue TBE)

ANNOUNCEMENT

The Sovereign Grace Baptist Church of Mansfield, Ohio will have a homecoming on May 22. Services will be at 10 a.m., 11 a.m. & 3 p.m. There will be a church dinner. Messages will be brought by Elder Oscar Mink, former Pastor. For further information, call Jim Walters at 419-747-1719.

GODLINESS IS...

1. Not only what we say about God but how much we really know Him.

2. Not only to bear the name, Christian, but to be Christ-like.

3. Not only in church membership but in spiritual union to Jesus Christ.

4. Not in the length of our public prayers but in the nature of our private communion with God.

5. Not in outward conformity to tradition but in inward and outward conformity to the example of Jesus Christ.

6. Not only in regular Bible reading but in regular submission and obedience to its teaching.

7. Not only in hearing the word preached but in doing it.

8. Not only in coming regularly to the Lord's Table, but in holy communion with the Lord.

9. Not only in saying, "Thy kingdom come" but in what is done for, and in, that kingdom.

10. Not only in what we are seen to be doing but in what we really enjoy doing and the reasons for doing it.

11. Not only in what we say to others, but how we really feel towards them.

12. Not only in having those we call brethren but in loving the brethren.

13. Not only in disapproving of sin, but in being pure and holy.

14. Not only in how much we give to the collection but in our

attitude to what we have left.

15. Not only in being diligent in business but in our reasons for that diligence.

16. Not only in the discounts businessmen may give to charities, but in the consistent honesty of their day to day affairs.

17. Not only in desiring to die the death of the righteous but in living the life of the righteous.

18. Not only in looking forward to heaven but in neither loving the world nor the things of the world.

SIN SUBDUED BY GRACE

Lord, we confess our numerous faults,
How great our guilt has been!
Foolish and vain were all our thoughts,
And all our lives were sin.

But, O my soul! for ever praise,
For ever love His name,
Who turns thy feet from dangerous ways
Of folly, sin, and shame.

'Tis not by works of righteousness
Which our own hands have done;
But we are saved by sovereign grace
Abounding through His Son.

'Tis from the mercy of our God
That all our hopes begin;
'Tis by the water and the blood
Our souls are wash'd from sin.

'Tis through the purchase of His death
Who hung upon a tree.
The Spirit is sent down to breathe
On such dry bones as we.

Raised from the dead, we live anew;
And, justified by grace,
We shall appear in glory too
And see our Father's face.

--Isaac Watts

APPRECIATION OF THE RISEN CHRIST

by Elder Sherman Woods
"He is not here: for he is risen" (Matt. 28:6).

It was dawn on the mountains but purple shadows in the valleys and in the stillness of the early morning came the soft footsteps of a woman. She came to a sepulchre on the side of a hill, with sorrow in her heart. The guards were gone; the Roman seal was broken; the stone was rolled away; the tomb was empty: Oh, where have they laid Him? And the angels answered her, "He is risen."

1. Satan, demons, and man had done their best to prevent the resurrection of Christ. They watched Him die (Matt. 27:36). His side was pierced (John 19:24). He was buried in a rock (Luke 23:53). A great stone was rolled to the door (Matt. 27:66). It was sealed (Matt. 27:66).

2. If there was ever joy in hell, if there was ever sorrow in heaven, it was when Jesus was sealed in the tomb. He had been bruised (by Satan) in the heel. He had gone to the deepest depth to which He was to plunge. Hell, for a moment triumphed, but sing not so fast ye demons of the pit; darkness passes, morning dawns, and brings with it a glorious victory - He arose.

3. The God that spake the world into existence and set the stars, moon, and sun in their places, spake to that sealed tomb, and the stone without a noise, rolled away.

4. The stone that represented Roman power and Jewish hate and all the forces of hell, became the throne of glory, victory, and power, for the angel of the resurrection morning sat upon it.

5. The doctrine of redemption through the blood of Christ, rests upon this fact (I Cor. 15:12-19).

6. He is risen. The same body that was crowned with thorns, that was nailed to the cross, that was laid in the tomb - arose (Luke 24:36-43)

7. While He was here, He raised the dead. One had just died (Mark 5:41,42); one was on the way to the grave (Luke 7:14,15); and one had been dead four days (John 11: 43,44). The one that had that power, can give us victory over all things.

8. He is risen. That guarantees the resurrection of the bodies of believers (I Cor. 15:20-23).

9. What one gains in believing in the Christ who arose from

the dead: a. A new birth. b. A new nature. c. A new Father. d. A new home. e. A victory over sin, death, and the grave (I Cor. 15:54-57).

10. What the resurrection proves for Christ: It proves that He was Divine, and that He was all He claimed to be.

11. What the resurrection means to us: It is God's guarantee of eternal life to the believer, and it makes sure the day of judgment for the unsaved (Acts 17:30,31).

He is risen--that settles the fact

that one day He is coming again. The first thing that will happen when Jesus comes, will happen out there in the graveyard. The bodies of loved ones are out there --children; fathers; mothers whose hands have rocked the cradle, and sewed and worked, are lying across her pulseless breast. But one day the trumpet of God will sound, the bridegroom will come, and the dead in Christ will arise, (I Thess. 4:13-17), because He is risen.

(copied from July 15, 1939 issue TBE)

CALVARY BAPTIST CHURCH

BIBLE CONFERENCE

May 27-29, 1988

FRIDAY NIGHT

7:00 p.m.

THE EMPTY TOMB

Don Pennington, Courtland, Va.
THE PRINCE OF THIS WORLD,
WHO IS HE? WHERE IS HE?
WHAT IS HE DOING?

Reggie Moore, Appalachia, Va.
THE PARABLE OF THE RICH FOOL
Chester Powell, Cortland, Ohio
THE HUMANISM OF ARMINIANISM
Oscar Mink, Texarkana, Tex.

SATURDAY MORNING

9:30 a.m.

SAMSON, HOW A STRONG MAN LOST HIS POWER
Doug Newell, Assistant pastor of host church
WHAT ARE GOOD WORKS GOOD FOR?

Ray Brown, Cannelton, W. Va.
BALANCED BAPTISTS

Dan Phillips, Bristol, Tenn.
THE HUMANITY AND DEITY OF CHRIST
Wendell Furlong, Somerset, Ky.

SATURDAY AFTERNOON

2:00 p.m.

THE REVIVAL ON MOUNT CARMEL

Dean Elzy, Windsor, Ill.
THE LOVE OF GOD: ITS EXTENT, ITS EFFECTS
Gene Kiger, Winston Salem, N.C.
WHY I DO NOT BELIEVE IN A
UNIVERSAL CHURCH OF ANY KIND
Walter Herin, Orange, Tex.

SATURDAY NIGHT

7:00 p.m.

THE CHURCH MEMBER AND THE CHURCH SERVICE:
BEFORE, DURING, AFTER

Leroy Pack, Alderson, W. Va.
WHAT'S WRONG WITH OUR CHURCHES?
Sam Wilson, Gladwin, Mich.
HOW TO PREACH ON HELL
David West, Charleston, S.C.

SUNDAY MORNING

9:30 a.m.

THE PRAYER OF FAITH

Willard Willis, Monroe, Ohio
THE LORD'S SUPPER: WHY, WHAT, WHO.
Andy Proctor, Port Richey, Fl.
THE CHRISTIAN LIFE: WHAT, HINDRANCES, HELPS.
John Lenegar, Delaware, Ohio
CHURCH AUTHORITY
Joe Wilson, Pastor of host church

SUNDAY AFTERNOON, EARLY

2:00 p.m.

HOLINESS OR HELL

Jim Walters, Mansfield, Ohio
THE LAW AND THE SINNER
Eldon Joslin, Birmingham, Ala.
THE ELDER AND THE FLOCK
Earl Smith, Plumerville, Ark.

SUNDAY AFTERNOON, LATE

5:00 p.m.

SOWING AND REAPING

Gaylord Haubert, Tampa, Fla.
SOVEREIGNTY AT THE POOL OF BETHESDA
Elgie Hornsby, Sanford, Fla.
CAN WE BELIEVE IN THE
IMMINENCY OF THE RAPTURE?
DO WE?
John Pruitt, Griffin, Ga.

Meals will be served to all who attend at noon on Saturday and Sunday and at supper on Saturday. Drinks and desserts will be served at the parsonage after the closing session on Sunday. We invite all our guests to share in these.