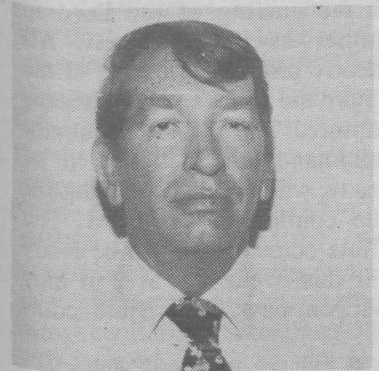


COMPREHENSION

by Ray Hiatt
P.O. Box 156
Avawam, Ky. 41713

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth and height" (Eph. 3:17-18).

We are told "for we know in part and we prophecy in part" and none would deny it. Our knowledge is as fragmentary as our preaching, but our quest is for totality. I direct your attention to these particular words in our text... love, all saints, breadth, length, depth, and height. You



Ray Hiatt

cannot have comprehension unless you incorporate them all. Our text is causative unto a possible effect. It speaks of a specified ability contingent upon being rooted and grounded in love.

Some speak love with their tongue, some prate it and praise it, and some few are rooted and grounded in it. It is the first evidence of grace in any life. The "law of the spirit of life in Christ Jesus" does not sacrifice love for man out of our first and

(Continued on Page 10 Column 1)

PAUL'S GOD

by Waldo Whiddon
100 Pine Hill Rd.
Orlando, Fl. 32811

"For as I passed by, and beheld Your devotions, I found an altar with this inscription: TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto You." (Acts 17:23). The seventeenth chapter of Acts records some of the things that happened to Paul while he was



Waldo Whiddon

on his second missionary journey.

While on this journey, he entered into Greece and came to the famous city of Athens. As he walked the streets of this city, he was depressed in spirit as he saw a city that was wholly given over to idolatry. He saw altars that were erected to all kinds of false gods. The people, fearing that there might be a god they did not know about and not wanting to

(Continued on Page 10 Column 5)

Love one another.

HOLINESS PART II

by Ray Brown
Box 203
Cannelton, WV 25036

"Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). I believe we can get along with most men if we exercise this holiness in our life. This change in our life was brought about by the power of the Holy Spirit and Christ dwelling in us by faith in the gospel of Jesus Christ.

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people

from their sins" (Mat. 1:21). This verse of scripture plainly shows you that Jesus Christ had a people before He ever came to



Ray Brown

this earth. This people was His mission and charge from God. He was to come and save those people. "Who hath saved us, and called us with an holy calling..." (II. Tim. 1:9). This calling from God not only is it a call from God to holy living, but this call is a holy calling because it comes from God who is a thrice-Holy God. God will not tolerate iniquity. It is said of God in the book of Habakkuk 1:13, "thou art of purer eyes than to behold evil, and canst not look on iniquity". God can not look

(Continued on Page 3 Column 5)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 60, NO. 13

ASHLAND, KENTUCKY, JUNE 25, 1988

WHOLE NUMBER 2539

ON DANCING

by Wm. Parks

A dancing Christian! What an anomaly! At a ball last night and at church this morning? In the giddy waltz and at the Lord's Supper within the space of a few hours! What! Is this Christianity? Does Christian liberty allow this sudden transition from the gay to the grave? Does it allow it at all? Does it justify indulgence in the pleasure of the world under any circumstances? As a minister of the Christian religion, I distinctly

and unhesitatingly say no. Ah! dancing Christians, either give up your profession or your practice; for be assured, as it is, you are a laughing stock to infidels and to devils; the one detect your glaring inconsistency, the other chuckle over your delusion. Haply you think my views are melancholy; but, let me ask, who that knows anything of the terrors of sin -- or of the blessings of a Saviour God as taught by the Holy Ghost --

could for a moment feel happy in a ballroom, or in frivolous, worldly "dancing" company? Those, and those alone, who know what "plucking out of the burning" is, and what "the balm of Gilead" is -- will answer this question.

Perhaps some of you fancy you have Scripture to refute me at once, and to warrant your proceedings. Already the saying of

(Continued on Page 5 Column 5)

WHY WE ARE BAPTISTS - Pt. 3

by W.K. Wood

2. The depravity of man. Baptists believe that in the fall of man that the whole human race has become depraved. We do not mean by that that every man is as mean as he can be or as mean as he will be. But we do mean that there is not a particle about man which has not been defiled by sin, And that "the whole head is sick, the whole heart is

faint. From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrefying sores; they have not been closed neither bound up, neither mollified with ointment." By one man's disobedience many were made sinners. They came into the world in a very bad state. Psalms 51:5, "Behold, I was

shapen in iniquity; and in sin did my mother conceive me." Psalms 58:3, "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." Romans 3:10-13, "There is none righteous, no not one: There is none that

(Continued on Page 8 Column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

WHAT WILL HAPPEN WHEN JESUS COMES?

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with

the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:13-18).

The second coming of Jesus Christ is one of the most prominent doctrines in the Bible. It is one of the more important doctrines. It surely is one of the more comforting, encouraging

and blessed doctrines of the Bible. I divide this sermon like this: 1. Jesus is coming again. 2. So far as we know, Jesus may come at any time. 3. What will happen when Jesus comes? It is my sincere prayer that God will bless this sermon to your heart and to mine.

I. JESUS IS COMING AGAIN. The first promise in the Bible involves the second coming of Jesus Christ. This promise is found in Genesis 3:15. The words, "it shall bruise thy head" refer to the fact that Jesus will one day totally defeat the

(Continued on Page 2 Column 1)

(USPS 042-340)

TO KNOW GOD IS TO BE STRONG AND AT PEACE

by Willard Willis
368 Yankee Rd.
Monroe, Oh 45050

God, from eternity past, has had a set plan for His universe. We, in fact, learn from Acts 15:8 that "Known unto God are all His works from the beginning of the world." God, in other words, knows the future because He has planned the future. God's plan for the future, according to the Scriptures, covers all things without exception. God's plan is carried out in steps, but it was decreed in eternity past. God did not make the universe and its inhabitants, and then



Willard Willis

walk away and leave them to their own uncontrolled guidance. God, in fact, is so close to the affairs on earth that, according to His Word, He has even numbered the hairs on our heads. He even observes every sparrow that falls to the ground.

The fact that God has planned and knows the future can be

(Continued on Page 11 Column 5)

PERFECT ONES PART I

by Bob Belanger
704 Liberty Hall Rd.
Lot 22
Goose Creek, SC 29445

Text - Ephesians 4:4-6, "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all." Scholars inform us that this epistle to the church at Ephesus is one of Paul's prison epistles written from Rome somewhere about 61-64 A.D. Acts 19



Bob Belanger

indicates to us that this church was organized by the apostle Paul under the authority of the church at Antioch of which Paul was presumed a member. In

(Continued on Page 9 Column 3)

(USPS 042-340)

Men are more ready today to confess other people's sin than their own - only adding to their sin the sin of slander.

The Baptist Examiner

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

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

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

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

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

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

PUBLISHED EVERY 2 WEEKS at 3339 - 13th St., Ashland, Ky, with paid circulation in every state and many foreign countries.

A contribution of \$6.00 per year would be greatly appreciated to help with the cost of mailing.

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

Second Class Postage paid at Ashland, Kentucky.

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

WHAT WILL

(Continued from Page 1)

devil and recover for the elect of God much more than they lost in the fall. The words, "thou shalt bruise his heel" speaks of the sufferings of Christ. Here is a prophecy that the virgin born Son of God will come and suffer, and that he will come again in victory over Satan. One needs to understand this Scripture in order to understand much of the rest of the Old Testament, for this tells of Satan's efforts to block the coming of the promised seed - the Satan destroyer. Thank God that the devil failed in all his efforts, and the Saviour did come and do the work assigned to His first coming. He will as surely come again and do the rest of the work assigned to Him in prophecy. "...Surely I come quickly" (Re.22:20). This is the last promise in the Bible, and it promises the coming again of our Lord Jesus Christ. Between this first Bible promise and this last one are many, very many, other promises that Jesus is coming again. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3). What a precious promise from the Saviour's love. He wants His people with Him. I know I want to be with Him, and that is easily understood. But why should He want me to be with Him? That is a mystery of His love. "Which said, Ye men of Galilee, why stand

ye gazing into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). What comfort to the sorrowing heart. We will see Him whom our soul loveth. Jesus is coming again.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Php.3:20-21). What a blessed change awaits His coming! We are looking and longing for this. Jesus is coming again. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:8). "...unto them that look for him shall he appear the second time without sin unto salvation" (Heb.9:28). I could go on and on. I could fill many pages of The Baptist Examiner with Scriptural quotations that refer to the second coming of

Christ. Yes, Jesus is coming again.

The Biblically commanded and commended attitude of the believer is that of watching, being ready, loving, earnestly desiring, etc., the coming of Jesus Christ. The last prayer of the Bible is one for the coming of the Lord Jesus Christ, "...Amen. Even so, come Lord Jesus" (Re. 22:20).

This promised second coming of Christ did not occur on the Day of Pentecost as recorded in Acts 2. That was the coming of the Holy Spirit, baptizing the Lord's Church in the Holy Spirit. This promised second coming is not the death of the believer. At death, the Lord does not come for the believer; rather, the believer goes to be with the Lord. The second coming of Christ is a literal coming. It is not the Lord being



Joe Wilson

FROM THE EDITOR

SOME WAYS IN WHICH THE LORD'S WAY OF CARRYING OUT CHURCH BUSINESS IS OFTEN DEFEATED.

The Lord's way of carrying out church business is by the majority vote of the church. The issue should be plainly stated. The church should vote. The majority should rule. Every member has the right to vote. Each member's vote counts as much as any other. This is plain and simple. This is the Biblical and Baptist way of carrying on church business. If all churches would follow this Biblical way, much trouble would be avoided, churches would have more peace, and the Lord would be pleased. I suppose that this is the professed belief and practice of nearly all Baptist churches. However, different things have developed, that have defeated this Biblical way of church business. Let me list a few of them.

1. When the pastor is a dictator and rules the church with a rod of iron. Many pastors seem to feel that the church was invented so that they could have a kingdom to rule. Though they will not admit it, many pastors rule their church as much so as the Pope rules Catholic churches, or close thereto. Some pastors will badger and intimidate the church. Some will threaten to resign if they do not have their way. Whatever it takes, the pastor is determined to have his way.

Though the pastor is to be a leader in the church, he is not to be a dictator. He is not to lord it over the church. His leadership is only valid when he is leading according to the Word of God. The pastor is one member. He has one vote. His vote does not count anymore than the newest or least member of the church. Of course, when this is the case, the church must share in the responsibility for such. No church should allow itself to be dominated over by a vain, dictatorial, sometimes ruthless pastor. The church should let it be known that there is a matter of church authority, and that even the pastor must bow to this.

2. When the female members are not allowed to vote in the business of the church. Some churches, when defining a church, will say that it is a local visible assembly of Scripturally baptized believers. They will also say that they believe in church authority. Then when practicing their version of church authority, they will say it is the authority of the male members of the church. No church that forbids any member to vote is truly practicing church authority. The will of the majority of the church could be frequently defeated by this practice. No Scripture can be produced to defend this practice.

3. When minor (in age) members of the church are not allowed to vote. Some churches will not allow members under a certain age to vote on church business. Everything in the paragraph above (2) applies to this.

4. When some group in the church runs roughshod over the rest of the church. Often, some small clique or group in the church will band together and seek to run the church to their advantage. Often this group is dominated by some individual in the group. Sometimes this is a woman. Sometimes a woman will outwardly and publicly take her place in the church, but then, by dominating her husband and through him dominating a clique in the church, or dominating the clique herself; she will, to a large extent, run the church.

5. When false evidence is presented to the church, and this is allowed to influence the vote of the church. The church has the right, even the obligation, to demand that all that is presented to the church in seeking to settle a business matter shall be proven to be the truth.

6. When any member of the church is not allowed the privilege and opportunity of putting anything before the church that he or she desires to, or when any member is not allowed to get his or her opinion before

with us in Spirit. He will come in like manner as He went away, and that was physical and literal. Yes, Jesus is coming again.

II. SO FAR AS WE KNOW, JESUS MAY COME AT ANY TIME. In actuality, the exact moment of our Lord's second coming is marked out on the calendar of eternal predestination. He will come at that precise moment; not a minute sooner nor a minute later. It is not absolutely and technically correct to say that Jesus may come at any time, for He will come only at the appointed time. Sometimes, Post-tribs catch Pre-tribs off their guard here. Sometimes Post-tribs charge us Pre-tribs with not believing Absolute Predestination at this point. So, please understand that I am saying that Jesus will come at the predestinated moment of time.

But, God has not revealed that time to us. And God has not revealed anything in His prophetic program that must come before the coming of Christ and the rapture of the saints. Note this well: So far as God has revealed, and so far as we can know; Jesus Christ could come at any moment of time. Though He will actually come at the predestinated time, that time, so far as we can know, can be at any moment of time. God has purposely left the coming of the Lord unknown to us, and has left it so that we can

and should be looking for that glad and gladsome event day by day. God has some purposes in leaving it this way. He could have revealed to us the exact moment of Christ's coming, but He chose not to do so. This coming of the Lord for the believer is set forth in the Bible as a truth that: 1. Comforts, (I Th. 4:18). 2. Blesses or makes one happy, (Tit.2:13). and 3. Purifies, (I Jn.3:3). The truth that, so far as we know, Jesus could come at any moment of time, adds greatly to the power of this truth to do these things for the child of God. Oh, if we would really live as if we believed that Jesus could come at any time, we would live cleaner and happier lives; and we would be more faithful in serving the Lord.

As I have said, God has not revealed anything that must take place before the rapture of the saints. The next event on the revealed prophetic calendar of God is the coming of the Lord to gather us unto Himself. All clearly prophesied events of the future are to take place after the rapture. The Bible frequently commands the believer to be ready, waiting, and watching for the coming of the Lord. The Bible commands us to be ready for this event just as if it may happen now. The Bible com-

(Continued on Page 3 Column 1)

the church in the discussion of business. Of course, women must obey the Scriptures on being silent in the church; but the above can be done without violating that Scripture. No vote should be taken until every member present is satisfied with the presentation and discussion of the matter, and is ready for the vote to be taken. Of course, this does not mean that any member should use this to keep a matter from ever being voted on. Each member and the whole church should be reasonable as to this.

7. When the matter of business is not presented clearly and in detail to the extent that every member clearly understands to the best of his or her ability exactly what is being voted on.

8. When one member seemingly believes that he has seniority rights because of length of time in the church. Seniority rights have their place in business and industry, but not in the Lord's church. The newest member of the church has the same rights and privileges as the oldest member.

9. When the church is not well instructed on the Biblical way of church business. It is the duty of the pastor to do this, and of each member of the church to be sure that he understands this.

10. When there is a great deal of politicking in the church. A church should know the truth and the facts. Each member should vote as led by the Spirit and as carefully considering the facts and the truth. There should not be politicking by any in the church, trying to get others to vote a certain way because of personal friendship or other personal reasons. The church of our Lord is not the place for practicing politics.

11. When members of the church are indifferent, apathetic, unconcerned, etc. about the business of the church. I fear that, if a motion is made and seconded in the average Baptist Church, the average member will just vote for it without giving the matter much thought. I think that this is one of the major ways in which the Lord's way of church business is defeated. Many members just are not interested enough in the business of the church to learn the truth of matters. Many do not vote out of a real knowledge and a sincere concern; but just go along with the church on anything that is put to a vote.

12. I suppose I could go on and on, but I close with this one, and it is the most important of all. When individual members, and the church as a whole, do not seek the leadership of the Holy Spirit as to church business. The Holy Spirit indwells every believer, and also indwells every true church as a church. The Holy Spirit is given to the believer and to the church to lead in the things of the Lord. The church as a whole should seek the leadership of the Holy Spirit in all of its business. Each member of the church should seek the leadership of the Holy Spirit as to how to vote on any given issue. If all concerned would do this, business meetings would be more honoring to God, and the business of the church would always be in harmony with the will of God.

Any church member who presents any evidence for consideration in a church business meeting should tell the exact truth and should know that what he or she is presenting is true. This goes for the pastor as well as any member of the church. It would be a shame for a church vote to be made on the basis of false evidence presented to the church.

Let us all seek to do all we can to see that our church honors God in the business we transact - in how it is transacted and in the matter that is transacted. Let each member be interested in the business, be knowledgeable of what is being done, be truthful in all things, and earnestly seek and follow the leading of the Holy Spirit in his or her vote. May God give our churches proper, peaceable, honorable, and spiritually fruitful business meetings.

WHAT WILL

(Continued from Page 2)

mends the believer for the attitude of watching, looking, loving, and earnestly desiring the coming of the Lord. The Bible commanding, stating, and commending this attitude of present readiness for the coming of the Lord is surely evidence that, so far as we know, He could come now.

I am standing on the corner, gazing intently down the street. A friend comes up to me and asks me what I am looking for. I reply that I am looking for the bus. "When is it due?" My friend asks. I reply that it is not due for seven years or more. My friend walks away wondering at my foolishness. I absolutely cannot have the attitude towards the coming of the Lord and the rapture that the Bible commands me to have if I believe that it cannot happen for seven years or more. So far as we can know, Jesus may come at any time; and we are to be ready, watching, and longing for that coming. Praise God. This doctrine of imminency is the icing on the cake of the doctrine of the second coming of Christ.

III. WHAT WILL HAPPEN WHEN JESUS COMES? Oh, my friend, give close attention to this. Blessed and wonderful things will then take place. It will be a glad day for the believer. It will be, for all believers, the greatest day of the future up until that time. I do not know what wonderful days will follow the rapture, but I know that nothing like it will ever take place beforehand. The dead in Christ will be raised in glorified

bodies. Oh, ye who sorrow over departed loved ones; comfort your heart with this truth. The burial of that body was not the last chapter. The story is not yet finished. There are other chapters to be written. That body will live again. And it will not be exactly as it was. It will be a glorified body, free from sickness, pain, sorrow, and sin. It was buried in corruption; it will be raised in incorruption. It was buried in dishonor as to the condition of the body; it will be raised in glory. It was buried in weakness; it will be raised in power. It was buried a natural body; it will be raised a spiritual body. We stood by our loved one's body. We kissed the cold lips. We held the cold hand. Our heart went out in loving sorrow. But that body will live again. We will see our loved one again. We will talk with and have blessed and eternal fellowship with that one again. I speak of the saved.

The living believers will be changed when Jesus comes. We shall not all die, but we shall all be changed. There will be a generation of believers that will be living when Jesus comes to rapture the saints. Praise God, you and I might be a part thereof. Paul spoke of. "...we which are alive and remain..." (I Ths.4:17). Every one who reads those words may consider the possibility that he will be one of those living when Jesus comes. We are going about our daily chores. Suddenly, in a moment of time so short that it could not be divided, in the twinkling of an eye, we will feel a mighty, transforming power in our bod-

ies. We will be changed. We will be glorified. We will be conformed to the image of Jesus Christ. A believer is on the operating table. The rapture occurs. The believer is gone with a glorified body. A believer is in bed, very sick, the rapture occurs. The believer receives a glorified body and is gone from the sick bed to the Father's house above. No more sickness. No more sorrow. No more sin. Praise God! Praise God!

All the saved, to the moment of the rapture, will be caught up to meet the Lord in the air, and will be forever with Him. The dead will be raised with glorified bodies. The living will be changed. They will all be raptured up to be with the Lord. Oh, think of this. There will be a glad reunion day. All the saved will be together in glory. We will see our departed loved ones again. Best of all, we will see the Saviour. Face to face we will behold Him. The most wonderful part of that wonderful day will be to see the Saviour. He loved us. He died for us. He saved us. He means more to us than all else and all others. And we will see Him then. Oh, glad day!

That day will be the end of all sorrow and sadness. Our hearts will never again feel the pain that we often feel in this life. All tears will be forever wiped away. That will be the end of all persecution, slander, and trials. That day will be the end of all our troubles of every kind. All our problems will be solved immediately and eternally. That day will be the end of sin in the believer. Do I believe in sinless perfection? Of course I do. But not here and not now. However, with the rapture, the believer will be forever free from sin. Do I believe in the eradication of the sin nature? Of course I do. But not here and not now. At the rapture, the old sin nature will be forever destroyed. The battle - the long battle with sin - the many defeats in this battle - these will all be over. The final, complete, and eternal victory will be won for every believer.

That day will be the beginning of eternal blessedness and glory. Only glory by and by for the believer. We can never even imagine in this world how blessed, glorious, and wonderful eternal heaven is going to be. The unsaved has all the good he will ever have, in this life. He will have only bad, only sorrow, only suffering in eternity. The believer has all the bad he will ever have, in this life. He will have only blessedness in eternity.

But, a different note! The judgment seat of Christ will follow the rapture. We saved shall all appear before that judgment. We will be rewarded or suffer loss of rewards we could have had, had we been more faithful. This judgment seat will deal with the matter of the believer's life since salvation. I believe in rewards. The Bible teaches rewards. Those who deny and ridicule the doctrine of rewards are doing so against a doctrine that is clearly taught in the Bible.

What about the sins of believers? Many, maybe most, of our brethren do not believe that the matter of sins will be brought up at the judgment seat of Christ. They say that our sins are all atoned for, and God would not bring them up again. I disagree. Our sins are all paid for so far as eternal judgment is concerned - so far as condemnation is concerned - so far as hell is concerned. But

God does chastise us in this life for sins we commit after we are saved, even though those sins are paid for. Since this is true, I see no inconsistency with sins being brought up at the judgment seat of Christ. I am not adamant or vehement about this, but I do believe that Christians will have to face then the sins they refused to face here. I believe that some records will be straightened out there. I do believe that children of God will have to face things, honestly and truthfully, there, that they refused to deal honestly with here.

Thank God for I John 1:9. The believer will be forgiven for those sins that he confesses. He will not have to face those at the judgment seat of Christ. By the way, if the believer's sins are so fully paid for that they can't be brought up at the judgment seat of Christ, why does he have to confess them now to receive forgiveness and cleansing for them? So, the sins we repent of and confess now will never be brought up again. But I think, and understand that many disagree with me (it is not a point that I make a divisive matter), I think that the believer will have to face known sins that he failed or refused to deal with and confess on earth, at the judgment seat of Christ. At any rate, we all agree that the believer will receive rewards there, or suffer loss of rewards he could have had. So, being ready for the rapture involves being ready for the judgment seat of Christ.

Immediately following the rapture, the Great Tribulation begins on earth. If you prefer to use the term "great" to refer only to the last half of that period, the Tribulation then begins. What horrors await this earth during that time! Great and terrible judgments from God will be poured out on the earth. The anti-christ will reign. He will be the bloodiest persecutor of God's people of all time. Men will receive his mark and worship him or they will die - except for some preserved by the Lord through that time. Demon locusts will torment men so that many desire to die, but cannot. Demon horsemen on demon horses will ride over the earth and kill a third of the inhabitants. A fourth of men had already been killed under the first four seals. Many more will be killed during this terrible time. The sea turned to blood. Waters turned to blood. A third of the trees burned. All green grass burned. Waters become wormwood, and many men die thereby. Men scorched with the increased heat of the sun. Beloved friends, terrible times are ahead for this world; and these times begin following the rapture. Jesus said that there never has been and never will be such a time of tribulation as this. This tribulation will close with the battle of Armageddon. The armies of earth will battle with the King of kings and Lord of Lords. We know who will win this battle, don't we? Jesus will win the total and complete victory. The armies of anti-christ will be destroyed to a man. The anti-christ and his false prophet will be cast into the lake of fire.

Following this, will be the glorious Millennial Reign of Jesus Christ. He will reign in Jerusalem. He will reign over the whole world. His glorified saints will reign with him. Their positions in this reign will be according to their faithfulness during their lives on earth. There

will be holiness, prosperity, and peace all over the world for a thousand years. It will be a wonderful time. Though all born during that time will not be saved, I believe that vast majority will be saved; and those who are not will still be forced to outwardly live according to God's laws. The knowledge and glory of the Lord will cover the earth as the waters cover the sea. It may be that this glad time is just seven years away, for it follows the Tribulation.

Brothers and Sisters, let us rejoice in the things that will happen for us when Jesus comes. Let us live like men who look for their Lord. Let us be comforted and happy as we contemplate that grand and glorious event. Let us be ready, watching, desiring, and loving the appearing of the great God and our Saviour, Jesus Christ. To those of you who are unsaved, I present the gospel of Christ. Jesus Christ was born of a virgin. He is God. He lived a perfect life. He died on an old rugged cross. He was buried. He arose from the dead. All who repent of sin and believe on Him are saved with an everlasting salvation. If you are saved, you will participate in the glorious rapture of the saints of God. If you are not saved, you will be left behind to enter that awful time of great tribulation. Some believe that if you have rejected the gospel, and you enter the tribulation that you can not be saved. I am not satisfied that this is true. But it will be a terrible time to go through. Trust Jesus Christ now as your Lord and Saviour, and you will not be here when that time takes place. You will be with Jesus. May the Holy Spirit enable you to, "...Believe on the Lord Jesus Christ, and thou shalt be saved..." (Acts 16:31).

HOLINESS

(Continued from Page 1)

upon sin. Why do you think that God turned His back on His lovely Son on the cross nearly two thousand years ago when Jesus Christ died on Golgotha's Hill? Jesus cried out and said, "My God, My God, why hast thou forsaken me?" God turned His back on His lovely Son because the sins of all of God's people were laid on Jesus.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37). Who saved us? God in the person of Christ. God sent Christ to die for us. Who saved us, or delivered us, and called us with an holy calling? So then it isn't a call from man. God calls the sinner.

"Who hath saved us, and called us with an holy calling, not according to our works..." (II Tim. 1:9). If we called on God, if we tried to live a holy life by the way we dress, by not wearing any jewelry, and think all of these things are going to give us holiness so that we can stand without blame before God, then it is works. It is an holy calling from God. He sends forth the power of the Holy Spirit to enlighten, quicken and raise one from spiritual death

(Continued on Page 4 Column 4)

I want to see the Lord save souls
And to the church them add,
If you would do this thing dear Lord
I would be so very glad.

I hear the pastor preach,
Sermons great and true,
Why doesn't God add some soon,
Sometimes I get so blue.

Then the Holy Spirit seemed to say,
Could you be the reason why?
Souls are not responsive,
And in their sins must die?

What kind of witness are you,
With your life and tongue?
And how many did you tell about Him,
When the day was done?

Does the Word not declare,
Did you not hear Him say?
The Lord added to the church,
Three thousand in one day.

So I must put things in order,
And seek to run the race,
Lest I should be a stumbling block,
And wait of God's dear grace.

A piece of fruit, if plucked too soon,
Would only bitter be,
My Lord patiently awaits,
The fruit from yonder tree.

Let me seek Thy face in prayer,
And help me wait on Thee,
And live a life before the world,
And more like Jesus be.

He saved me by His blood,
And if I only wait and listen,
My Sovereign God will surely add,
As I obey His great commission.

Marilyn Osborne
Mansfield, Ohio

The Baptist Examiner Forum I

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

Is a man the author of his salvation? What part does he have in it?

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

DEACON
Calvary
Baptist Church
Ashland, KY.



"And being made perfect, he became the author of eternal salvation unto all them that obey him;" (Heb. 5:9). "Looking unto Jesus, the author and finisher of our faith" (Heb. 12:2).

These verses give us the answer to the first question. Christ, and not the man, is the author of that man's salvation. One definition for author is "the maker of anything; creator, to originate something" it means that which causes something. In connection with salvation it means He who secured our salvation.

We see that Christ is the author of our eternal salvation in God's purpose and plan from eternity past, "As he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). In I Peter 1:18-20 we are told that we were redeemed with the precious blood of Christ, Who was foreordained before the foundation of the world.

In announcing His coming birth, the angel said, "...thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21), thus testifying to the fact that He is the author of salvation. John the Baptist also testified to the same when he cried, "Behold the Lamb of God which taketh away the sin of the world" (John 1:29). We also see that He accomplished the work which He came into the world to do "save his people from their sins", for while hanging on the cross, He said, "It is finished: and he bowed his head, and gave up the ghost". (John 19:30).

We see that God was satisfied by what He had done, for we are told, "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities" (Isa. 53:11). That He and He alone is the author of our salvation is shown in Acts 4:12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved".

To answer the last question, let us go to the tomb of Lazarus.

There we see Jesus calling for Lazarus, who had been in the tomb four days, to come forth. What part did Lazarus have in being brought back to life (John 11)? The sinner who is "dead in trespasses and sins" (Eph. 2:1) has no more part in being "quickened" (made alive) than Lazarus had in being raised from the dead.

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

PASTOR:
Walnut Creek
Missionary Baptist
Church
Delaware, OH.



Since the birth and flourishing of Arminianism over the last 400 years, many groups including some called "Baptist" have come to embrace the idea that salvation depends ultimately upon man; his decision, and his faith. The common view is that God wants to "save" everyone, but all that hear the gospel must decide to receive Christ by faith, or God is helpless. I have heard several times the statement, "God never makes a man be saved".

"Salvation" denotes deliverance and preservation. Some of the New Age philosophies, as well as modern churches, teach that man is, or can be divine. Salvation comes from looking within and discovering truth, etc., etc. This idea is from the originator of sin and heresy, Satan. Whether it is taught in Eastern religions, or respectable, so-called fundamental churches, it is the same lie it has always been. Man is not the author, or initiator of his salvation, nor is he the preserver of it. He cannot exercise "faith and repentance," because he has none until God gives them; for they are gifts, not conditions to salvation.

God states that salvation does not come through heredity or man's will when He tells us, "Not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). Salvation is the sovereign choice and act of a Sovereign God. We might add that it is not the joint work of God and human will either. Salvation is initiated by God. The application and enlightenment, with their various results, are through the quickening of the Holy Spirit, apart from and contrary to the human will. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus 3:5) Therefore, the answer to the first part of this question is "no". Man is not the author, or initiator of his own salvation. In fact, he is passive as far as the new birth given him by the Holy Spirit is concerned.

But does not everyone teach

that a person must have faith and repentance toward God in order for God to save them? Is man totally passive then? Again we answer, "no". This brings us to the second part of the question. If we think of faith and repentance as a part of the regenerating process we will not be confused. Man is passive as to the supernatural quickening by God the Holy Spirit, but he is not passive in the new disposition put within him by the Holy Spirit at regeneration. A saved, or regenerated person has a new attitude of heart. He has been given understanding and a new desire toward God. The gifts of faith and repentance are given and these have an active expression in regenerated men, or no regeneration has taken place. Man now can and does exercise the repentance and faith given him. And he will continue to do so, as he dwells in the written word, as well as the Living Word, the Lord Jesus Christ. As the regenerated person continues on in perseverance, many evidences of regeneration will become evident in his or her life. May it be so in your life.

SAM WILSON
1490 North
Spring St.
Gladwin, MI
49624

PASTOR
Grace
Baptist Church
Gladwin, MI



Hebrews 12:2: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The first part of this verse clearly answers the first part of the question. No, a thousands times no, man is not the author of his salvation. To believe and preach this is to blaspheme God and His Word. If only men would understand the Bible teaching of total depravity, such questions as this would not have to be asked. The Bible teaches us that man is dead in his sins. A dead man cannot be the author of anything. He is helpless and hopeless apart from the aid of others. A dead man can do nothing physically, and the dead spiritually can do nothing pleasing to God. They must be made alive by the Holy Spirit. To teach that man has a part in salvation, regardless of how small that part might be, is to teach contrary to Scripture. This is to deny the sovereignty of God in salvation. To deny this is to deny a multitude of verses that teach such sovereignty in salvation.

Let me now answer the second part of this question. What part does man have in his salvation? Let us notice some thing he does not do. He does not seek after God. He does not seek after righteousness. He does no act of good. Just read the third chapter

of Romans and it will show you the things man does not and cannot do. The Bible instructs men to repent and believe on Christ for salvation. The Bible also teaches that man cannot and will not do so on his own. Both repentance and faith are said to be gifts from God. What is man's part in salvation? It is that of a recipient. John 1:12 says; "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Verse 13 says; "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

I think these, as well as many other verses, teach that man's part in his salvation is that of a recipient. He receives the mercy and grace that brings him to salvation.

In closing, I ask this question of each reader. What part did you have in your salvation? Can you not say that Jesus paid it all, all to him we owe? Was it not the power of God that granted you repentance and faith? It was not a move to the front of a church. It was not a praying through. It was not a letting Jesus into your heart. Beloved friend, it was God being the Author and Finisher of our faith. Thank God, this is the way it is. If it were any other way we would all perish. May God bless you all.

HOLINESS

(Continued from Page 3)
unto spiritual life.

"...but according to his own purpose..." (II. Tim. 1:9). According to whose purpose? A sinner's purpose? He purposed in his heart that he was going to live holy. He purposed in his heart that he was going to turn over a new leaf. He purposed in his heart that he would do the best he could. He purposed in his heart that he would be a better person and people would see a difference in his life. Is this what it is saying? No, it isn't! It is according to the purpose of God. God purposed this in His own heart and in His own will.

"...and grace, which was given us in Christ Jesus before the world began" (II. Tim. 1:9). This holiness was given to us in Christ Jesus before the world began. Many people say that when a man comes to Christ, God writes his name down in the Lamb's Book of Life, and that is why he comes to Christ. God decreed to save you from your sins in eternity past. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8).

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel;" (II. Tim. 1:10). While it has been made manifest through the gospel of Jesus Christ that Jesus Christ died for my sins; that He was my substitute and that He took my place. This is what this verse of Scripture is saying. I know this by the preaching of the gospel of Jesus Christ. Not only do I have eternal life, but I will reach the state of glorification. I will reach eternal life, but I will reach the state of glorification. I will reach

the state of sinless perfection. One will not reach it in this life, but in the life to come.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. 3:1). God is calling us holy brethren because we are partakers of the heavenly calling, the calling in which God has called us to eternal salvation. To know our effectual calling, we must know some things. First of all, we must examine the subject of sin. Sin is the transgression of the law of God in I John 3:4, and Romans 3:20.

"Wherefore the law is holy, and the commandment holy, and just, and good" (Romans 7:12).

The Ten Commandments are the transcript of God's holiness. All unrighteousness is sin. We break God's law in heart and also in thought. In our very mind we break the laws of Almighty God. God's laws are holy. Anytime we try to keep the moral laws of God, and we break one of the laws; we are guilty of the whole law. No, we can't keep the law of God. Jesus Christ died under the curse of the law. He fulfilled the law, established the law, and made it honorable. He fulfilled the righteousness of the law for believers.

"To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law" (I Cor. 9:21). As God's creature I am under a moral obligation to obey the moral laws of Almighty God. He is my creator. He gave me life and brought me into this world. As a saved man, I belong to Christ. Before I was saved, I had an oral obligation to God to keep His laws, that is His Ten Commandments. Since Christ saved me, and since Christ fulfilled His law in me, I am under obligation to Christ. As a bond servant of Christ that I might keep the moral law of Christ. What is the moral law of Christ? That is the same moral law of God in the hands of a mediator.

So then, first of all, holiness is the state of being of one mind with God. We find His mind revealed in the Scriptures. That is how we are holy.

"I BESECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1, 2). The word "prove" means experience, that you may experience. The word "present" means yield, we are to yield ourselves. God has saved us that we might present our bodies as a living sacrifice. God doesn't demand anything from us other than what is revealed to us in Scripture. We are to present or yield our bodies as a living sacrifice.

What does it mean that we are to yield ourselves to God? This is not a dead sacrifice we are offering up to God, but it is a living sacrifice. It is our very bodies. "Likewise reckon ye also

(Continued on Page 5 Column 3)

The Baptist Examiner Forum II

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

Explain John 10:35 as to "cannot be broken"

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

PASTOR
New Testament
Baptist Church
Bristol, TN



The Jews had just accused our Saviour of making Himself God in verse 33. They reasoned that no man had a right to do this. However, our Saviour came back with a quote from Psalms 82:6 which reads, "I have said, Ye are gods; and all of you are children of the most High."

You note, the gods here are not capitalized, meaning that He did not mean that they were omnipotent, but rather, given them high rating for their position. The magistrates of Israel were called gods because of their authority and power as they represented the Divine majesty in government.

What our Lord was reasoning with them was with the Scriptures which they knew very well. He said in so many words, "It is written" the Scriptures cannot be broken, they are the final authority. They did not accept this and still tried to take Him, but He escaped.

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

TEACHER:
Grace
Baptist
Church
Toledo, Oh.



One of man's greatest desires down through the years has been to change the Word of God to suit his own interpretations. Just think of the many diverse versions of the Bible that exist today. Man would like, in many instances, for it to say something that it does not. There are many portions of the Word where they just change the meaning. Such is the case with the question we have now. The Jews wanted to stone Jesus for blasphemy because he made himself equal with God. He referred to this Scripture, "I have said, Ye are gods; and all of you are children of the most High" (Ps. 82:6). It was a statement written in their own law. Now he also tells them that the Scripture cannot be broken.

The statement "and the scripture cannot be broken" refers to this passage in particular, but in essence it applies to all Scripture. A closer examination shows that Scripture refers to the writings of God. It is said that this Scripture cannot be broken. The word "cannot" is translated from the word DUNAMI and means to be able. Since it is proceeded by the word not, it means not to be able or not to have power. The word broken means to loose. So, the power to loose the writings does

not exist with anyone. There is no authority to change the word of God. In John, He says that He is the Word. In Malachi, He says that He changes not. His Word can neither be changed or broken.

JAMES A. CRACE
1862
St. John's Rd.
Crescent Springs, KY
41017

PASTOR
Bethel
Baptist
Church
Crescent Springs,
KY



Jesus used once again the infallible Word of God for His defense. He had been accused of blasphemy for calling God His Father, and saying that He and His Father were one, making Himself God. They had used their law to accuse; therefore, He used their law to defend. Psalm 82:6, "I have said, ye are gods; and all of you are children of the Most High." Thus Jesus reasons, The Scripture cannot be broken or changed, but is true forever; therefore, how do you say that I blaspheme whom God set apart and sent into the world? What was true in the Psalmist's day is still true today. I believe "cannot be broken" means literally, cannot be changed; that what was true then is true yet today.

DAVID S. WEST
2829 South
Live Oak Drive
Moncks
Corner, SC
29461
PASTOR:
Landmark
Missionary
Baptist
Church
N. Charleston,
SC



The Bible is the inspired Word of God. Men wrote as they were moved by the Spirit of God. The Word of God is God-breathed (II Timothy 3:16), "All Scripture is given by inspiration of God..."

Every Word of God is true. Those who add to or take away from God's Word will be found a liar. God's Word cannot be refuted. His Word cannot be denied, it will accomplish that which God intends for it to accomplish. God's Word will not return unto Him void. Who can disannul what God has said? Who can break God's law and go unpunished? No one. Every man will account for what he has done. Every woman will account for what she has done. Men are sinners before God, and God will punish sinners on account of their sins. God will punish sinners because they are part and parcel with their sins.

The reason that sinners will not and cannot escape the just judgment of God is that God will do what He said He would do. He will carry out every precept of the law He has enacted. When men break the law they will suffer the consequences.

The same thing is true

concerning the blessings of God. God pours out His blessings upon His people. No one can tell Him who to bless or not to bless. It is the choice of God to bless whom He pleases.

The "...the scripture cannot be broken;" means that the Scripture cannot be refuted or denied. No one can deny the truthfulness of God's Word? No one can successfully contradict God's Word. If God's Word was broken or could be broken, then God's Word would not be true; but it is true. If the Scripture could be broken then it would be null and void. God's Word is not null and void. Men have tried for ages to destroy God's Word. Men have fought the truth of God's Word, but they have never changed it one iota. It will stand when the world's on fire. God's Word is eternal, and the eternal Word of God cannot be broken, that is to say, made void or refuted.

HOLINESS

(Continued from Page 4)

yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans 6:11).

We have this responsibility as born-again believers. We exercise this holiness in our life. We consider, first of all, that holiness is a habit of being of one mind with God as we find His mind revealed in Scripture. We are alive unto God. We are dead in sin. God has saved us, delivered us, and brought us forth from the graveyard in so many words. Why should we want to live any longer therein? That is what Paul says in Romans 6:2. "God forbid. How shall we that are dead to sin, live any longer therein?" If God has raised us from the dead why would we want to live any longer in sin? God has delivered us from that. He has brought us forth and made us spiritually alive unto God so that we might yield our members and our bodies to Him in holiness, that we may walk in newness of life according to Romans 6:4. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Romans 6:11, 12 says: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." That doesn't give you a license to sin, dear people. God has saved you eternally and forever, but that doesn't give you a license to go out and practice sin. No, we are to live a life of holiness. We are to live unto God in righteousness because He has

brought us forth from the dead. "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Romans 6:13).

Jesus Christ paid the sin debt on the cross of Calvary. He was our substitute on the cross. God poured out his wrath upon Jesus Christ. He took the indignation and the wrath that was due us from God.

"For sin shall not have dominion over you: for ye are not under the law, but under grace" (Romans 6:14). God saved you from the law. You are not under the law, but under the grace of Almighty God. God has given you the principle of His own holiness in your very soul. God said you are not under the dominion of sin. Jesus has set you free. You are not under the power of Satan. God has broken the chains and fetters that bound you in the sin habits that held you.

It means mortification. We are to mortify the deeds of the body. We can do this if we practice holiness in our life, if we practice this power by the sanctification of the Holy Spirit that God placed in our heart at the birth of regeneration when we became a new creation in Christ Jesus. We live by Him that loved us and gave Himself for us. We live by Him that ever liveth and maketh intercession for the saints of God. Yes, Jesus Christ is alive and ever-living. He lives in our soul by the power of the Holy Spirit. We have this holiness in our soul, given us by the power of the Holy Spirit. "I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness" (Romans 6:19).

II Corinthians 5:21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." He became our sin substitute. We have Jesus' righteous robe that we might stand in the presences of Almighty God. We can exercise this holiness that God gave us. Why? Because of the righteous robe of Jesus Christ. Why? Because we stand in Jesus Christ. Why? Because we are identified with Jesus Christ. We live by Him who died and gave Himself for us.

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Romans 6:22). The fruit of the Spirit and the fruit of holiness that are in your life is exercised by the working of the sanctification of the Holy Spirit. It is by Christ living in the believer that he has these fruits of holiness; that he might have testimony in his life. Why? Because Jesus Christ died for our sins. We must acknowledge the Lord Jesus Christ as our Lord and Saviour. God empowers us so that we can live this life we live by the faith of the Son of God who loved us and gave himself for us. We have no power of our own, and we must depend on the Holy Spirit.

We have no holiness or righteousness of our own. It is given to us in the person of Jesus Christ. We exercise this as we walk daily and live daily in the Lord Jesus Christ.

We will continue to discuss this and other wonderful points of God's infallible Word in the third part of this series.

DANCING

(Continued from Page 1)

Solomon occurs to you, "There is a time to mourn and a time to dance" (Eccles. 3:4); but let me tell you that such dancing as Solomon alludes to is not the dancing of the ballroom--is not the movement taught by an artist--is not the figuring in a waltz, or a quadrille, or a polka, or a scottische, learnt with care and exhibited with pride; but the exuberant thankfulness of the heart, for blessings bestowed and grace made manifest. But more of this just now.

I assert that dancing, as it is practiced, is sinful. One Scripture alone proves it to be so viz., "Do all fort the glory of God," for who in a dance ever thinks of giving glory to God? Who in a dance ever thinks of God at all? Will it be said, "Oh, this is stretching the cord too tight; would you have us always to be thinking about God? Shall we have no relaxation from serious employments?" Ah! my objecting friend, your very objection plainly manifests the state of your heart. You want pastime, do you? And you confess it is a pastime to be relieved from thoughts of God? I read this character of the wicked in the tenth Psalm--God is not in "all his thoughts". But, again: Perhaps you will say that it does not necessarily follow that because you dance, you cannot do it to God's glory. In refutation of this objection, I would ask and answer the four following questions, viz.

1. What sort of company do you meet at dances?
2. For what purpose do you dance?
3. What preparations do you make for the dance?
4. What are your thoughts and feelings after the dance?

In reply to the first question, I say (and I know it) -- the gay, the frivolous, the empty-headed, the vain, the silly, the dissipated, and the dissolute of both man and woman kind; those, in short, whose hearts, souls, and affections are wrapped up in the world and its amusements, its vanities and joys. And I read in my Bible an awful and terrific assertion with regard to connection or association with such parties: "The friendship of the world is the enmity against God; whosoever therefore will be a friend of the world is the enemy of God!" (James 4:4). Oh! my young friends, pause over the tremendous declaration -- you who have been led away by worldly companions and induced to rank yourselves, even for a single night, amongst the antagonists of God! Think upon your terrific step! In your association with your worldly partners in the dance you have avowed yourselves the friends of

(Continued on Page 6 Column 1)

DANCING

(Continued from Page 5)

the enemies of the living God! Oh! may you be taken -- torn from "the world" and constrained to see that there is no possibility of keeping friends with Him and it! Does God get glory in the dance, think you? But I proceed to answer the second question viz., "For what purpose do you dance?" Is it for health? No; for if you required the exercise for health you would take it in the open air, and not in a close hot room. Is it to exhibit your joy for God's blessings? No! for if this were your motive you would choose other company to manifest your joy in than that of a ball or dancing room. Is it for the purpose of exhilarating your spirits. No! for those in low spirits cannot dance. But I will tell you what you dance for. You dance for the purpose of exhibiting your skill, or of letting people observe your fine figure, your graceful movements, or your handsome dress, you dance for sense -- for mere sensual enjoyment. The real motive may be concealed beneath a very modest appearance; to some it may be altogether unknown, but that it is not for the glory of God you dance is abundantly evident. We come to our third question. "What preparation do you make for the dance?" There are divers articles of dress got together -- there are the handsome robe, the flaunting ribbon, the pretty frill, the becoming wreath, the satin shoe, the silk stocking, the nice gloves, and that scandal and disgrace to a virtuous woman, the low-bodied dress, all arrayed and gazed upon long before the time of assembling arrives. And then there is staring in the mirror -- there are such smiles and sometimes courtesies made before the glass, in order to see how you will look or what you will be thought of in the ballroom -- a sort of rehearsal of the vanity show that is to take place by-and-by. And at last there are such questions asked of fond mothers and foolish fathers, and elderly brothers and antiquated sisters, as -- Does my hair become me; do I look nice? Each and all betokening the condition of the heart within, that it is impossible to mistake how matters are in that quarter.

Those of the opposite sex are quite as bad, quite as vain-glorious. Young men call to their aid the fashions of the day to clothe them. They spend considerable sums on gay apparel; they bedizen themselves with jewelry to make them more attractive, and often run into the most reckless expenses in gratifying their passions for the dance. In short, the preparations made for the dance tends to anything but "the glory of God" but everything to the glory of self, the vanity of the world, "the lust of the eye", and the "pride of life"!

One other question remains to be answered, viz., "What are your thoughts and feeling after the dance?" Are they such as you might fancy those of a Christian to be who was about to retire for the night? Are they placid, calm, unruffled, holy? Are they fixed upon God and occupied in communion with God? Has the veil of night shut out all objects from view but God and Christ and the

God is at perfect liberty to waste us if He chooses.

Holy Ghost? Ah, no. I know it well. The feelings are excited, the pulse beats quick, the brain throbs; the world has just had it revel in the heart, and all is crazed, confused, and revolutionized! There is the remembrance of the glaring lights, the many figures, the various groups, the complicated motions, the winning smile, the agreeable small talk, the flattering compliment all floating in the head, all glorifying self; but not a thought, not a feeling enlisted on the side of God! No! No relish for prayer, no prostration of spirit before the throne, not a knee bent (except in formalism or mockery or delusion) not a sincere breath wafted on high by any soul engaged in the dance.

And, oh! tell me, how can such amusements be innocent? How can any practice tending to such omission and commission be countenanced, much less encouraged, by any converted child of God or minister of God? Surely the whole proceeding, from first to last, has the stamp of Satan upon it, the arch-antagonist of God and of Christ! Yes, I unhesitatingly declare that the ball and the dance, their consequences and concomitants, are devices and amusements of the devil, by which he effects his purposes against many thousands of his incredulous victims! I should like to ask the fashionable young devotee of the ballroom such a question as the following: "When your presence graces the gay circle, through the maze of worldly loungers, or sink exhausted on the voluptuous couch, or wander forth in the cool passages to calm your excited mind, how could you calmly follow him from the ballroom to the grave -- from the worldling's gaze to the presence of your Maker?" Awful, terrible thought! Yet, believe me, such things have been. Many is the victim who has been launched into eternity whilst his heart has been throbbing with delight in worship of what God has cursed!

I shall now proceed to notice a few commonplace attempts at argument in justification of the practice of dancing.

It has been asserted that "we have Scripture examples to warrant our engaging in the dance." The devil (as somebody has quaintly said) never goes out without his Bible under his arm! Satan has Scripture at his fingers' ends, but he sometimes mutilates and mangles it. Ah, my dear young friends, let me warn you against the sophisticated practice of falling back upon Scripture for examples to justify ungodly and worldly actions! It is by such a practice that the gay and frivolous clergyman justifies himself in his association with "the world". It is the constant plea of such a one, in defense of his inconsistent conduct, that Jesus Christ never shrank from dining and supping and feasting with the Pharisees and unbelieving Jews; but he thinks proper to forget the purpose and design which Jesus had in view under such circumstances, and that He never failed to teach, to exhort, to rebuke, and to argue with His host and fellow-guests, whoever they were. Jesus Christ never forgot His mission, and, although meek and unobtrusive, He never suffered the rank, the hospitality, or peculiar views or crotchets of any man to interfere with or deter Him from His grand purpose of "doing good" and

maintaining truth inviolate. If those who quote Scripture in support of their adopted errors and sinful courses would but bring submissions of mind to the Word of God as a whole, they would soon cease to make such uses of the inspired volume.

But I digress; let me examine the alleged Scripture arguments in favour or justification of dancing. It is said that David danced, and that Miriam danced, and that the daughter of Jephthah danced, and that, consequently, you may dance. It is true -- quite true -- that David and Miriam and Jephthah's daughter danced; but let us see why they danced and how they danced. I read in II Sam., second chapter, twelfth verse to the end, that David employed himself in bringing the ark into Zion, and that David was so overjoyed at the successful issue of the work that he actually flung aside his dignity for a time -- forgot himself, in a manner -- despised appearances, and danced and leaped again before the Lord. It is very evident, from a closer view of the passage, that dancing (at least such movements and conduct as David's) was practiced by "vain fellows" or "lewd fellows of the baser sort," for Michal alludes to the fact in sarcastic terms, and that, consequently, it was in no very good repute in those days' but the good David, overflowing with delight and thankfulness for the blessed privilege he was enjoying, cared not whom he resembled or how despicable he made himself in the eyes of even his regal mistress. He was overpowered by religious joy on this occasion, which broke out in boisterous, ungainly, and even ridiculous movements. But, mark you, all this was "before the Lord" (verse 21) and, further, he avows his intention of doing so again and again, of even being more ridiculous than ever (verse 22), of being more contemptible in Michal's and more vile in his own sight. David's dancing, then, was a sinking of self - a lowering of the creature; he danced for the sheer purpose of giving glory to God. And, mark you, the Bible tells us that when David danced he took off his imperial robe and clothed himself in a plain linen ephod. What David put off young men put on; what David danced for, they never think of. And now, with this plain and unrestrained interpretation of this oft-quoted and oft-mutilated passage, will any young man or woman, any lady or gentleman, aver that there is a justification here for their dancing? Will any member of a ball or dance, in modern times, tell me that he or she has a warrant to dance because David danced? Is your motive religious joy? Is your design to make yourself vile and base and contemptible in your own sight, or in the sight of others, when you dance? I trow not; so there is an end to any hope or prospect of justification for your practice from the case of David. Let me now examine the case of Miriam; Miriam danced, and therefore you say you may dance. Just meditate a moment upon the passage in which the fact of Miriam's dancing is alluded to: "And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand: and all the women went out after her, with timbrels and with dances. And Miriam answered the, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath

he thrown into the sea" (Exod. 15:20, 21). Look at it again and again. Do you read that Miriam led off the dance with a handsome young Jew or a naturalized Egyptian? Is there any mention of male partners, hand and glove with the damsels, who followed her? No. Here was a company of godly women praising Jehovah, in the best way they could, for His late wonderful deliverance of them from the power of Pharaoh. The men were otherwise engaged. The women only danced, and danced alone too.

Now, tell me, when you dance, is the name of the Lord upon your lips? Is He influencing your hearts? Is it for the purpose of glorifying Jesus that you dance? Ah! My friends, is it not a fact that if the word "Jesus" were to escape the lips of any of you, in praise or commendation of Him, in the ball or in the dance, you would be sneered upon? Would not the Name, "which is above every name" (Phil. 2:9), be the signal for mockery? If, during the dance, you were to sing out unto the Lord, and say, "Praise Him in His name Jah" - "Praise Him in the dance" - would you not be laughed to scorn? If you object and say, "Oh, there is a time for all things," what have we to do with Jesus in the ball or in the dance? I reply in the words already quoted, "Whatsoever you do, do all to the glory of God"; and, further, the individual who has nothing to do with Jesus in the ball or in the dance has nothing to do with Him at all. But may the Lord have pity upon such, so that Jesus may be enthroned, and have His name magnified and glorified, in whatsoever company they may be!

There is no parallel, then, between you and Miriam - no warrant whatever for your sort of dancing from her mode. The two are as essentially different as a loose immoral song is from a hymn of praise to Jehovah. Will you consider the case of Jephthah's daughter? She danced, certainly, but, then, it was a dance of filial love - love which induced her to come and congratulate her father upon his victory over the enemies of God. There is no analogy whatever between this case and the dancing of a modern ballroom. I may express a wish in passing that daughters who are devoted to the sinful practice of modern dancing, and who are ever ready to seize upon the instance of Jephthah's beloved child's dancing as a warrant for theirs, were as amiable and dutiful and religious as she! Suffice to say, that the dancing noticed in Scripture, from which you profess to take your warrant for the modern practice, was invariably the ebullition of religious joy, and was totally different and distinct from modern dancing, and, consequently, can afford you no authority whatever for your present tastes and practices.

I am free to admit there is dancing of another sort than that I have just been noticing mentioned in Scripture; but, then, I take it for granted that you would not for a moment acknowledge you copied from it; I allude to the dancing which accompanied the horrible sin of idolatry (Ex. 32:6, 19), and to the dancing in which "the world" and the profligate amongst the Jews indulged (Job. 20:11; Matt. 14:6, 8). You will not confess that you take your warrant for dancing from the voluptuous performances of

Herodias's daughter, which evoked the sensual delight of the adulterous monarch of Judea? Nor are you willing to trace back your practice to the libidinous pastimes of the East? The Scriptures leave you totally unsupported and unequivocally condemned. Remember, it is written, "Whatsoever ye do, do all to the glory of God."

I would now notice two or three commonplace objections in this connection, and reply to them.

Objection. - "People might do a deal worse than dance."

Answer. - True; people might be profligate; but does the possibility of deeper degradation warrant any degradation? If dancing is sinful, objectors do a great deal worse than dance, for they lessen the sin or extenuate it.

Objection. - But Solomon has said, "There is a time to dance."

Answer. - Dancing here and elsewhere in Scripture is put as a general expression for joy and gladness. "Thou hast turned my mourning into dancing" (Psa. 30:18), exclaimed the Psalmist, evidently meaning joy of heart, not physical play of the limbs.

Objection. - "It is better to dance than to join a coterie in scandalizing one's neighbors."

Answer. - This is begging the question. We have no right to do either. The gossip and the dancer are on a par. I am certain that much unprofitable and sinful conversation takes place amongst religious professors; but surely a man is not justified in sinning because he knows of the existence of hypocrites or of the abuse of privileges.

Objection. - Young people will dance, and to prevent their going to objectionable places to learn, it is better to countenance the thing and provide them with the means of learning in a quiet way."

Answer. - This is advocating the principle that we may "do evil that good may come," a maxim abhorrent to the Apostle Paul, and which ought to be repudiated by all moralists, though they never made a profession of the Christian religion.

By this time I fear I have quite tired my readers, but I must say two or three words more.

You who feel yourselves condemned will come to the conclusion that my religion extinguishes all amusements, but you wrong me. My religion teaches me to give up "the world" with its "poms and vanities, and all the sinful lusts of the flesh." My religion teaches me to avoid the ballroom, the concert-room, and the theater. My religion teaches me that if I do ought over which I cannot ask God's blessing, it is sin - it is forbidden! My religion teaches me that "the world's" practices and God's requirements are totally at variance - that it is impossible to "serve two masters" (Matt. 6:24). I thank God for having enabled me to come out from "the world". I never do mix, and I hope I never shall associate, with any but decided Christians. My hopes, my desires, my longings, are all centered in Christ; and though I feel and know that I am a miserable sinner, I have the happiness to possess Scriptural evidence of my call of God. Yea, I am convinced that no one can have sound and satisfactory reason to believe in his or her personal interest in Christ's atonement until such repudiation

(Continued on Page 8 Column 3)

PLAIN PROPHECIES FOR PLAIN PEOPLE

"ARMAGEDDON" PART II

by John R. Gilpin, Sr.
(Now in Glory)

Let's notice another Scripture which likewise gives to us a picture of the battle of Armageddon: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, 'KING OF KINGS, and LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh" (Rev. 19:11-20).

You will notice that it speaks of this individual riding on this white horse, and it says that His name is the Word of God. When it speaks about the Word of God, this is a reference to the Lord Jesus Christ.

Then in the 15th verse it says that He is going to smite the nations, and He is going to rule them with a rod of iron.

I tell you, beloved, men get by with a lot of meanness and a lot of devilry today that they are not going to get by with forever. Listen: "And the times of this ignorance God winked at; but now commandeth

all men everywhere to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30, 31).

What is God doing today? He is winking at sin. He is just allowing the world to go on in its evil way. God isn't dealing with the world today. The only thing that God is doing today is taking His elect out of the world. He is gathering His elect children unto Himself, and that is all He is doing.

You say, "I thought God was trying to save the world." Beloved, God doesn't try to do anything. He does what is His will, and He is not trying to save anybody. He is just saving and gathering out of the world His elect children, and He is allowing the world at large to go on. However, some of these days, the Bible tells us, God is going to rule the nations of the world with a rod of iron and with the fierceness of Almighty God.

You say, "I thought God was a God of love." Beloved, the Bible says more about God being a God of hate than it does about Him being a God of love. If you think God loves everybody, then you have a lot to learn out of the Word of God. God does not love everybody; God loves only His elect. He loves His own children. God, I say, does not love the world at large. He is allowing the world to go on, but some of these days God is going to wreak vengeance upon His world. Notice that He says the fowls gather to eat the flesh of mighty men, and the beast and false prophets are taken and cast alive into the lake which burneth with brimstone. I tell you, that is the end of the Anti-Christ; that is the end of the beast; that is the end of the false prophets - when they are cast into the lake that burns with fire and brimstone, which takes place at the end of the battle of Armageddon which closes the tribulation period.

Notice again: "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all the things that come forth of it. For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the LORD is filled with

blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea" (Isaiah 34:1-6).

This tells us the same thing that we read in the book of Revelation, only it was written seven hundred years before the book of Revelation was written. It tells us that there is going to be a battle some of these days whereby the Lord Jesus Christ is going to deal indignation upon the nations of this world.



John R. Gilpin, Sr.

Would God that I could emphasize this truth sufficiently, and cause you to realize that God is just allowing the nations of this world to go on, but He is not going to allow them to go on forever. Eventually, He is going to shower His indignation upon the nations of this world, to the extent that there will be enough blood flow out of human carcasses that "the mountains shall be melted with their blood."

You say, "How can that take place?" Beloved, I don't know. I am just telling you that is what God says within His Word, and it certainly ought to give to us a picture of the fiery indignation of God that is going to fall upon this world when God's sword is bathed in blood.

V. Notice another passage of Scripture. "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and earth shall shake: but the LORD will

be the hope of his people, and the strength of the children of Israel" (Joel 3:9-16).

I thought we were getting ready for peace. I thought that was the purpose of the League of Nations, when it was formed at the end of World War I. I thought we were getting ready for peace. God says that before there can be any peace, there has to be one last war, and that war culminates in the battle of Armageddon. At that time, they are going to beat their plowshares into swords, and their pruning hooks into spears, and God is going to bring them into the valley of Jehoshaphat, and He is going to put in the sickle, for the harvest is ripe. Beloved, you can't read this without realizing that God is going to bathe this earth in blood some of these days.

VI. Listen again: "Behold, I will make Jerusalem a cup of trembling unto all people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness." (Zech. 12:2-4).

Do you believe the time is coming when they are going to hate the Jews worse than they did in the days of Mussolini and Hitler? I believe the time is coming when Russia, leading the crowd, is going to come from the north, and they will direct the armies of the world in an all-out slaughter against the Jews, and they are going to do everything they can to destroy every Jew in the world.

This tells us that all the people of the earth are going to be gathered together against Jerusalem, but what does God say? Beloved, it doesn't make any difference what we think, God has the last say in everything. What does God say? He says He is going to smite every horse with astonishment, and his rider with madness.

Can you imagine what it will be like when the horses are smitten with astonishment and all of their riders have suddenly lost their minds and have been smitten with madness. Can you imagine what it is going to be like when every horse is smitten with blindness? God is giving us a description of what the Battle of Armageddon is going to be like.

VII. Let's notice again: "And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say,

The LORD is my God" (Zech. 13:8, 9).

This tells us that when this Battle of Armageddon is fought, two-thirds of the Jews are going to be killed, and they would all be killed were it not for the fact that the Lord Jesus Christ comes and fights for them. When He fights in their behalf, the Word of God says that the remaining third looks to Him and are saved, and they are brought through the fire to be refined as silver is refined and tried as gold is tried. However, before that third of the Jews are saved, two out of every three Jews are going to be cut off in the Battle of Armageddon.

VIII. Notice another Scripture: "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" (Zech. 14:2-4).

Notice that the nations are going to be gathered against the city of Jerusalem, and as a result women are going to be ravished, the houses are going to be rifled, and the cities are going to go further into captivity. The only thing that saves a single Jew will be the fact that the Lord of hosts fights in their behalf.

IX. Notice another Scripture relative to the Battle of Armageddon. "And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all of the beasts that shall be in these tents, as

(Continued on Page 8 Column 1)

PLAIN

(Continued from Page 7)

this plague" (Zech 14:12-15).

This tells us that there is coming a time when the flesh of the soldier shall consume away while they stand on their feet, and their eyes are going to consume away until you can just see the holes in their head where their eyes have been, and their tongue shall consume away in their mouth.

I can remember when President Truman made the greatest decision that any president was ever called upon to make, or probably will ever be called upon to make, which leads me to believe that Truman was the greatest president that we have ever had. He made the most momentous decision that was ever made by any man when he made the decision to drop the atomic bomb. When that bomb fell on Hiroshima - when that bomb became a reality, the flesh melted, the eyes began to just dwindle in the sockets, and the tongue actually melted in the mouths of the individuals. I said, it could be that God will use atomic power. Then when the hydrogen bomb and the cobalt bomb were developed with more power than the atomic bomb, I said it might be that. I don't know what it is going to be, whether it will be an atomic bomb, or a hydrogen bomb, or a cobalt bomb, but I know one thing: God has all the power of the sun at His disposal, and God is going to plague these individuals that come to fight against Jerusalem to the extent that their flesh is going to melt from their bodies, their eyes are going to melt out of their sockets, and their tongues are going to melt in their mouths. That is the Battle of Armageddon.

What is going to be the result? Beloved, it is going to result in the conversion and the salvation of every Jew within the world, in one day's time. Two-thirds of the Jews are going to be killed that day, but there is going to be one-third of them that are going to be saved, a nation in one day. Listen: "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children" (Isa. 66:8).

There is a day coming when a nation is going to be born in one day's time, when two-thirds of the Jews are slain and only one-third left. That remaining one-third as a nation are going to become believers in the Lord Jesus Christ all in one day's time. The Battle of Armageddon is God's battle upon the nations of this world, to bring the Jews unto salvation, and to cause the Jews to be saved.

You say, "Brother Gilpin, it just doesn't seem possible that there is going to be a battle as fierce as that." Let's go back and think about some of the battles that have been fought in the past. Without going too far back in history, let's just go to World War I. Do you know that World War I, which began in 1914 and ended in 1918, cost 30 million lives, 10 million of which were soldiers and 20 million of which were civilians? Do you know that

the League of Nations staticians said World War I cost \$400 billion. Now, beloved, don't ask me what \$400 billion looks like; I have no idea, but that was their estimate of what World War I cost.

They went further in their estimate and said that if that \$400 billion had been spent in a different manner, it would have provided a cottage and a house site, worth \$4,000, for every family in Great Britain, Canada, United States, France, Germany, Belgium, and Russia. Of course a \$4,000 building isn't very much of a house today, but at the end of World War I, it would build almost a palace.

Then the League of Nations statisticians said that after they had done that, they could take every city which had 200,000 population and build a \$5 million hospital and a \$10 million university.

They also said that they could take the remaining money and put it on interest at 5 percent (which is of course is out of the question today, because you can't get money at 5 percent interest today) and it would provide enough money to add a subsidy of \$1,000 a year for 125,000 teachers and 125,000 nurses.

After all this had been done, they said there would be enough money remaining that would equal the total value of all public and private property in France and Belgium at the beginning of World War I.

Beloved, that is some little idea of what \$400 billion looks like. But I wasn't satisfied when I read that in a magazine years ago, so I went to the bank and borrowed some silver dollars. I set them up, one on top of the other, and I started making a measurement of silver dollars. Beloved, if they had those \$400 billion melted down and molded into silver dollars, do you know what kind of a building it would take to house that money? One building couldn't do it, but I tell you what it would take. I figured it up and I found that it would take a building 50 feet wide, 100 feet long, and 18 feet high, and would require 1,500 buildings that size to house \$400 billion silver dollars.

Then I got to thinking about those people that were killed during World War I - those 10 million soldiers. Do you like to go to parades? Do you like to see a parade? Would you like to go to one that lasted all day, two days, three days, four days, a week? Wouldn't it be something to sit by a curbstone and watch a parade that lasted for a week? Beloved, if you would take those 10 million soldiers that were killed in World War I and start them in a parade, marching 10 abreast, for eight hours a day, from the time the first wave of soldiers came by until the last soldiers passed by, it would take 46 years for the parade to be over.

We have seen that. That has taken place. Yet some people say, "That Battle of Armageddon, I can't believe it. I can't believe it is going to be as bad as the Bible says it is. I can't believe the blood is going to be up to the horses' bristles, for 176 miles. I can't believe people are going to have their eyes to melt, and their tongues to melt, and their flesh to melt off their bones." Though people say that, we have already seen worse than that take place so far as war is concerned within this world.

I say to you, beloved, that

tribulation period is coming to an end, and when it comes to an end, a third of the Jews are going to be saved as a result of the Battle of Armageddon.

XI. There are going to be some Gentiles saved too. Listen: "After this I beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. 7:9, 10).

I am saying to you, there are going to be people saved during the tribulation period. One-third of the Jews are going to be saved; and not only that but multitudes - a crowd that can't be numbered - are going to be saved, and they are going to sing the praise of the Lord Jesus Christ.

Notice again: "What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. An 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. 7:13, 14).

Notice how they washed their robes. Notice how they had been made white. It was in the blood of the Lamb. It wasn't in the baptistry, for nobody is ever saved by being baptized. Nobody is ever saved by going down to the baptistry. Baptism is for those who have been saved. It is for those who have become children of God. It says to the world, "We have been saved, our sins have been washed away in the blood; and this pictures to the world what has taken place in our hearts already."

Beloved, this crowd is going to be saved by the blood of the Lamb. God has just one way to save you. God never has had but one way to save you. God will never have but one way whereby any man can be saved, and there will never be anybody saved except on the basis of the blood of the Lord Jesus Christ.

I thank my God today that I can tell you about the blood. I thank my God that I can tell you that God only has one way of salvation, and the man who believes that Jesus Christ died for his sins, that man is saved for time and eternity. I can't go to hell because Jesus Christ has already suffered my hell on the cross of Calvary. Oh, might the blood of Jesus Christ become precious to your soul today is my prayer for you.

May God bless you.

DANCING

(Continued from Page 6)

of "the world," its joys and its amusements, has been accomplished - not, mind you, by self-power, but by supernatural power. Yet, notwithstanding all, I feel that I am not debarred from innocent games and harmless amusements, and that I am compelled to be of a sorrowful countenance. Those games and amusements are, however, few. Modern dancing is most indubitably not one of them; neither is any pastime which brings the opposite sexes into too close

contact reckoned amongst the number.

Dancing by adults has been proved by experience and by Scripture to be injurious to the soul, and against the command of God. I shall never cease to warn both rich and poor against the folly of it. Let serious readers look out for and meditate upon the following texts of Scripture, viz: - Psa. 1:1; 90: 12; 119:37; Prov. 4:14, 15; Matt. 6:13, 24; 16:24; Rom. 12:1, 2; I Cor. 6:19, 20; 5:31; 15:33; Eph. 5:8, 16; I Thess. 5:22; I John 2:15.

WHY

(Continued from Page 1)

understandeth, there is none that seeketh after God... there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known. There is no fear of God before their eyes." Many other Scriptures could be given to show that every faculty of man has been ruined by sin.

3. Election. In I Peter 1:2, the apostle Peter, a Baptist preacher, states that election is according to the foreknowledge of God the Father through sanctifications of

ANNOUNCEMENT

Brother Donald Schunck has accepted the call of the Wheeler Heights Baptist Church of Bartow, Florida as Pastor. If you are in this area, you are cordially invited to attend the worship services of this church. The address is 4850 State Road 559, Bartow, FL 33830. Pastor Schunck can be reached at (813) 299-7481.

ANNOUNCEMENT

The Victory Baptist Church of Courtland, Virginia has purchased a building. They have been meeting in a home for several years. The building needs a new roof, and needs to be completely remodeled on the inside. Any church or individual, wishing to help this church in this matter by prayer, financial help, or in any other way should contact the pastor, Don Pennington at 119 Moreland St., Courtland, Va. 23837. You may call him at (804) 653-9204. You may write the church at Rt. 1, Box 384, Courtland, Va. 23837. These people have been very faithful for a long time. God has been blessing them greatly since Brother Pennington became their pastor. Any help towards getting this building ready for their use will be to the glory of God, to the church's better doing their work in the area, and will be greatly appreciated.

The Victory Baptist Church at 9601 Blue Ridge Extension, Kansas City, Missouri 64134 have a Sovereign Grace Bible Conference August 2-4, 1988. Readers in the area are urged to attend this conference. For further information contact the pastor, Harold Leasure, at (816) 765-0191

the Spirit unto obedience and sprinkling of the blood of Jesus Christ. And Paul, another Baptist preacher, in Ephesians 1:4-5 says: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." "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" (II Thess. 2:13). "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (II Tim. 2:10). "Even so then at this present time also there is a remnant according to the election of grace" (Rom. 11:5).

4. We believe in the doctrine of salvation by grace. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works lest any man should boast" (Eph. 2:8, 9). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

5. We believe in God's order of repentance and faith as preached by the Baptists and taught by the Lord Jesus. "For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him, and ye, when ye had seen it, repented not afterward, that ye might believe him" (Matt. 21:32). "Repent ye and believe the gospel" (Mark 1:15). "And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law" (Acts 21:20). God says, "I tell you Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:5). And Jesus states: "He that believeth not shall be damned." Baptists sound out clearly on these great doctrines laid down in their order by the Lord Jesus. The order is not faith and repentance, but repentance and faith.

6. Again we must agree with the doctrine of once-for-all salvation as taught by the Baptists and that has been given to those who repent of their sin and believe in Christ to the salvation of their soul. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "And I given unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them

(Continued on Page 9 Column 1)

WHY

(Continued from Page 8)

out of my Father's hand" (John 10:28, 29). "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 Peter 1:3-5).

He certainly has the power to keep. Matthew 28:18, "All power is given unto me in heaven and in earth." Therefore we can say with Paul: "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, shall be able to separate us from the love of God which is in Christ Jesus our LORD" (Rom. 8:38-39). "The steps of a good man are ordered by the LORD: and he delighteth in his way. Though he fall, he shall

BOOK REVIEWS

We have four new books in our book store. They are "Outline Studies in...." They are on John, Acts, Romans, and Galatians. They are paper back books of 110 pages or more. They sell for \$4.50 each. They give many brief sermon outlines. The outlines go through the book consecutively. Along with the outlines, there are illustrations, explanatory notes and practical applications. These additions to the outlines seem to be helpful. The books are by Robert Lee.

I rarely use sermon outline books. In fact, I do not recommend them, but to each his own. If one does use short outline books, and can get help from such, I believe these will be somewhat helpful. Order from our book store. The profit stays in the book ministry.

BOOK REVIEW

We have a book in our book store. It is "Preach For A Year" by Roger Campbell. It is a paper back book of over 200 pages. It sells for \$9.95. This book contains 104 rather complete sermon outlines; two for each Sunday in the year. Each sermon has a rather good introduction. The outline for the body of the sermon follows. This is followed by a conclusion or application of the sermon.

I just am not much on sermon outline books for preachers. I have over 1900 indexed sermon outlines in my study. Only a very few of them come from anyone except Joe Wilson. It is not that my outlines are better than someone else's, but I just can preach mine better than I can another person's. I find that a brief note in my outlines suggests a large amount of material to me, but it would not to someone else. I think a preacher will gain more from reading a sermon than from reading a score of sermon outlines. But again, "To each his own." Order from our book store. The profit stays in the book ministry.

not be utterly cast down, for the LORD upholdeth him with his hand... For the LORD loveth judgment and forsaketh not his saints; they are preserved forever." (Psa. 37:23, 24, 28). Note the word preserved. Get your dictionary and read carefully the definition of the word. A few years ago Brother J.W. Mullens, a consecrated Baptist preacher, was visiting friends on Kinnekinick River in Lewis County. At the noon hour they served as a part of their lunch some preserves that had been handed down for three generations. If a woman can take the fruit from the vine and preserve it in safe keeping for three generations so as to make a portion of a delightful meal, how much more can the God of heaven preserve His saints forever! Praise God, they are preserved forever (Psalms 37:23-24, 28).

V. We are Baptist because of their church ordinances. There are two, namely: Baptism and the Lord's Supper.

1. Baptism.

(1) It came from heaven. "The baptism of John" said Jesus, "was it from heaven or of man?" Every baptism that does not date back to John's baptism is of man. And Jesus said of a certain crowd that they had rejected the council of God against themselves not being baptized with the baptism of John.

(2) Handed down to them by the Lord Jesus. Matthew 28:16, 18, 19, 20: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And Jesus came and spake unto them, saying, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

Baptists are the only people carrying out the commission of our blessed Lord. They make and baptize disciples. That was Christ's order.

(3) Baptists do not baptize in order to take away sin. John the Baptist demanded that people should bring forth fruits meet for repentance before he would baptize them. Baptists of today demand the same evidence: that is, that people must believe in Christ as their personal Saviour before they are baptized. Then the proper subject for Bible baptism, which is Baptist baptism, is a believer - one who has repented, accepted Christ, and has been saved. "What doth hinder me to be baptized?" Phillip answered, "If thou believest with all thy heart, thou mayest." There is neither precept nor command any where in God's Word to baptize anybody in order to make them a Christian. Baptism has nothing in the world to do with making anybody a Christian. Paul said in I Corinthians 1:14, "I thank God that I baptized none of you, but Crispus and Gaius." Verse 17: "For Christ sent me not to baptize, but to preach the gospel." What is the gospel? The gospel is how that Christ died for our sins according to the Scriptures, and that He was buried and rose again the third day according to the Scriptures. And

this gospel (not baptism) is the power of God unto salvation to every one that believeth. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." (Rom. 6:4-5). When a person enters the baptismal waters, they say to the world, "We are dead to sin and alive to God." They picture to the world the gospel of Christ's death, burial, and glorious resurrection.

A young man of Van Lear, Kentucky seeing this gospel in picture at a Baptist baptizing, witnessed too, by me, saw in it Christ's death and burial, and resurrection, and believing that in his heart, he was gloriously saved, and jumped into the creek with his Sunday-go-to-meeting clothes on, demanding baptism at the hands of Van Lear Baptist Church through its administrator, J.S. Thompson.

(continued next issue)

PERFECT ONES

(Continued from Page 1)

Ephesians Chapter 1 Paul addresses the believer as a child of God having received manifold blessings in Christ by God the Father, having been elected and sanctified by Him, predestinated to be conformed to the image of His Son, that he should be holy and without blame before Him.

We must also consider that election here not only pertains to individuals, but also the local-visible body, the church, is elected of His choosing. Paul concludes the chapter with this careful reminder to the saved; "...and gave him (Christ) to be the head over all to the church, Which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23).

Some scholars refer to this body as a "mystical body," a spiritual body, or universal-invisible body. Can such expressions contain sound reasoning? How can that which is supposedly of a spiritual nature present itself as physical? How can that which is universal and invisible yet be a body? Beloved, it stands to sound reasoning that there can be no such thing in existence as an invisible body. To be a "body" it must of necessity have a material existence. It must be an organized, physical substance, either alive or dead, ever remaining material. Secondly, the fact that this body has a head tells us that it physically exists, for a body cannot survive without its head. The body then, must exist, must be physical and in a set locale, and must be visible. For a body to live it must have a head for it is the head which leads, directs, and teaches the body how to perform. In light of this we must pose the following question: What do dead chickens and false churches have in common? They are both without a head! Hence the cause for so much confusion amongst so called Christian circles or different faiths. These tell us, "we believe this or, we believe that", but none agree except on baptism, Arminianism, and

universalism. These three pet doctrines unite all false churches. Just as truth answers to truth, so error answers to error. Why are these things so? As the headless chicken, false churches run amuck in the world while their heads have long been under the axe on the chopping block of reformation.

Next, in Ephesians Chapter 2, we observe the church member. We ask at this point how a member of the body can be visible if the body is not? Here in Ephesians 2 Paul speaks further of the visible body, the church, and not just the member, is made alive in Christ. In verse 1, "You hath he quickened who were dead in trespasses and sins." In verse 5 we again read, "Even when we were dead in sins, hath quickened us together with Christ." Here again we observe that as the Head lives, so lives the body. Like as the physical body of Christ was raised or "quickened" on the third day, so likewise is the body, the church, made alive; for we are "his workmanship created in Christ Jesus" (v:10). In Christ we have our being as a church and people. The body of Christ is not the workmanship fashioned of the hands of sinful men, for man has not the ability to make alive that which is dead. Thus all man made churches are not only headless but totally dead! In Ephesians 2:19 we notice that the church is called the "house of God" and in v:21 it is called "an holy temple." Now it is undeniable that all believers, all the elect everywhere, are of the heavenly Father's "household". Yet as a "body" the meaning contains more and hidden depth. Notice in John 14:2 our Lord assures us with these words: "In my Father's house are many mansions" or many abiding places. This means that in the Father's household there is a place reserved for every blood bought child of God even though they may not be members of the body, the church. Now observe John 3:29. Here John the Baptist declares, "He that hath the bride is the bridegroom." How are these words relative to the Father's household? Why would it be the Baptist who is recorded as first mentioning the Bride? What is the Bride? In Matthew 9:15, Mark 2:19 and Luke 5:34 we make the connection for in these verses we read of the "children of the bride chamber" or more properly rendered, "sons of the bridechamber." Vine tells us that the bridechamber is the "room or dining hall in which the marriage ceremonies were held" and therein was a chamber which contained the bridal bed. The "sons of the bridechamber" were "friends of the bridegroom, who had the charge of providing what was necessary for the nuptials" (Vine). Hence, John the Baptist prepared the way before the Bridegroom and referred to himself as the "friend of the bridegroom." From these things we gather that the church is indeed part of the "household" of the Father, and will abide in the "Father's house", but she alone is the bride and will have the special place of close intimacy with Christ prepared by Him in the bridechamber of the Father's household. Paul alludes to this special union of the church in Ephesians 5:23-27. Further in II Corinthians 11:2 we

read; "For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." Thus, "he that hath the bride is the bridegroom."

Further as regarding the church, Ephesians 2:20 informs us that it is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." The foundation was afore prepared by the prophets of old, yet we must carefully observe we are told that the church was "built upon the foundation of the apostles." Acts 1:22 informs us of the qualifications necessary to become an apostle; "Beginning from the baptism of John unto the same day that he (Christ) was taken up from us, must one be ordained to be a witness with us of his resurrection." Thus we observe that the foundation of the church was to be composed of Baptists; having had the baptism of John and seen the resurrected Christ. Ephesians 2:20 also states that the church was "built upon the foundation of the...prophets." For all came declaring the same message of salvation by grace alone. Of John the Baptist our Lord declared in Luke 7:28, "For I say unto you, Among those that are

born of women there is not a greater prophet than John the Baptist." John therefore was a part of this foundation having, as with all the prophets, "prepared the way" for the coming of the Christ of God. But John alone stood above the rest for he had prepared the apostles by administering baptism, which portrayed the soon coming death, burial, and the resurrection of the Lord Jesus Christ. The church is not only called an "holy temple" but also it is here referred to as "an habitation of God through the Spirit." We observe from this that not only does the Holy Spirit of God inhabit all the elect, but He also inhabits the local church just as He inhabited the tabernacle in the wilderness and the holy temple of Solomon which had been afore prepared by his father David. Both were types of the church, the place of worship. Ephesians 2:21 states that the church is "fitly framed together groweth unto an holy temple in the Lord." Thus, we find that the church was prophesied in type long before the coming of Christ.

Ephesians Chapter 3. Here Paul speaks of the "mystery..not make known (3, 5 & 10) but by the church the manifold wisdom of God." This mystery as revealed by the Spirit of Paul, was that not only were the Jews (apostles) to be partakers of the body of Christ, but also the Gentiles "According to the eternal purpose which he purposed in Christ Jesus our Lord (v:11)." The purpose being found in v:21 as "Unto him be glory in the church by Christ Jesus." The church having been designated a "chaste

(Continued on Page 10 Column 1)

PERFECT ONES

(Continued from Page 9)

virgin" and "bride", and having the similar relationships to Christ as a wife to a husband is also likened to the virtuous woman of Proverbs 31 which states that this wife "will do him good and not evil all the days of her life." This carries the same meaning of Ephesians 3:21 of "glory in the church...throughout all ages" and the same meaning of Matthew 16:18 in the words, "and the gates of hell shall not prevail against it." Such promises as these beloved, speak purely to us of church perpetuity or the sure continuation of the church on earth until our Lord come. Such promise was given to none but the bride, to none but the Baptists; for there is no other church and no other bride. Christ is not a bigamist as the great whore and the harlot daughters of Rome would have us to believe by their doctrine.

This now brings us to Ephesians chapter 4 wherein the Christian walk is described, but more rightly understood as the walk of the church. Here in v:1 we read the earnest plea of Paul; "I...beseech you that ye walk worthy of the vocation wherewith ye are called." "Walking speaks to us of our manner of living and that is, "in Christ." "Walking worthily" is the honor bestowed upon us by God in love. We are to walk in love. Yet this manner of living not only speaks of the child of God, but also of the church as a whole. None but Baptists in this sense are called to this walk. None were called to this particular calling or vocation but Baptists. As with John the Baptist, this call comes to us of God. A calling to salvation, separation and sanctification not only as the saved elect, but as a church and people. A "peculiar people." Baptists! Separated from all others and owning allegiance to none other as Head and ruler other than the most sovereign Lord Jesus Christ. Beloved, no greater honor have men than to be called the "sons of God", having the very life of Christ given on their behalf. Yet were this not enough, our Lord has given us even greater honors that we as Baptists should be partakers of the greatest institution the earth has ever seen, even a true church. Well then is the walk described in 4:2-3 as being, "With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace." A body beloved, walking in unity of the Spirit, being glued or held together "in the bond of peace."

COMPREHENSION

(Continued from Page 1)

paramount love of God. The twain must claim us if we are to call it love indeed. Few things shock or sicken me anymore because experience brings with it patience. However, I am always sickened by those who speak glowingly of God and detestably

of men. When I hear such things my instant impression is that I wish to hear nothing more such a person says, for lacking a rooted and grounded love for God and man they can have but scant comprehension of the breadth, length, depth and height of the things of God.

I have known long time ministers, reputed to be sound in the faith, who take a misanthropic view of men. Seeing this I cannot hear their words for such a deadening attitude debars them from any intense comprehension of the Word of God and the things of God. So then consider love ere you seek comprehension, for the one must of necessity companion the other.

Some commentators have said that the comprehension of the breadth, length, height and depth is merely a heightened understanding of God's love for us. I cannot support this. We know the love of God as is stated in verse 19 of Ephesians 3. We do not comprehend it. I know God loves me, but here my understanding ceases. I can comprehend election for it is the simplest of doctrines, but I cannot comprehend God's love... I can only know it empirically day by day. The "comprehend" of our text therefore reaches beyond the knowledge that God loves us unto other things of which I shall speak further.

Our text tells us that we are to "comprehend with all saints", and this phrasing defeats any thought of competition for Biblical knowledge. Our quest should not be to know more than another saint, although I see such juvenile strugglings in the gross. I don't want to know more than another saint, but I truly wish to comprehend "with" him the depths of the glories of God. My earliest Baptist memories are of holy wars waged over "comprehension" wherein tribes gathered, clans formed, and pamphletary missiles barbed with vitriol flew so much so as to darken the sky. "Pamphlet answered to pamphlet" as charity was darkened in the darkening atmosphere of civil strife. If you study the Bible to garner ammunition for a holy war, you may glean some statistics but your "comprehension" shall suffer. I know for I have done this in younger days and it is childish in any day.

I deal with all saints from this stance; I say "this saint knows far more than I do, and God help me to learn from him/her." Some philosopher once said, "Every man is my superior in that I may learn from him." I shall paraphrase his words thusly, "Every saint is my brother in love in that I may learn with him the riches of Christ."

We Baptists have forgotten to rejoice in some ways. If a saint has comprehended a point we should rejoice with him not assail him with envy and jealousy. Since I learned to think of all saints as my superiors I have "comprehended with them" more than I ever knew on my own. "A threefold cord is not quickly broken," and when we are united after one desire to know more of God in unison we shall not fail to see clearly. But, if every saint seeks to establish his own status in knowing he shall comprehend but little.

Now the dimensions... height, breadth, length, and depth. It is testified that some men are "deep" in the Word of God. I commend

this. Yet, this cannot be all that occupies us. Verse 19 speaks of "fullness" and depth is only a single dimension of this fullness. I do not rejoice when men are called "deep" preachers, for quite often they lack breadth, height and length in their understanding. A church once said that they wanted a "deep doctrinal preacher" for their pastor. By this they meant that they expected him to preach the doctrines of grace in favor of less important truths. This may be "depth" but it is not fullness. To be denominated a "deep doctrinal preacher" may well describe a liability as well as a benefice. What of the height, the length and the breadth? I know that when folks speak of a "deep doctrinal preacher" they intend this to include all dimensions but it doesn't. I know of churches that preach the doctrines of grace more or less continually; and they are shallow, for other things do not claim their affections.

We all sit in judgment on ministers of the Word, so I might as well add my voice to the clamor. Do the "deep doctrinal preachers" of your acquaintance preach the fullness of the perfections and glories of our Lord Christ? To say that God is sovereign is to say very little, though this be true. God is also many other things and has many other attributes. I have little regard for "deep" preachers who do not seek to know more and more and more of the perfections of our Lord, for these things are the height of our comprehension. Election, predestination, atonement and effectual calling are works of the sovereign Lord; and as such they should interest us, yet we should be far more interested in the Lord Himself.

In some past employments I was cross trained in other tasks so as to perform anything necessary which came to hand. Some men major on prophecy, some on evangelism, and some on sovereignty. I have attended churches where I heard nothing but prophecy or holiness or evangelism. Fullness is not an exclusion of anything; but an inclusion of all things within the confines of height, depth, length and breadth. Individual lessons might be quite true, but they may well be shallow unless incorporated into the fullness of the whole.

It has been said of certain athletes that "they can do it all." This is no mean measure for the people of God to seek after. If we truly comprehend with each other the height, depth, length and breadth of what God has chosen to reveal then we have "done it all" in so far as limited man may understand.

There are no essentials and non-essentials to the Word of God, nor are there "basic doctrines"; for the "base" must give place to the length, depth, height and breadth. Election is a glorious doctrine but it is not a "base", rather it is an essential part of the mosaic of the whole. The only distinctions we are allowed to make with the Word is when we feed milk to babes and meat to the well grown. Otherwise, the entire Word must be our study. I have trouble with the begats and the genealogies which are listed, for my memory of such things is weak. Yet, these words are part of the makeup of the Word and cannot be ignored. I

find myself floundering in Psalm 119 because it seems repetitious, yet it isn't. Each verse is a treasure trove if we would but hear it.

The Arminians are greatly lacking. Men preach the gospel, but little else; and we find them wanting. Yet, we are also lacking when our knowledge is concentrated rather than expanded. I say no good word for the Arminians, but if we condemn them for shallowness are we not also blameworthy in other ways?

We cannot have fellowship with unrighteousness, but we can have mutual comprehension with all saints. I cannot labor with everyone, but I can study with anyone who claims Christ's blood as the only sacrifice for his sins. We cannot be yoked with unbelievers in common cause for there is nothing common between us, yet I have studied with people who said they were born again but who were not Baptists and comprehended "with them" some of the glories of God. Our text does not say that we are to "comprehend with all Baptists," but "with all saints."

I will study with anyone who gives a credible testimony that he has been born again. I won't study with dead men, for they have no ears to hear. I will study with a Catholic priest who gives good testimony that he has been born again if I can pry him out of the confessional booth long enough for it to be practically possible. If I can believe that he is a saint then I wish to comprehend with him the majestic wonder of God. I shall not bear a yoke of religious labor between him and me if he is yet linked with an anti Christ institution or work, but if he is a saint I must share what little I know with him. I will seek to comprehend with him, so far as I may, the wonders of God. How can we instruct outlanders the importance of proper baptism and membership in Christ's church if we will not labor with them in the impartation of knowledge of these things?

I am in competition with no man. I desire to comprehend with all saints the fullness of Christ's revelation unto us. If my mind becomes stilted, and if my love for God and man becomes slack; then my comprehension shall weaken and diminish.

In a former ministry I enjoyed moderating cottage prayer meetings after this fashion. I would gather about 10 people in a living room and some were Baptists and some were not. I did not preach... I guided the discussion. My first and last instruction to them was this: I said, "We are not gathered here with the purpose of agreeing on anything. We are gathered to share the truth as we understand it to be." I told them that I wished to comprehend with them the truths of God.

These meetings were the most fruitful and rich that I have ever experienced. I was an active missionary at the time and they were mission efforts. I heard some strange things, but then I hear strange things in the world every day. This was not a church assembly so the discussion could know full range. I would read a Scripture to start the meeting and then the study went in every direction. These meetings lasted for hours and all were reluctant to leave. We were strengthened in the strength of each other and in the overseeing power of God.

Some may fault such meetings

as this, but if so they lack in comprehension of comprehension and the mutuality of comprehension between saints. Can it be evil to sit down with a saint of God, whether he be a Baptist or not, and seek mutual comprehension of God's Word? I shall leave you with this impression. It is my impression that if we Baptists strove more to comprehend "with" all saints rather than comprehending to despise each other, that we would know the peace of God in greater fullness.

Chapter 4 of Ephesians speaks of oneness and the term "with all saints" surely signifies oneness. If we comprehend with each other we cannot fail to be of one spirit and one mind.

If you read these words and are a saint I say that you know far more than I do and I wish to learn from you. If you have a word for me, I shall hear it and consider it. If you have a criticism I shall rejoice in it. If you have a truth I shall not blush to receive it. I am "with you" as we seek God's face and his perfections. Bless me with your words of yea or nay, and I shall count them blessings indeed. If you are in Christ Jesus we are of one blood. I fear no truth and I flee from no saint for I am "with" them all. We are one in the oneness of Christ's blood. May we not then comprehend together His blessings?

PAUL'S GOD

(Continued from Page 1)

anger him, had even erected an altar to, "THE UNKNOWN GOD." Outside the city there was a place called Mars Hill. Here they would gather to teach some new doctrine or to debate some issue that was important to them. To this place went the apostle Paul, and there he told them that he knew the God that was unknown to them. Paul was probably the greatest missionary the world has ever known except the Lord Jesus Himself! He then proceeded to preach a message in which he told them some wonderful things about the true God, the living God, the creator of the universe, the loving God who saves simply by belief and nothing else, Acts 16:31. The God that Paul preached at Mars Hill was the God that Paul preached wherever he went.

We want to notice some of the things about the God that Paul preached. First, He is the absolute ruler. He is the God of absolute power. It makes no difference how many would-be experts there are who claim to preach the gospel. There is but one gospel. Anything else is nothing but heresy. Also there is but one church foundation, and that is none other than Christ Himself. Paul preached that God is all powerful and in control of all things. God's great power is seen in many ways, but especially it is seen in creation. "God that made the world and all things therein, seeing that the Lord of heaven and earth, dwelleth not in temples made with hands" (Acts 17:24). The ancient Greeks, like many people today, had many different ideas about how things came into being; but Paul wanted them to know that God created all things. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether

(Continued on Page 11 Column 1)

PAUL'S GOD

(Continued from Page 10)

they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him" (Col. 1: 16). Every star in heaven, every tree, every blade of grass, every insect that creeps along the ground or that flies through the air, things visible or invisible, they all come from God.

"All things that were made by him; and without him was not anything made that was made" (John 1:3). What a simple answer God gives us as to the origin of all things. How many questions would be answered if men would only believe God's Word concerning creation. This then, is the God that Paul tried to get these stubborn Greeks to believe in. Believe me, Paul knew Him after the meeting that he had with Him on the road to Damascus when he, Paul, was converted. He was teaching the loving merciful God that takes away sin, not for a price, or for some amount of work, no, rather, he was preaching the God who forgives and saves on a free basis those who will truly believe in the One in whom the Father said He was well pleased!

Paul also taught the Greeks of a God who is self-existent. Beloved, we are dependent creatures, depending on such things as air, water, food, and temperature. God is not dependent upon these things; none of them, or anything else for His existence. He is the Eternal and self-existent One! He always was and always will be. The Bible takes us back to a time that is called the beginning and tells us, "In the beginning God...." (Gen. 1:1). There never was a time that He was not. There will never be a time when He will not be. He will never cease to be very God!

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Ps. 90:2). Also we find in the very first verse of this chapter that we can dwell with Him always, "Lord, thou hast been our dwelling place in all generations." Oh, what a Master!

Thirdly, we see that He is sovereign and reigning. "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). Many people believe that God cannot control man. Perish the thought! Nothing could be further from the truth. Many believe that God made man, but they also believe that God cannot control man. Beloved, they have a very small concept of just exactly who God is! This is to me utter stupidity to say the least. Our common sense tells us that this universe is not something that just happened to become active and produce intelligent beings such as you and me.

They forget He is the One of whom it is said, "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretch out the heavens as a curtain, and spreadeth them out as a tent to dwell in" (Isa. 40:22).

Beloved, the God of the Bible is the One who has His way in the whirlwind, (Nah. 1:3) and also is in complete control of mankind, "And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can

stay his hand, or say unto him, What doest thou?" (Dan. 4:35).

We have our courts, our judges and rulers that are appointed for law and order; but what a comfort it is to know that God is the One who is in control. "The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich, he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in the darkness; for by strength shall no man prevail" (I Sam. 2:6-9). I am sure that we all have had what we call bad days. Many times at the close of the day we say, "things sure did not turn out as I had planned them." This is never the case with God. As we see it, the world is in a terrible mess; but as far as God is concerned all is well, because He rules and reigns over all things. This includes you and me, brother!

Paul's God was also a God of knowledge. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

No matter how fair an earthly judge may try to be, there are always some things about a case that he does not know. This is not true when it comes to God. "Great is our Lord, and of

great power; his understanding is infinite" (Ps. 147:5). This simply means that His knowledge knows no boundary. We know a little about a few things, but God knows all there is to know about all things. "For if our heart condemn us, God is greater than our heart, and knoweth all things." (I John 3:20). God's Word is found to be dependable when it comes down to the question of knowledge. The Word is also good for learning about His works. "Known unto God are all his works from the beginning of the world." (Acts 15:18).

Paul's God also commands all men to repent. "And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:30). The people of that day understood repentance to mean a change of mind. We today would say "a change of heart." When one repents of sin, he turns from the way he is going down a road of sin and rebellion against God, and turns in faith to Jesus as his personal Saviour. Repentance is a turning from sin. Faith is a turning to Jesus for salvation by trusting Jesus alone for that salvation. Faith is not works. Neither is repentance works. These two, repentance and faith, are inseparable. A person can't have one without having the other. No works for salvation? Well, you be the judge, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8-9). Beloved, the Bible, the Word of God, is all sufficient for me.

If I could have helped God to save me, knowing my nature as I do, I would not give Him very much credit; because I would like to do my own crowing about what I could do, or had already

done!

As we think of the God that Paul preached, we can see that He is different from the God that is preached from the average pulpit today. The God that is preached today by many preachers is one that has done all that He can, but is hindered by the rebelliousness and stubbornness of man from doing what he wants to do. The God that the apostle Paul preached, the God of the Bible, is one who rules and reigns. Beloved, He is indeed God: the Creator, the Saviour, and praise His holy name, the keeper! You could not lose your salvation if you wanted to. Unless Christ is dead, that is. "Wherefore he is able also to save them to the uttermost that came unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7:25). My beloved brother, you believe what you may, but I contend that everlasting life is not to be lost! If salvation can be easily lost, or lost at all, then my contention is that it was not salvation in the first place. If you can lose it, then it was not salvation that you had, Amen.

TO KNOW

(Continued from Page 1)

clearly seen by His many prophecies which relate to the future. It would appear, due to world conditions, that God's plan for the future has failed, and that He needs to change His plan - that He needs to return to the drawing board. There, however, is no situation present or future which will cause God to change His plan. All occurrences, in fact, are only part of God's eternal plan. It must be remembered by us creatures on the earth that there is nothing which our God does not know. He knows every

(Continued on Page 12 Column 1)

DE SUN DO MOVE

by Herb Evans

"Your faith should not stand in the wisdom of men..." (I Cor. 2:5).

More than a few years ago, John Jasper, a converted slave turned preacher, captivated audiences with the famous sermon, "De Sun Do Move." Among the many distinguished guests that came to hear the sermon, was the President of the United States. All this took place in an age that had been scientifically enlightened in that it was the earth that did the moving. Almost a century later, Albert Einstein said "Amen!" to John Jasper's declaration by telling us that it does not matter whether we say that the earth moves or that we say the sun moves, for it is all relative. What we are trying to say is that John Jasper did not need one shred of physical evidence to support his unwavering faith in what God had to say about the matter. He walked by faith and not by sight (II Cor. 5:7) and his faith did not stand in the wisdom of men (I Cor. 2:5).

Whether we consider the moving of the sun, the creation account, the account of the flood, or the preservation of God's Word; our faith is still the evidence of things not seen (Heb. 11:1), and we still understand these things by faith (Heb. 11:3). It is not that we do not have any physical facts, or that we cannot enjoy physical facts; but that we

must first base our convictions on what God has to say about the matter; then, that being settled, we can lie back and bask in the light of physical evidence as it is discovered.

Stepping Stones to Apostasy. Unfortunately, every professing Christian is not like John Jasper. Certain modernists and even fundamental educators prefer the wisdom of men (rationalism, humanism, unbelief, modernism) over such a credulous and ignorant faith (so they think). The classic step down the primrose path to apostasy always begins, without exception, in the name of education and scholarship. Moreover, there are always several Scriptural principles that must be stumbled over before the apostate (scholar, preacher, professor, evangelist) finds himself in a theological hole that he can not honestly dig himself out of without resorting to double minded, double-tongued arguments and without wresting the Scriptures.

Some typical stepping stones into these theological holes are as follows: 1. Cease to walk by faith and begin to walk by sight (II Cor. 5:7). 2. Let faith be modified by wisdom of men (I Cor. 2:5). 3. Do not search the Scriptures whether things be so (Acts 17:11). 4. Accept only evidence that is seen (Heb. 11:1). 5. Rationalize and reason out is-

sues instead of understanding the Bible position by faith (Heb. 11:2). 6. Treat the Bible as if it is the word of men rather than the Word of God (I Thess. 2:13). 7. Do not speak according to the Word, but according to other authorities (Isa. 8:20). 8. Do not consider God's Word to be pure and precious (I Sam. 3:1; Ps. 12:6, 7). 9. Allow certain portions of God's Word to fall to the ground (I Sam. 3:19). 10. Do not accept the Bible to be the sole authority of faith and practice which can thoroughly furnish men of God (II Tim. 3:17).

Apostate Schools. The mystery of iniquity is working overtime in some of our "fundamental?" schools where educators have been indoctrinating unsuspecting and inexperienced students with the so-called mistakes and shortcomings of the A.V. 1611 Bible (King James) in order to prove that it is neither inspired or inerrant. Imagine having to pay good money to go to a "fundamental" school to get this kind of instruction, when they could have just as easily gone to an infidel or a modernist for the same kind of information... for free!

The New Apostate Theory. After being educated beyond their intelligence, the apostate educators have invented a theological theory which employs two Words of Gods, the Inspired Word of

God and the uninspired word of god; the Inspired Scripture and the uninspired scripture; some even make a difference between the Scripture and the Word of God! This theory has been invented to solve the dilemma of trying to believe the Bible is inerrant on one hand and finding errors in the Bible that fundamentalists use on the other hand. These physicians of no value cannot find any Bible version that will give them a precedent for their double-talking rhetoric, their double-minded thinking, or their double-tongued arguments.

Neither Paul, nor Peter, nor the Lord Jesus Christ ever said one thing concerning the "originals" versus the Bible which they quoted from; however, they did say that the Scripture, which they had, could not be broken (John 10:35); would not pass away (Matt. 24:35); was sure (II Pet 1:19); and was incorruptible, enduring forever (I Pet 1:23-25). Personally, we are delighted to be found in such wonderful company!

Apostate Birds of a Feather. Bible-correcting educators have a few things in common with existentialists and humanists who believe that even if God did have something to do with the creation of the world, He no longer pays any attention to it; so man must make it on his own without any

recourse to the supernatural. Similarly, the humanistic Bible correcting educator believes that even if God originally did inspire the Bible; He no longer pays any attention to its accuracy; so the scribes, the translators, and the scholars must make it on their own without any recourse to the supernatural.

In order to prove their apostate theories, which challenge the preservation of the Scriptures, apostate educators and scholars must first take their unsuspecting students and followers out of the Word of God by getting their attention on: history, lexicons, concordances, language, quotes from scholars, or any other competing authority that they can get their hands on and treating that authority as if it were inspired. What they will not do (and what they cannot do) is use a Scripture proof-text to establish their position (except to correct the Proof-text). Deceived modernists and even fundamentalists, who use these same kind of Scriptureless arguments, find themselves helpless (and frustrated) to prove their apostate theories when Bible believers do not allow them to get out of the Book. God has preserved His Word and "De Sun Do Move"!

TUNE IN TO THE CALL TO CALVARY

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

TO KNOW

(Continued from Page 11)

thing whether it be past, present or future.

When all is said and done, or when the last chapter of earth's history has been written; it will be found that all events fit perfectly into the plan of the Master Planner. It will be found that He who did the planning was truly all wise and all powerful. It will be as stated in the following passages of Scripture. "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" (Psa. 104:24). "O the depth of the riches! Both of the wisdom and knowledge of God" (Rom. 11:33). "My counsel shall stand, and I will do all my pleasure" (Isa. 46:10).

Let us again remind ourselves of our text which states, "The people that know their God shall be strong." We will be made strong if we are convinced that our God knows everything. My reference to everything is to all creatures and events whether they be a part of the past, present, or future. My reference is to every facet of life and its surroundings whether it relates to heaven, earth or hell. It is as stated in the following passage of Scripture. "He knoweth what is in the darkness" (Dan. 2:22). "Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Psa. 139:6). The knowledge which our God possesses is perfect. It is because of this fact that He never errs, never changes, never overlooks anything. "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him, with whom we have to do" (Heb. 4:13). "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; thou understandest my thought afar. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, Lord, thou knowest it altogether" (Psa. 139:1-4).

Job was aware of God's infinite knowledge and his awareness made him strong.

In Job 23:10, said, "He knowest the way that I take." The Psalmist was aware of God's infinite knowledge and received strength thereby, for he said in Psalms 103:14, "He knoweth our frame; he remembereth that we are dust." We know from Proverbs 15:3 that "the eyes of the LORD are in every place, beholding the evil and the good."

God already knows every person who will ever believe on His Son. He, in fact, foreknows who

will believe because He has already chosen certain ones to believe and will draw each of them to Himself in due time. These facts are set forth in the following Scriptures: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:4, 5). "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" (II Thess. 2:13). "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44).

Those of us who are aware of God's utmost supremacy will be strong and at peace. It therefore behooves each of us to learn all we can about God's utmost supremacy. One of the ways to learn of His supremacy is to reflect for a few moments upon some of the great things He has done. He, for example, separated the Red Sea and caused His people to cross over on dry land. We find Him, in Numbers 16, opening up the earth and causing a multitude of rebels to enter into their graves. We find Him in Joshua 10, causing the sun to stand still. We observe Him in I King 17, causing ravens to carry food to His servant, Elijah. In II Kings 6:5, we behold Him causing iron to swim in water. We are fascinated by the fact that He caused the hungry lions to not bite Daniel while he was in their den. We are overwhelmed when we consider that He caused the raging fire to not harm His three Hebrew children. We are thrilled when we read of how God in Jesus Christ, raised Lazarus from the dead. These facts about our God make us strong when we realize that we are talking about our Father. The above facts show that our Father is supreme over the seas, earth, sun, ravens, gravity (via iron on water), lions, fire and even death. We, of course, could continue with many other things He has done.

"Whatsoever the Lord pleased, that did He in heaven, and in earth, in the seas, and all deep places" (Psa. 135:6). God's supremacy is not only seen in the above, but it is also seen in His complete rule over the wills of men. This fact is what the following passages of Scripture sets before us. "The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever he will" (Prov. 21:1). "In whom also we have obtained an inheritance, being predestinated according to the pleasure of him who worketh all things after the counsel of his own

will" (Eph. 1:11). Let us again remind ourselves of our text which states, "They that know their God shall be strong."

Those who are fully aware of the fact that God never changes, will find that great strength comes from such knowledge. It, in fact, is refreshing to know that our God is like an immovable rock as far as change is concerned.

"He is the Rock, His work is perfect: for His ways are judgment: a God of truth and without iniquity, just and right is he" (Deut. 32:4). The fact that our God is always the same and never changes is also seen from the following Scriptures. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (Jms. 1:17). "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6). It is obvious from the following Scriptures that our God is unchangeable in His counsel. "For the gifts and calling of God are without repentance" (Rom. 11:29). "But he is in one mind, and who can turn Him? and what His soul desireth, even that he doeth" (Job 23:13).

"The counsel of the Lord standeth forever, the thoughts of his heart to all generations" (Psa. 33:11). The fact that God is unchangeable means that He can be relied upon. This fact means that God will never fail us. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee" (Isa. 54:10).

I would tremble because of the fact that God is unchangeable, if I had never trusted His Son as my personal Saviour. I make this statement because God will never change His mind regarding all who are cast into hell. The rich man who ignored the needs of Lazarus will never receive a drop of water to cool his tongue, because his fate is set in God's unchangeable counsel.

"Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them" (Ezek. 8:18).

ANIMAL LIFE BEGINS AT CONCEPTION

A new tax law requiring cattle breeders to record costs from conception strikes an ironic contrast with the nation's abortion-on-demand policy. The same government and legal system which recognizes that the life of a cow begins at conception denies the beginning of human life at conception.

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him: (Heb. 2:3).

THE CONVERSION OF BUD JENKINS

by T.B. Freeman

My dear friends, I had hoped to write of late about the conversion of some of the more recent date converts I have witnessed being turned to Christ. However, the Lord keeps calling my mind back to the years of earlier days of my ministry.

Bud Jenkins was seventy years of age when the Good Shepherd found him. We were conducting a revival meeting in a one room log Church building at Ackson Creek, in the upper end of the state of Tennessee, near Mountain City. It was in the winter time, and right much snow on the ground. There were sixty-one conversions in that meeting, to the praise of the glory of His grace.

Bud Jenkins was a very wicked old man, and according to reliable information, he beat his wife for attending the meeting. One night she asked me if I would adventure the risk of coming to their home, and talking with Bud. I went to see him, and asked him if I could read some in the Bible to him. He consented somewhat reluctantly. I read, I suppose, a good hour to him, especially the Scriptures dealing with sin and the remedy, how Jesus died for our sins according to the Scrip-

tures, and rose from the dead for our justification, etc. Finally, I asked him if I could pray for him, and he gave me leave if I wanted to. After prayer, I asked him if he would promise me one thing, and that was to come to the meeting at least once. He did promise to come, and kept that promise. He came more than once, too, and at one of the services he was saved, praise God.

When he was baptized, the ice was frozen, and had to be broken up. Bud grew in grace quickly, and became the Sunday School Superintendent within a years time.

Some years ago, when I drove by that Church, I noticed they had built a spacious brick building. The old log building was gone, and I suppose Bud was gone, too, by that time, to that better land of the Sweet By and By. I long for that glad day when I will shake hands once again with Bud Jenkins and his faithful wife. Thank God, for His sovereign grace in saving this wicked man, and being pleased to use him for a season for His glory. Remember, that, "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all." (Isaiah 53:6).

THE DRUNKEN CAT

A letter in the newspaper was written by an unhappy woman who complained that her husband thought it was quite funny to make her pet cat drunk by putting gin in its milk. The woman complained that the cat would dance like mad, stagger around in circles, and finally fall into a heap in the corner and go to sleep. Besides all this, the cat was losing its hair because of its diet.

Immediately, from all over the country, people spoke out denouncing the husband and suggesting various degrees of punishment for a man who would be so cruel to animals.

To me this funny - ironical. Give an animal liquor, and you're considered cruel. Give a man liquor and you're considered sophisticated. Let an animal get

drunk, act foolish, and fall over in a stupor, and immediately it's an occasion for people from coast to coast to howl in protest. Let a man do the same thing and we ignore it. We shouldn't give liquor to a cat (or dog or any other animal); it's inhumane! Yet we give it to our sons and daughters and our business associates and friends.

With all the advertising media at our command we continually urge them to drink it. It's not fit for a dog or cat, but it's fit for our children! How crazy can you get?

One other thought - statistics show that 10,000 people are killed by liquor annually while only one is killed by a mad dog. Yet we shot the dog and license the liquor. Strange, isn't it?

--copied

FORSAKING ALL Luke 14:25-33

I recall hearing someone, when I was a boy, say that faith should be spelled "Forsaking All I Take Him." That is exactly what faith in Christ involves, giving up all to Christ and for Christ. Our Lord said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." That simply means this: Either we will be servants under the dominion of King Jesus, voluntarily giving up all to his claims, or we cannot be saved. We may

not be required to give up anything literally. But surrender to Christ must be just as real in our hearts, as if we had actually given up everything, down to life itself. Our Lord demands total, unserved, unqualified surrender. The rich young ruler did not perish because he would not believe on Jesus to save him, but because he would not bow to Christ the Lord as sovereign over him (Luke 18:18-23).

From whence this fear and unbelief?
Hath not the Father put to grief
His spotless Son for me?
And will the righteous Judge of men
Condemn me for that debt of sin,
Which, Lord, was charged on Thee?

THE CONCEPT