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# The Baptist Examiner

**Baptist Is Our Middle Name**

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

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**CONFERENCE PROGRAM PAGE 12. BE HERE!**

## CHRIST CAME TO SAVE SINNERS

by Doug Newell

Rt. 2, Box 170H, South Shore, Ky 41175

I Timothy 1:15, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

At times the question arises, "Why did Jesus Christ die?" While there are some things that we cannot answer about God, this is not one of them. Our text tells us clearly and leaves no doubt whatsoever as to the reason for the death of our Saviour. Jesus died on the cross, was buried and arose again the third day that sinners might be saved. As a matter of fact, beloved, the Word of God deals with this very subject from

beginning to end. Jesus Christ came into this world to save sinners. From Genesis 3:15 through Revelation 22:17 we see the



Doug Newell

gospel message of Jesus Christ. Throughout the Word of God the theme is the same, Jesus came to save sinners. Now, while this is true and clearly taught, we find that it is not readily accepted. Even though Paul said that it is "worthy of all acceptance" men cannot grasp the depth of this teaching.

Some have their own ideas as to why Jesus came into the world. Some say that He came to reform the world, but this simply is not so. The world is not getting any better, but just the opposite. For one to believe that

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## CHILDISH THINGS

by H.C. McSwain

"When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."

But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented" (Matt. 11:16-17).

There is nothing like our children or like being a child. Don't we wish we could be one always? Especially if we had a most happy childhood. But alas, life is

not like that. We do grow up whether we like it or not. At least we grow up physically.

One thing we clearly gather from our first text is there is a vast difference between being a child and being a grown person. Paul says his speech as a child was different. He was not able to use proper grammar, pronounce words well, or perhaps use big words. His understanding was limited, his thinking capacity was also limited. This is normal for childhood.

But when he grew up and matured, he was able to do all of these things on a much broader scale and with much more skill than as a child. This is also normal. In fact, it is expected of all of us grown ups. If we see a per-

son who can't manage his life well, we have a tendency not to have much compassion for that person because we expect more out of them.

For a few moments this morning, let's notice some rather interesting things about children in general and make a comparison to ourselves to see how well we measure up in view of the Scriptures.

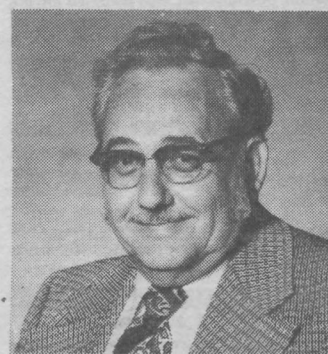
### I. CHILDREN ARE NOT VERY DEPENDABLE

1. We can't depend on children to do things like we can on grown ups. You give your five year old child a five dollar bill and send him over to the corner store to get a couple of things.

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many of our man-made laws of today? These are enough questions to get us started thinking and searching for some answers from God's Word.

Let us begin with Romans 13:1-7 and seek answers to some of our many questions concerning many of the laws of our land today. In Romans 13:1 - we learn from God's Word that we are to walk in obedience to the governing laws of our land. Why? Because all governing power is under God's direct sovereign control. Read Matthew 28:18 where our Lord states, "All power is



Martin Holmes

given unto me in heaven and in earth." In John 3:35 we read - "The Father loveth the Son, and hath given all things into his hands." These two verses give me the

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## THE WAY OF CAIN

by Ray Brown

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"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and



Ray Brown

by it he being dead yet speaketh" (Heb. 11:4). "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12:24).

He is talking about the blood of sprinkling. There are three things concerning the blood of Jesus Christ; the blood shed, the blood offered, and the blood sprinkled. These take in the atonement and the efficiency of Jesus Christ. He shed His blood, and it was sprinkled upon the mercy seat. Read Hebrews 9:12 and 10:9-20 about the sprinkling of the blood of Jesus Christ on the mercy seat in glory.

"Woe unto them! for they have gone in the way of Cain..." (Jude 11). Who were Cain and Abel? They were the children of Adam and Eve.

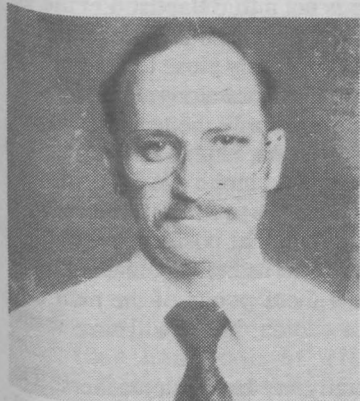
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## THE SOVEREIGNTY OF GOD AND HUMAN RESPONSIBILITY

by John Pruitt

Sovereignty defined: 1) above or superior to all others; chief; greatest; supreme. 2) supreme in power, rank, or authority. 3) of or holding the position of ruler; royal; reigning. 4) independent of all others. 5) excellent; very effectual.

Human responsibility defined: Because of the sin of Adam the whole human race became accountable, and guilty of sin. This was the curse that God put on Adam and all of his posterity.



John Pruitt

"in the day that thou eatest thereof thou shalt surely die..." (Genesis 2:17). Therefore, every sinner who is not redeemed by the grace of God by the sacrificial death of Jesus Christ will stand at the Great White Throne and receive his sentence of eternal damnation.

Quoted from "The Sovereignty of God" by A.W. Pink, ch. 7, Pg. 157 "Concerning the nature and the power of fallen man's

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## SOVEREIGNTY IN ACTION AT THE POOL OF BETHESDA PART II

"In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which

had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him,

Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked..." (John 5:3-9).

I began this study in our last issue. There I pointed out how modern versions, with the penknife of Jehoiakim, have cut the last part of verse three and all of verse four out of the inspired Word of God. Brother and sisters,

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## BETHESDA

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hold onto the Kings James version and leave the other versions alone. I showed how those who use these other versions in their commenting have serious difficulty explaining verse seven, and how they totally dishonor the Word of God in their efforts to do so.

I emphasized that this miracle happened exactly as the Bible describes it. Saved people believe in miracles. Salvation itself is a miracle, and those who have experienced this miracle have no difficulty believing all the miracles of the Bible. I then pointed out that after we have received the story of this miracle as literally true, we can apply it to the miracle of salvation.

I spent the rest of that article showing how the impotent multitude at the pool of Bethesda pictured the helpless condition of the unsaved. I spent much time showing the depravity and consequent inability of the natural man. This inability is the foundation of the glorious doctrine of sovereign and saving grace. If a man will really believe what the Bible teaches about the depravity and inability of the unsaved, he will have no trouble believing that salvation is by unconditional election, particular redemption, and irresistible power. It is men's denial of the doctrine of depravity and inability that moves him to a denial of these other doctrines. Let us now move on in the story of this miracle and see how it illustrates

God's saving of lost sinners.

Notice the compassion of our Lord. He looked on the helpless condition of this man, and His heart was moved with love. In fact, He had loved this man before the foundation of the world. His love, like Himself, is from everlasting to everlasting. He always has, does now, and always will love His chosen people. It was love that brought Him from the ivory palaces of glory to the pool of Bethesda. Love moves Him to come in saving power to His elect, no matter where they are or what difficulties stand in the way. His love will never be defeated or frustrated.

I call your attention to the sovereign and unconditional election of one man from among that motley multitude to be the recipient of healing power. There was a multitude there. They were all in great need. They were all desirous of being healed. Yet, the



Joe Wilson

Lord passed by a multitude, left them in the condition in which He found them, and healed one of them. Oh, ye despisers of sovereign and saving grace, explain this to me. Since I have been a sovereign gracer, I have never knowingly had an Arminian to preach for me. But I think I might be willing to do this if they would expound texts that I picked out for them. I would like to have an Arminian explain this Scripture to me. It goes contrary to all that he preaches. The Arminian tells us that God is no respecter of persons. That statement is true, but what the Arminian means by it is false as can be. What he means is that God does not treat men differently. He says that, in salvation, God does the same for every individual. The true meaning of "God is no respecter of persons" is not that God does not treat men differently, He certainly does; but is that God does not treat men differently because of any difference in those men. God does treat men differently: Ask Pharaoh, ask the rest of this multitude at the pool of Bethesda, ask Goliath, ask the other thief; all these will tell you that God certainly treats men differently.

God saves some men. He does not save others. He therefore treats them differently. You will have to explain this by denying total depravity and saying that man makes the difference, thus giving man credit for his own salvation; or by admitting that God makes the difference and giving Him all the glory. Which will you do?

Mr. Arminian, if it is wrong to treat men differently, if it is wrong for God to do for some men what He does not do for others; then it was wrong for Jesus to heal this man and leave the others in the same condition in which He found them. Jesus showed partiality; He certainly did. In doing so, He did no wrong to the others. He did great grace and good to the one He healed.

On the basis of Arminianism, every individual of mankind would have to have the same measure of health, live exactly to the minute the same length of time, have the same measure of looks, have the same amount of wealth, etc. The fact that there are many kind of differences among men is proof positive that Arminianism is a false doctrine. God does treat men differently. I call on the Arminian to explain this, or give up his wicked heresy.

We see sovereign election at the pool of Bethesda. Jesus Christ came to the pool where a great multitude of impotent folk lay. He unconditionally and sovereignly chose one of them and passed the others by. There were differences in the sicknesses that these men had, but they were all the same in their need and helplessness. They were the same in their desire. The difference was not in them, but in Jesus Christ. He chose one; He passed the others by. It is as simple as that. Why did He choose to heal this man and to not heal the others? Could He have healed the others? Yes, He could have healed all of them. Could He have healed some other man and left this man in his condition? Yes, He surely could have done this. Why did He not heal a different man, or many different men, or even all of them? Why did He not heal all the rest and leave this man still in his impotent condition? Come on, Mr. Arminian. Answer these questions. You deny the sovereignty of God. You deny the election of God. Explain this man's healing to me. Election! Election! Election! A doctrine hated by the natural man, a doctrine taught repeatedly in the Bible, a doctrine loved by the Spirit taught believer, a doctrine that gives all the glory to God. Yes, we see election at the pool of Bethesda.

And we see unconditional election there. There is nothing in this man that was not in others there that caused Jesus to heal him. He fulfilled no condition that brought this about. The Arminian says that election is conditioned of the foreseen repentance and faith of man. Let the Arminian then explain where that repentance and faith comes from. The Bible declares that both of them are gifts of the grace of God and wrought in man by the power of God. I ask the Arminian to explain this healing to me.

We also see the infralapsarian scheme of sovereign and saving grace illustrated here. It was from a multitude of impotent folk that the Lord chose one to be healed, leaving the others as He found them. His election and healing of the one did not cause the others to be sick. They were already sick. He did nothing to the others. He left them as He found them. His election of one to be healed did not in any way harm the others. So is it in election and reprobation. In these acts of God, He views men as all fallen, lost, undone and helpless. From among totally depraved mankind, God sovereignly elects a multitude that no man can number and predestinates them to eternal salvation. He must view them as lost in order to elect them to salvation. Jesus could not have elected to heal this man if the man was not sick. God cannot elect to save a man without viewing that man as a lost sinner needing salvation. Election to salvation, a prominent Bible

doctrine proves the infralapsarian position.

And in passing the rest of that impotent multitude by, Jesus did not make them sick. He only left them as He found them. They were already sick. So, in reprobation, God does not make men to be sinners. He views

them as sinners. Of His own sovereign will, He passes them by, choosing to not save them. This does them no harm or wrong. His passing them by does not make them sinners. He leaves them as He found them. In or-

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## FROM THE EDITOR

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved...." (Acts 16:31). You do not have to be or become a Baptist to be saved. When I first became a Baptist I heard non-Baptists say frequently that Baptists believe one has to be a Baptist to be saved. I fought this with all my might. I stated again and again that this was a false charge. I would say something like, "Baptists believe that all saved people should be Baptist but do not believe one has to be a Baptist to be saved". I still fight this false doctrine, and I still say that no Baptist believes it (more about this last clause later).

I had a preacher tell me that one could be saved now and not be a Baptist, but that if he did not become a Baptist before he died, it would prove he was not really saved. I was recently told that another preacher believed the same thing. Brethren, what are we coming to? Surely, there are not many who agree with these two preachers. Surely, there are not many preachers who believe such absurd foolishness and heresy.

I have referred before to the subject of this editorial and my last editorial. I do it again because I consider the matter so very, very important. When men who claim to be Baptists voice such sentiments as this, it casts aspersions on all true Baptists everywhere. When, as I mentioned earlier, I heard Baptists accused of such teaching and fought diligently against such accusations, I never dreamed that there were some few who called themselves Baptists and did believe this awful teaching. But I have lived to hear this from and about a few professed Baptists.

I yield to no man in my love for a Baptist church. I am a Baptist through and through. I believe and preach that every saved person should be a Baptist. I believe that there are things that Baptists have that other churches do not have. I believe that there are things shut up in a Baptist church, and no man can have them without being a Baptist. But I do most adamantly state that salvation is not one of those things. When I say that one can be saved and go to heaven without ever being a Baptist, let no man falsely accuse me of letting down on the truth about Baptist churches being the only true churches on earth.

Brethren, all who repent of sin and truly trust Jesus Christ as Lord and Saviour are eternally saved. Let us hold fast to this truth. It is faith in Christ that saves. It is not faith plus baptism, or plus works, or plus believing sovereign grace, or plus being a Baptist. Brethren, let not your love for Christ's true Baptist churches carry you past the limits of Bible truth into the false doctrines of men. Beware of any and all who teach that one must be a Baptist, or at least become one before he dies, or he will go to hell, beware of such.

I call on the men who believe this awful teaching to search all the Baptist books they can find - search Baptist history and Baptist doctrine books. Let them see if they can find even a hint of such among the Baptists of days gone by - and I don't know of any Baptist book that teaches such even today. Brethren, be fearful of new doctrines; and this is most assuredly a new doctrine. As to Bible doctrines; if it is new it is false, if it is true it is old.

I suspect, in fact I am sure, that this doctrine is close akin to the Priesthood of the Church heresy. I am sure that there are men who hold this who are not Priesthood men, and I am sure that there are Priesthood men who do not hold this; yet I think I see a kinship here. Be that as it may, both are new doctrines and both are false doctrines.

I said that I, upon becoming a Baptist and hearing accusations that Baptists believe they are the only ones who are saved, answered that Baptists did not believe any such thing. Hear me brethren, the man who teaches that one must be or become a Baptist before he dies, or he is not saved - the man who teaches that is not a Baptist. He is teaching unbaptistic and unbiblical doctrine. He is not a true Baptist. Let me go further and say that the church that has a pastor who believes this and knows that he believes it - that church is perilously close to not being a Baptist Church. Let me say that a church that goes along with her pastor and adopts such a doctrine so that it is not only the teaching of the pastor, but also the teaching of the church - that church is no longer a true church. Now, it may possibly be that a church would go along with such for awhile, that God would give a space for repentance, that the church would repent and return to its original position (surely, no true church ever began with such a doctrine in its beliefs), and still be a church. I stand ready to be corrected on these points of the man and church holding this heresy not being a church, but it will take some powerful and Biblical proof to do this.

What think you, my brothers, especially my brother preachers? Do you agree with me on this matter? I know that most of you do not agree with these few heretics who teach, "Be or become a Baptist, or be damned". But do you agree with me as to their not being Baptists?

I stated in a recent conference that the time is coming, if it is not already here, when we are going to have to stand for truth regardless of personal friendships. What say you as to this? Is "Be or become a Baptist or go to hell" Baptist doctrine? Is it not a doctrine? Is it not heresy? Is it not false doctrine on a very vital matter? Is it not a matter over which we should break fellowship? I would like to hear from my brethren as to this matter as well as to the previous editorial. Let us be strong Baptists. Let us believe, preach, and stand strongly for the doctrines of grace. But never let us adopt either the heresy that one must believe the doctrines of grace or he is not saved, or the heresy that one must be or become a Baptist or go to hell. Let us never adopt such heresies. Rather let it be known that we stand adamantly against such, and that we do not count as true Baptists any who hold such. Let me hear from you. True Baptists, stand up and be counted on these issues.



## WITHOUT FORM AND VOID

by Herb Evans

"And the earth was without form and void" (Gen. 1:2).

"God himself that formed the earth and made it; he hath established it; he created it not in vain, he formed it to be inhabited..." (Isa. 45:18).

Ever since Scofield's infamous third note, in his reference Bible, regarding a pre-adamic creation, judgment, and catastrophe; arguments have been raging, sometimes good naturedly, sometimes with rancor. Some hold to a pre-adamic creation with humanoids and dinosaurs, and some hold to a pre-adamic creation with only angelic beings. Others hold to no pre-adamic creation. Some, on both sides of the issue, have almost made it an article or test of faith.

If there be a gap, let there be a gap. If there be no gap, let there be no gap. Our desire is to be on the side of truth whatever it may be. However, we must deal with the problem, which we have with Scofield's proof texts, which supposedly teach a pre-adamic earth.

"Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants" (Isaiah 24:1). If one would but examine the inhabitant, of this passage and its context, it would be clear that these inhabitants consist of priests, buyers and sellers, borrowers and lenders, maids and mistresses, masters and servants, etc. Since Eve is the mother of all living (Gen. 3:20), and Adam is the first man (I Cor. 15:45), and sin and death entered the world by one man Adam (Romans 5), it would be difficult for these inhabitants to be humanoid in that Adam was first and Eve would not be their mother. Moreover, we would expect the inhabitants of a supposed first creation to be around for the second due to the absence of death. This would not be a problem for the view having fallen angelic beings, however, what would we do with angel priests, buyers and sellers, borrowers and lenders, mistresses and maids, masters and servants? Could it be that Catholics are right about female angels?

The context of this passage clearly indicates a time frame of future tribulation, signs in the moon and stars, and the kingdom reign (24:19-23). The argument is not over the fact of whether the Lord makes the earth empty and waste here. The question is, "When He does it?"

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light" (Jer. 4:23). There is no question that God created the earth to be inhabited and that He created it not in vain. There is a question, however, as to the time frame of the judgment (to which all agree upon) occurring in this passage.

Examining the context, we find that there is "no man" (4:25), which rules out humanoids, if this is a literal and absolute pre-adamic event. Moreover, they couldn't have been there and died, for Romans 5 explains that there was no human sin or death prior to Adam. Our previous argument, involving the first man (I Cor. 15:45) and the mother of all liv-

ing (Gen. 3:20), also applies here. Moreover, we also find "birds" which have fled (4:25). Should not such birds (and supposed "dinosaurs"), from the supposed first creation, be around for the second without the interference of death? Would not "fruitful" places ending upon desolation and wilderness imply some kind of "death"? And what of a "whole city" that shall flee for the noise of the horsemen and bowmen (4:29)? Where did these horsemen and bowmen go? Were they really "horse-angels" and "bow-angels"? Why would undying angels fear other angels with horses and bows? But then, are not the cities clearly dwelt in by "man" ("not a man dwell therein" - Jer. 4:29)??? Would not the post-captivity, spoiling, and destruction of Judah and Israel, in the light of the context (Jer. 4:19, 20, 31), be a more reasonable and consistent explanation and interpretation?

"And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve. That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! The whole earth is at rest, and is quiet: they break forth into singing... Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth... How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God... Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory.. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people..." (Isa. 14:3-20).

The time frame, of Isaiah 14, is clear. It is a time when the whole earth is at rest, when the oppressor has ceased, a time of universal singing, and a time in which Satan and his Antichrist are cast into hell.

The proverb, against the king of Babylon, is a "personification" in which Lucifer is addressed through another. It is a prophetic glimpse of the Antichrist, in which the human part, the "man," of the Antichrist is connected with burial and slain people. Of course, death and burial were not until Adam (Romans 5).

Undue emphasis is placed on Lucifer, who is "fallen from heaven" (14:12) and "cut to

the ground" (14:12) and "didst weaken the nations" (14:12) and did "shake kingdoms" (14:16) and "made the world a wilderness" (14:17) as being past precreation events, because they are combined with what Lucifer "has said in his heart" (14:13). Actually, this is a prophetic glimpse of the events of Revelation 12:9 where "the great dragon was cast out (of heaven - vs. 8), that old serpent, called the devil and Satan... was cast out into the earth, and his angels were cast out with him" and later thrown into the lake of fire (Rev. 20:10).

"Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God... Thou shalt die the deaths of the uncircumcised by the hand of strangers... Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD... Thou hast been in Eden the garden of God; every precious stone was thy covering... the workmanship for thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee... I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.. I will cast thee to the ground..." (Ez. 28:11-17).

Here, we have another "personification," where Satan is spoken to through a "man." The time frame is that which permits the "deaths of the uncircumcised" or that which is after Adam (death) and after Moses (circumcision).

Satan was, indeed, in Eden! However, the only recorded Eden, in the Bible, is the Eden occurring after Genesis 1:2. There is no recorded precreation Eden. Whatever happened in Eden, in Ezekiel 28, happened after Genesis 1:2. The prophecy of being cast out and being cast to the ground is explicitly future in the words, "I will." Again, we are given a glimpse of Revelation 12:9; 20:3, 10. Past, first creation, pre-adamic proof texts? We are not convinced!

**Editor's note:** It is not necessary to say that Isaiah 14 and Ezekiel 28 are prophetic views of the events of Revelation 12:9 in order to oppose the gap theory. I believe these Scriptures tell of the past fall of Satan and are not prophetic of his future being cast out of heaven. I believe that this fall occurred after Genesis 1:31, for there had been no death at that time, and God saw that all that He had created was very good.

## BETHESDA

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dain them to hell, He views them as sinners deserving of such. Viewing a man as unfallen, God cannot hate him or ordain him to hell; it would be against His justice. Viewing man as unfallen, God cannot elect a man to salvation, for salvation must presume a fall and need of salvation. Viewing man as unfallen, God cannot show His wrath or His mercy. Wrath and mercy are attitudes of God that presuppose man's sinful condition. So the multitude of impotent folk, Jesus sovereignly choosing to heal one, just as sovereignly passing the others by and leaving them as they were; this pictures the infalapsarin scheme as to the logical order of the decrees.

We have seen the compassion of Jesus Christ. We have seen the sovereignty of that compassion. Now, let us notice His power. Oh, His power is adequate. His power is great enough to accomplish that which His love moves Him to do. Our power is not like that. We often, because of our love, desire to do for others what we are totally unable to do. Oh, how frustrating is this! But such is never true of the Lord. His love is never defeated or frustrated by His being unable to do what He desires. Does His love move Him to heal this man? His power is able to do so. Does His love move Him to save this man, that man, or the other man? His power is equal to the task.

Oh, what a weak God is the god of Arminianism. See this poor, weak, ineffective god. Oh, his love is great. It reaches to all the world. He loves everyone. He wants to save everyone. He tries with all his might to do this. See him trying to save the whole world of mankind. But his power is weak. His power is unable to do what his heart desires to do. Brothers and sisters, is not this a true picture of the god of Arminianism? Is this not the doctrine that is being preached from thousands and thousands of pulpits? Is this not taught in thousands of religious papers? The god of Arminianism is unable to do what he wants to do.

But the God of sovereign and saving grace, the God of the Bible is able to do anything He wants to do. Does He want to create a world? He speaks and there it is. Does He want to save a soul? He puts forth His almighty creative power, and a soul is eternally saved. He does not try to do anything. He does not fail in anything. Did Jesus try to heal this man? Did Jesus tell this man that if he would do his part, He would heal him? Did Jesus tell this man to come to the mourner's bench, take the first step, raise his hand for prayer, come shake the preacher's hand, etc.? Arminians tell us that God has done His part, and now man must do his. I ask you, what part did this impotent man play in his healing? You say, nothing. Right, and that is what part the sinner plays in his salvation.

The mighty power of Jesus healed this man. I believe this power healed this man immediately, perfectly, and eternally. Jesus did not try to heal him; He healed him. Jesus told this man to rise, take up his bed, and walk - and the man did exactly that. He was a changed man. He was a different man. He did that which he could not do before. He obeyed

the one who had healed him. His life from then on was a different life. His life, day by day, was a miracle life. Each step was a miracle step. His life was a daily testimony to the healing love and power of Jesus Christ.

The Christian life is a miracle life. It results from a miracle, and it is a continuous miracle. The walk of the believer, as he walks in the ways of God, is step by step a miracle life. Oh, we live day by day by the power of that life that Jesus Christ gave us in the miracle of regeneration. We could not save ourselves. We could not live the Christian life. It is a miraculous salvation and it is a miraculous life; day by day, step by step.

This man soon ran into persecution. When the Lord saves us, and when we live that miracle life, that changed and different life of a child of God; we soon run into persecution. God saved me one Sunday night. The next day, as I walked to school with the usual group, I told them that God had saved me. Before the week was out, I was walking to school alone. I was ridiculed. I was persecuted. I was looked down upon and despised by those who had been my friends. I did not go to the same places. I did not do the same things. I did not use the same language. And my before-time friends forsook me and began to ridicule and persecute me. So it is, and so it will always be with those who obey the One who saved them from their sins.

Yes, this man was persecuted, but that did not deter him from this new way of life. I tell you that he would not have gone back to the old way of life no matter how much they persecuted him. He stood true to his Lord. He obeyed his Lord. He walked in the ways of the Lord. He testified of the healing power of his Lord. He told others about Jesus. He was a changed man. He was a new man. He was a different man. And this was true forever.

Is not the story of the healing of this man a wonderful picture of sovereign saving grace and of irresistible power? Is it not also a wonderful picture of the new life of the saved believer? Is it not a story of "Sovereignty in Action at the Pool of Bethesda"? It surely is. Oh, I rejoice over this Scripture. It has come to mean more than ever to me. I see it more clearly than ever as what it really is. I believe the miracle really happened as the Bible describes it. But more and more I believe that that miracle occurred so as to be a picture of the wonderful spiritual truths I have set forth in these two articles. It is a sermon in pictures. It is a sermon about the depraved and helpless condition of man, about the eternal love of God, about sovereign and unconditional election, about irresistible and saving power; and about the changed life and continuous testimony of the saved individual. That is what this story is a sermon about.

Who gets the glory? That is an important question. Well, that question is answered by answering another question, Who did the healing? The One who did the healing is the One who should get the glory. Who gets the glory in salvation? That depends on

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# The Baptist Examiner Forum I

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

Please explain John 17:9 and Luke 23:34. Does Christ ever pray for the non elect?

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One thing must be established in your mind if you are ever to gain insight into the Word of God, and have the Holy Spirit speak to you through it. You must be confident that every Bible doctrine lies in perfect harmony together. Though you may not ever understand it all, you will understand more of it if you settle that in your mind.

If our Lord is recorded in John 17:9 as saying that He did not pray for the world, then that is precisely what He meant. I do believe that that is what He said, and what He meant. Otherwise, we cannot accept particular redemption as a valid Bible doctrine.

In Isaiah 53:12, it was prophesied that the Saviour would make intercession for the transgressors; "...and he bore the sin of many, and made intercession for the transgressors." When He said that He bore the sin of many, that limited the substitutionary work to a certain number. The intercession was to be made for that same number. Therefore, when the Lord fulfilled that prophesy on the cross, He was speaking of that same number.

There would be no reason for Christ to pray for the reprobate sinner. Being omniscient, He knew who to pray for. No doubt, there were many of the elect children that were even taking part in the crucifixion that day. Proof of this is found in the second chapter of Acts, verses 22, 23 and 37. I leave you to read the chapter and study these three verses. As a matter of fact, one very sobering thought comes to my mind, a thought that should cause every one who thinks about it to weep as it did me. It was not the reprobate sinner who put my Lord on the cross. Oh no, my dear friend, it was His own elect people whom He loved. There is a song that a dear friend of mine from south Georgia sings that says, "He knew me, yet He loved me; He whose glory makes the heavens shine. So unworthy of such mercy. Yes, when He was on the cross, I was on His mind." Romans 5:19-21 "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded grace did much more abound: That as sin hath reigned

unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

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"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." (John 17:9)

In this verse Jesus is praying for His disciples ( the 11 ) and ultimately for all believers. I believe verse 20 reflects this when Jesus says: "Neither pray I for these alone, but for them also which shall believe on me through their word:" (John 17:20) The Lord Jesus is not praying for the unsaved world. The world of the unsaved is an entirely different and alien group to these for whom Jesus is praying. The phrase "which thou hast given me" is referring to the group of people chosen in eternity past from the entire human race, unto salvation. The Greek is stating a present fact resulting from an action in the past. God the Father, in eternity past, chose a select group of the human race to give to Christ the Son. This was based on nothing but His Sovereign choice. All of the human race as God saw them were lost. There was no difference in any of them, and God the Father could have chosen them all had He wished to do so. It was and is, however, the Father's intention to save only the portion He chose. Jesus is here praying for the elect only. If He prayed otherwise, He would be out of harmony with God the Father's will, which would violate the unity or harmony of will in the Trinity. I believe Jesus prays only for the elect.

"Then said Jesus, Father, forgive them: for they know not what they do." (Luke 23:34). It would be easy just to say that this verse doesn't appear in many early versions and thus it does not belong here, but I do not believe that. I see no conflict in this verse and John 17:9 as do some. Certainly there are some who would say that Jesus is practising here what He preached in Matthew 5:44 as are all believers to do. The question is this: Is Jesus praying for the non-elect, the wicked enemies of God who are crucifying Him, as a group without distinction? I believe the answer is "no". Certainly He is interceding for some who do not know what they are doing and would never wish the guilt of His blood upon them and their children if they realized what they were doing. Jesus is not

praying, however, for all of the multitude in general and without exception. I believe that many of the elect were there, and many heard of His prayer. The Scripture tells us that God always hears and answers the Son's prayers for they are always according to His will as in John 11:42.

Who can know, save God the Father and the Holy Spirit, the results of that prayer? In the first weeks and months after it was spoken, thousands were saved. Who can say how many of these were among the multitudes at the crucifixion? Christ could only pray for elect as we said in the comments on John 17:9, so He was doing here. Certainly many among our present ranks today once grievously sinned in ignorance against God, and were it not for His intercession would be lost and doomed. Thanks be to our Great High Priest for His faithfulness to the unity of will in the Trinity.

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Luke 23:34: "Then said Jesus, Father forgive them; for they know not what they do. And they parted his raiment, and cast lots." John 17:9: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."

No, I do not believe Christ did at this time or at any other time ever pray for the non-elect. I do not believe this because I cannot imagine a request of Christ's ever being denied. If Christ was praying for the forgiveness of every person taking part in His crucifixion then I believe the Father would forgive that sin. I do not believe that God forgives some sins in man and not all sins. We know that the Father's forgiveness is always based on the work of Christ. We would have Christ dying for some individual sins in some people and dying for all the sins of other people. Beloved, that is a thought that I just cannot accept. Jesus does not pick and choose sins for which He will die. Furthermore, if Christ prayed for the non-elect in Luke 23 then John 17:9 would be a false statement. Jesus does not pray for the non elect. If He does, then you tell me what He prays for? Surely, He would not pray for their salvation, for He knew they could not be saved. I do not believe at all that Jesus is praying for the non-elect in Luke 23:34.

Let me give an explanation of Luke 23:34. You might ask, For whom is Christ praying if He is not praying for the non elect in

this passage. I believe that Jesus is indeed praying for the elect of God in this passage. I think there were some of God's elect people who were taking part in this crucifixion. I think the Roman soldier who later declared that Jesus was indeed the "Son of God" is an example of this. I have no doubt that some of the 3,000 who were later saved on Pentecost were participants in the crucifixion of Christ. These people at that time were ignorant of the fact that He was the Son of God. This fact was later made clear to them. I think it was the elect of God who were among the number involved in His crucifixion that He prayed for in Luke 23:34. What a marvelous picture and example of the love that Jesus has for the elect. Even when they were persecuting Him, He still loved and prayed for them. Let us think upon that, and may it increase our love for Christ. Thank God that Christ is still praying for us. May God bless you all.

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"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine" (John 17:9).

The night before Christ went to the cross He prayed this prayer which is found in John 17. Now that He was leaving those who were His disciples, He prayed the Father that He would keep them from evil (v. 15). He prayed not only for these, but He also prayed for all who would believe on Him, "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20). This prayer was for all the elect who were in the world as well as for all who ere yet to come into the world. Note, this prayer was for the elect only, "I pray not for the world." The world as used here are those who are not of the elect, those who are, "not of my sheep" (John 10:26).

But one may ask, "What about Luke 23:34"? Christ said as He hung upon the cross, "Father, forgive them: for they know not what they do?" Before answering this question, we need to note that Christ the Perfect Man was carrying out His own command that He had given to His disciples, "pray for them which despitefully use you, and persecute you" (Matt. 5:44). Also we need to understand that before the one who offends can be forgiven, that one must repent of that offense. In Luke 17:3, 4 Christ told His disciples, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." This teaches that before one can be forgiven that one must repent of his wrong. Does God ever forgive men of their sin if they do not repent? No way! God forgives only those who repent and turn to His Son. There

is only one sin which will never be forgiven by the Father (Matt. 17:21), but that sin is not that of crucifying the Lord.

"Father, forgive them, for they know not what they do." Was this prayer answered? Yes, for all of those for whom Christ prayed, who repented of their sin and turned to Him. We find in Acts 3:14-19 where Peter is talking to some of the same ones who "denied the Holy One and the Just, -- And killed the Prince of life" (v. 15). He then said, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers. -- Repent ye therefore, and be converted, that your sins may be blotted out..." (Vs. 17, 19). On the day of Pentecost there was about three thousand who repented, were baptized and added to the church. Many, of whom no doubt, were the ones for whom Christ prayed, both while on the cross and in the prayer recorded in John 17.

Did Christ ever pray for the non-elect? Not in the sense that they would be saved, He very plainly said, "I pray not for the world," the world being those who had not been given to Him by the Father. In Psalm 69 it is prophesied that He would pray for them, but it was that they would receive that which they deserved, "Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not: and make their loins continually to shake. Pour out thine indignation upon them, and let thy wrathful anger take hold of them" (Psa. 69:22-24).

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who does the saving. The One who does the saving is the One who should get the glory. Arminianism teaches that God does His part and man does his part. If this is true, they should divide the glory. Sovereign grace teaches that man does nothing and God does it all. Therefore, sovereign grace gives all the glory to God. This matter of, who gets the glory may explain why men are Arminians - they want some of the glory. But those who have been taught by the Spirit their depravity and inability, and know that they have been saved totally and solely by God are glad to give Him all the glory.

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faith I need to believe and accept without reservations Romans 8:28 and Ephesians 5:20.

Therefore, there is no other power in heaven or on the earth that can over-power God's absolute sovereign control over all man-made laws. In Psalm 76:10 we read, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." When God says "shall," you can pick it up and carry that to your spiritual bank, it is God's unchangeable

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## The Baptist Examiner Forum II

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

Does something have to be untrue to be gossip?

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This is rather a hard question to answer. Funk & Wagnalls defines gossip as familiar or idle talk; groundless rumor; mischievous tattle. God has some things to say about those who tattle or gossip.

I Timothy 5:13 says, "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not."

Does something have to be untrue to be gossip? No! It is true that untrue gossip can cause trouble and may destroy someone. It is also true that a tale bearer, or one who carries gossip can repeat a truth that has no reason to be repeated and can cause great harm. Gossip can, and often times has been changed to hurt someone. After something has been repeated over and over it changes to the extent that the first person who carried it would not recognize it. So you see, gossip whether true or untrue, can cause much harm.

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I have never heard of the spreading of truth called gossip. Gossip is the spreading of idle talk. Idle talk is not meant to be truth and truth is not meant to be idle talk.

Defamation of character is not done with truth, but with idle talk. When someone wants to injure another person's character, it is usually done with rumors, or with half truths, which is as bad or worse than a whole lie.

"The words of a tale-bearer are as wounds..." (Proverbs 26:22). One who loves to gossip is like a tale-bearer. They like to spread idle words. They do not mind wounding other people. They delight in tearing others apart, and push them down rather than lift them up.

Christ spoke of idle words. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matthew 12:36). Webster said, "A person who chatters or repeats idle talk and rumors about others, is a

gossip. This must be a true definition of gossip, for Christ said that men would be brought into judgment for every idle word spoken. It is then a serious matter to spread rumors about others. It would be a good thing for people to learn that they will be brought into judgment for spreading rumors, which is gossip. Men may be judged in this life also. Men need to watch how they use their tongue and their mouth, when speaking of God's people and God's servants.

A gossip and a busybody are usually tied pretty close together. A busybody, "a person who concerns himself with other people's affairs; inquisitive meddler; a gossip." (Webster). Does he not concur with what God's Word says. Let us read what Paul told young Timothy as he wrote by inspiration from God. "...but tattlers also and busybodies, speaking things which they ought not." (I Timothy 5:13). And also let us read still farther, "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies" (2nd Thes. 3:11).

Yes, something has to be untrue to be gossip.

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"But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God" (Ja. 3:8-9). The question deals with one of the chief problems of the tongue, that of gossip. Gossip is defined as repeated idle talk and rumors about others. Gossip is formulated in the mind, but is brought to light by the action of the tongue. The genesis of gossip can be from a truth or from a falsehood. Something does not have to be untrue to be gossip, it simply has to become the focus of repeated publication by someone for malicious purposes. Whatever the situation, idle talk and infectious rumors could not exist if it were not for the tongue. To curb gossip, we must control the tongue.

Gossip is not the domain of any certain group of people, it is practiced by both sexes, young and old, rich and poor, in whatever category of people that exists. There are those that thrive on the hearing and the spreading of gossip. These people are described by the Word of God as being disorderly and busybodies. "For we hear that there are some which walk among

you disorderly, working not at all, but are busybodies" (II Thes. 3:11). A busybody is defined as one who concerns himself with the affairs of another, is an inquisitive meddler or a gossip. We all need to be cautious in the matter of hearing and the repeating of gossip, for at some time or another we have all been guilty of that very thing.

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word. It may seem at times that might is overpowering right, but never fear, little flock, God's righteous power will always triumph over all other power.

In Romans 13:2, 3 we find stated the consequences of rebelling or disobeying the law of the land is God allowing this same law that is being rebelled against to administer punishment that is suited to the extent of the rebellion. For, you see, where there is no punishment for rebelling, there is no law. All true laws must carry a penalty for rebelling against that law. This all brings us to verse 3 which informs us there is no fear of law enforcers if we are walking in obedience to the laws of our land, but there should be great fear in those who fail to obey the laws of the land.

Now, let's digress here for a moment and insert some more questions that comes to mind. What about these folk who lay claim being God's chosen children and many who are amongst the unsaved that deliberately walk in what they call "civil disobedient protest against wrongful laws," when according to the laws of the land and the Word of God we just considered in Romans 13:1-3 they are just plain rebelling against what they don't like about the laws of our land. Are they right in what they are doing or are they not? Should preachers and church congregations be involved in this sort of rebellion? Questions and answers get complicated, don't they? I am not going to endeavor to answer these questions for you in this article, for my convictions on God's Word may be very different from yours, and we would simply end up at a "Mexican Standoff." But I do hope I have challenged you to think upon these questions and to search God's Word and your own heart for some right answers to these questions.

In Romans 13:4 - we find some very interesting wording. The word "minister" as used here, simply put, means that cop on the beat and the State trooper on the highways of our land are God's servants, along with the President of our United States down through the men who pass our laws and enforce our laws. Regardless if they are political hacks, servants or slaves to the almighty dollar, etc., all are

God's servants serving out or working out the foreordained plan and purposes of God. If God isn't in or doesn't have sovereign control over all of these above folk we are in so much trouble we might as well kiss this old world good bye and jump in the water and pull it over our heads.

Therefore if we rebel against the laws of our land that are not in direct conflict with God's laws, these who make and enforce the laws of the land, have God's authority behind them to punish lawbreakers or those who do evil. Failure on their part to do so makes them rebels or in rebellion against God.

In Romans 13:5, 6 we now find a "therefore" or because of what has been said in the first four verses we have considered here in Romans 13, we are to be law-abiding citizens, not just because we fear the punishment of not obeying the laws of the land, but because we love our Lord and we do not want to offend our conscience by grieving the Holy Spirit (Eph. 4:30). Now on to verse six which tells us why we should joyfully and prayerfully pay our fair share of taxes and not cheat on any of them out of respect and honor to these servants of God who receive their physical sustenance out of our taxes. Because they are the minister or servants of God whose job it is to enforce the laws of our land that we might be protected from wrong-doers and live a peaceful life. Now I know what many of you are thinking and some of the things you may be saying about now. But turn with me to I Timothy 2:1, 2 - "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." Now if you want to differ with God, that is your problem not mine. I know there is a "rub" or problem that enters into our everyday lives when we seek to walk in full obedience to these first two verses of I Timothy 2 and the first seven verses of Romans 13.

So now let's go to our second passage of Scripture, II Thessalonians 2:1-7. The background setting for this passage of Scripture is found in verse 1. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ and by our gathering together unto him." In I Thessalonians 3:13 we read, "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Now it is, I believe, a fair conclusion to say that our Lord cannot come with all of His saints until He first comes for His saints. So I believe II Thessalonians 2:1 is speaking of the rapture of the saints of God.

Getting on now to verses three through seven, I believe we are dealing with the events that come to pass just prior to the coming of Christ for His saints in the rapture. Amongst these events we find an event that is spoken of in verse seven as "the mystery of iniquity doth already work." As we have said before, the word iniquity is the Greek word "anomia" or lawlessness or that which is against God's law.

This leads me to come to the conclusion that we are very near to the coming of Christ for His saints. Prior to the coming of Christ for His saints, and in that seven year period of time following His coming for His saints referred to in the Scriptures as the Tribulation. There is that which the Scriptures refer to as the mystery of iniquity or the spirit of lawlessness. This spirit of lawlessness before and after the coming of Christ for His saints is headed up by the Antichrist system and the religion referred to in the Scriptures as mystery Babylon. Mystery Babylon is the harlot church and her children.

I believe this anomia, spirit of lawlessness, is working now in our system of laws that govern our land. Speaking plainly, I believe this spirit of lawlessness that already worketh means that some of our law-makers and some of our law-enforcers have so arranged our system of laws to apply differently to different people. This application of our system of laws varies according to peoples' position in society, their race, their religious convictions, etc.

The Bible plainly states prior to God giving Moses the Mosaic Law at Sinai in Genesis 9:6, "Whosoever sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (Gen. 9:6) The children of the world, our world, were to be taught from earliest childhood if they killed a human being, they would by God's law have their lives forfeited. As far as I know God has never repealed that law.

Today under the spirit of lawlessness some murderers receive the death penalty and sit on death row for ten years, some to be put to death and some to have their death sentences commuted. Some murderers have their charges of murder plea-bargained down to involuntary man-slaughter and receive a slap on the wrist. In many cases and states the death penalty is called cruel and unusual punishment, while what was done to the innocent victims in torture before their lives were snuffed out is of no consequence. It is hardly worth bringing up during the trial, and many times it is ruled against because it would deny the killer his civil rights. Yet nothing is mentioned of the victim's civil rights. Why are these things true in our system of laws today? The spirit of lawlessness or that which is against God's law. In Romans 3:18 we read - "There is no fear of God before their eyes." You say, "why is this true preacher?" Because men, called Bible teachers and preachers, have been holding down or suppressing the truth of God's utter sovereignty over the affairs of men. Go with me to Romans 1:18 where we read - "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." The words "hold the truth" in this verse means to hold down or suppress truth. Men who refuse to recognize and to teach and preach God's utter sovereignty over the

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affairs of men are either ignorantly or deliberately suppressing God's truth. God's wrath is being revealed in His precious Word against their unholiness and ungodliness because they are teaching men they have nothing to fear from God for God is a God of love, not a God of wrath, and this is a lie.

All of this becomes very confusing if we are not careful. On the one hand we are taught in Romans 13:1-7 that to refuse to walk in obedience to the laws of our land and to refuse to pay our fair share of our taxes is rebellion against God's authority and will wound our conscience, grieve the Holy Spirit, and bring on us punishment from the law of the land and chastisement from the hand of God. On the other hand I am taught in II Thessalonians 2:1-7 that just prior to the coming of Christ for His saints, we will and have entered into a period of time called the mystery of iniquity, the spirit of lawlessness which means that which is against God's law. We know from experience, this spirit of lawlessness or that which is against God's law, is already at work in the laws of our land. What am I to do?

I never got too deeply involved in these teachings and such a horn of dilemma until April 23, 1988 at 4:10 in the afternoon when I received a call from a hospital that our youngest son had been stabbed at work and a family member was needed immediately to sign permission papers for surgery. Tom lived five hours and then died. He was stabbed in the back with such force it severed his aorta artery, nicked his esophagus and almost came out in the area of his breast bone. The hospital bills, funeral expenses, etc. were around \$17,000 and were to be paid in the amount of \$5,500 by the one who did the stabbing. He was charged with murder. The charge was plea-bargained down to involuntary manslaughter, he was sentenced from five to 15 years, served nine months and was released on shock probation, and I haven't seen him, heard from him the courts, or the attorneys since. I am involved in this in the amount of over \$7,000, and my wife and I live on social security, what little we were able to save in 43 years in the ministry, and what God gives me through local churches in pulpit supplying and other meetings. Is this that which is against God's law or isn't it?

What am I to do? I found two spirits warring in my heart and soul. One was a bitter and revengeful spirit, and the other was the grieving Holy Spirit. It was in those dark hours of grief, bitterness, and heartache that I began to look more deeply into the utter sovereignty of God than I had ever done in the 43-years I have been teaching and preaching His Word.

What did I find? That the anomia, the spirit of lawlessness, that which is against God's law, was like a cancer eating away at our system of laws and courts.

What did I do? The only thing I could do. Crawl up into the great loving arms of our Lord, lay my head on His gentle breast and

sobbed out all the pain, the bitterness, the desire for revenge and to believe more strongly in the fact that God's Word teaches that God is in absolute control over the powers that be, rest all my heartache and pain in His hands and do my dead-level-best to be a good and law-abiding citizen and preacher, so as to maintain a clean testimony for Him and to teach and preach the truths of His Word so that His name, His Word would be honored and glorified.

Then I could turn to II Corinthians 1 and use the comfort that I had been comforted with to comfort someone else who was walking through the same long dark valley of the shadow of death in this uneven journey of life that I had been walking.

I would love to close this article, or what ever it is, by letting you know that if you are suffering the same pain I have suffered the last two years, let me know, and I will help you any way I can. May God richly bless you.

## THE WAY

(Continued from Page 1)

Notice in the book of Genesis 4:1. **"And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD."** She thought she had gotten the promised seed.

**"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel"** (Gen. 3:15). This refers to the promise of the Bruiser coming into the world, that is the Lord Jesus Christ. So she took it upon herself to believe that when she conceived she had gotten a man child from the Lord. In other words, she thought she had gotten the promised Messiah.

**"And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof..."** (Gen. 4:2-4).

These verses give the order of the sacrifice and how he put it upon the altar. God does everything in order. **"...And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell"** (Gen. 4:4-5).

Two sons of Adam and Eve, Cain the oldest and Abel the youngest, engaged in religious worship. They equally brought an offering unto the Lord. Yet God received Abel's and rejected Cain's. Why? Cain's offering was rejected because it was bloodless. Without the shedding of blood there is no remission. I am sure Adam and Eve taught their sons how to approach God. **"And almost all things are by the law purged with blood; and without shedding of blood is no remission"** (Heb. 9:22).

So Cain took it upon himself to bring forth the fruits of the

ground. This was the works of his hands. This is the beginning of free-willism. This is a mark of two ways. Cain's offering was rejected because it was bloodless, and without the shedding of blood there is no remission. Free-willism is a bloodless salvation. It began with Cain, and it will perish with Cain and all of those that follow this kind of doctrine.

Everybody that believes they can do something to merit eternal salvation by the works of their hands is gone by the way of Cain. They might talk about the sacrifice of Jesus Christ and all of that. Listen, brother, they don't believe Jesus Christ did enough to save them from their sins. They believe they will have to add a little bit to it. They will not take it by faith and believe in the offering Jesus Christ made to save His people from their sins. They say we have to do something. The human flesh is always thinking and trying to figure out something that it can do to glorify itself, make itself feel good, and be lifted up. Cain's offering consisted of the fruits of the work of his own hands. Cain brought the fruit up out of the ground which God had already cursed. To offer up anything else, to try to plead with God on the merits of anything outside of the blood of Jesus Christ and the finished work of Calvary is a curse and a stench in the nostrils of God. Why would Cain try to offer up an offering out of the ground which God had already cursed? God curses free-willism. God's curse is upon works. God's curse is upon anything that takes away from a blood sacrifice, that takes away the merit and the work of His son Jesus Christ on the cross of Calvary. Free-willism is a doctrine that came from the very pits of hell. It began with man and it will die with man. If you think you merit life or anything upon the grounds of what you do, you are also headed for hell. Cain's offering consisted of the fruit of his own work. I suppose he had a beautiful garden. I suppose he raised the most beautiful fruit and vegetables you have ever seen. The gospel of Jesus Christ doesn't need any eye appeal. The sacrifice of Jesus Christ doesn't need any eye appeal. What about these people that paint pictures of Jesus Christ on the cross? It looks like He just stepped out of a beauty parlor. His hair all combed and fixed, His eyebrows all bright, His eyes done up, and his cheeks rosy. Listen, we don't know what He looks like. If you want to paint a picture why don't you turn to Isaiah 52:14 and read that. It wasn't a beautiful thing. He didn't look like a human being on the cross. He was dying there under the guilt of the sins of God's people to set hell deserving sinners free that they might live eternally. Cain didn't believe in the blood. He didn't believe in the promised Messiah. Cain is in hell right now. It was the works of His own hands. He brought the fruit out of the ground which God had cursed.

Abel brought of the firstlings of his flock and of the fat thereof. To secure a satisfactory sacrifice blood had to be shed and a life had to be taken as it was when God clothed Adam and Eve with clothes of animal skin. Notice that in Gen. 3:21. **"Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them."** God had to shed blood and take a life that He might clothe Adam

and Eve from their nakedness. They had covered themselves with fig leaves trying to hid their shame. Fig leaves will not do it; sacrifice of the fruits of the hand will not do it. It takes the blood of Jesus Christ, God's Son on the cross. That and that alone will save your miserable worthless soul. You can't do anything on your own to earn it. God could do what's right and cast us all into hell. We all deserve hell.

Life had to be taken. Abel was not excellent, but his sacrifice to God was more pleasing. Abel was no better than Cain. They were brothers. Abel offered to God a more excellent sacrifice than Cain. It wasn't the excellency of Cain or Abel. It wasn't that he was better than Cain. It was the excellency of the sacrifice. Jesus Christ made the atonement. Man doesn't have anything to do with it. Man can't make atonement, but yet people are trying to do it. So the excellency part was in the sacrifice that Abel offered up unto God. It was a blood sacrifice. God was more pleased.

Cain and Abel represent two kinds of people in this world; the lost and the saved. Cain is the natural man and Abel is the spiritual man. Abel acknowledged his fallen condition. He put his faith in a sacrificial substitute. But Cain, by bringing the offerings he did, denied that he was a sinful creature. He did not acknowledge God's demands. The real difference between Cain and Abel was their sacrifice. Abel put his faith in a sacrificial substitute. You better put your faith in Jesus Christ. It better be in the cross and the shedding of the blood. It takes the blood of Jesus Christ to wash and cleanse you from your sins. It wasn't Cain and Abel's excellency, but it was their offerings and sacrifices. It was the difference of blood. Abel believed in salvation by faith in a sacrificial substitute. Cain held salvation by human merits.

How many people out there believe a man can merit salvation? They believe they can do something that will cause God to let them into heaven. They believe God will overlook their sins and make some way for them to get in the portals of glory. Dear people don't be deceived. You better believe in the atonement Jesus Christ made, because that is your only hope for eternal salvation, anything else and you are doomed and damned forever. Here was the beginning of two streams. One empties into heaven and one into hell. The whole religious world is either going the way of Cain or the way of Abel. Free-willism began with Cain. It is still going on today. Millions of people are in it today; altar, works, emotionalism, professionalism. Believing in the sacrifice of the blood of Jesus Christ is the way to heaven. It is the way to God and to eternal salvation. It opens a door to heaven that enables us to see the portals of glory. It's echoing in the heart and lives of every one of God's saved people; redemption paid for by the blood of Jesus Christ.

Two streams which emptied themselves in heaven and in hell; the merits of humanism, the merits of works. One empties itself in hell along with every person that believes that they can do anything for eternal salvation; even a snap of a finger, or the blinking of an eye. It doesn't have to be something great and

something big. The other says we have to believe in Jesus Christ with all our hearts. If you believe in Jesus Christ with all your heart there is nothing else to do. You must believe in Jesus Christ and Him crucified. You don't have to walk up front and open your heart and let Jesus in. You don't have to listen to some man and fill out some pledge card and so on. Everyone that believes in works for salvation is going to split hell wide open. Do you believe in salvation by grace or do you believe in salvation by works? Do you believe a man merits salvation by works? If you do, you are a free-willer and you are on your way to a Christless eternity. If you believe salvation by sovereign grace and grace alone by the atonement of Jesus Christ then you are on your way to glory. You will walk the streets of gold.

The followers of Cain believe salvation is by moral character and charitable deeds. That is where they believe they get their security. Doing something and having meetings all the time. Doing something for someone or doing charitable deeds. Catholics have got that. But they don't believe in grace, saved by grace through faith and the shed blood of Jesus Christ. If any of them do believe it they will come out. They will go where they preach the Word of God. I back what I talk about with the word of God. Those in the way of Abel believe in salvation by faith in the shed blood of Jesus Christ. To Cain, salvation is by man; to Abel, salvation is of the Lord. Cain is the founder of humanism and works for salvation. Well, I'm not as bad as so and so. They must identify themselves with the human race. I know there are people that sin in deeper degrees than others do. I know some people don't sin as harshly and as bad and filthy as other people do. But they are sinners in the sight of God anyway. They have to recognize that they are sinners and take their place among all sinners. Not as a sinner that is a little bit better than this sinner over here, but identify with his nature. Because we all have the same nature, and this nature is like the water that follows the tide of the sea. The world is like that. We all have human nature. No man upon this earth can forgive you of your sins. No one but Jesus Christ can do that. Don't you let them deceive you and talk you into a Christless eternity. Don't put your hopes in father so and so or a priest so and so because we're not to call any man upon this earth father. We only have one priest; the heavenly priest that stands at the right hand of the Father making intercessions for the saints of God. Merits of works, emotionalism, and humanism of man can not atone or intercede for man. John chapter 10 says a thief doesn't come in by the door, but he climbs up some other way. But he said if he is a sheep and he cared for the sheep he cometh in by the door because of his honor. They are not going to come in by the door, they don't care about the sheep, they are a hireling. When the hireling sees the wolf come, he flees and leaves the sheep. He cares not for the sheep because he is a hireling. He has a salary and he does not care about their soul or where they are going to spend eternity. He will not tell the truth. If he would start telling the

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## STUDIES IN ACTS

by Willard Willis

**"The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so openeth he not his mouth. In his humiliation His judgment was taken away: and who shall declare his generation? for his life is taken from the earth."** -- Acts 8:32, 33.

This quotation is taken word for word from the Septuagint. You will note that it varies slightly from the Hebrew.

The eunuch, as we will see later on, did not know who it was that was led by others as a sheep to the slaughter, or as a sheep to the killing place. He did not know who it was that was meek and submissive while being led. The old saying, "stubborn as a mule," most certainly did not apply to Jesus Christ. He walked gladly to the killing place because of His love for you and me, and the will of the Father. It is said that He did not open His mouth. He, in other words, did not complain or drag His feet, but meekly and submissively walked to the slaughter.

The eunuch read from the Septuagint that, **"In his humiliation his judgment was taken away."** The Hebrew text, from which the Septuagint was taken reads, "He was taken from prison and from judgment." The word "prison" relates to most any kind of detention, or even oppression. The reference to humiliation and judgment relates to the fact that He, by their action, was humiliated and the fact that justice was denied Him. His judgment, or a just sentence, was taken away so that He was put to death without a just cause. No one came forth to plead His cause.

The eunuch, when continuing to read, read, **"And who shall declare his generation?"** The word for "generation" relates to posterity. It refers to an age of about 30 years. The meaning, then, is, who will come forth and tell His story? Who will come forth and stand up for Him and inform others as to His real identity and that which He did?

The eunuch continued to read, **"for his life is taken from the earth."** -- Acts 8:33. The Hebrew reads, "for He was cut off from the land of the living."

The eunuch's question to Philip was, **"of whom speaketh the prophet this? of himself, or of some other man?"** -- Acts 8:34. The Jews, on other occasions, have maintained that Isaiah, in the passage before us, is referring to himself or to Jeremiah. It is likely that the eunuch, while at Jerusalem, had been taught this very lie. I make this statement because the Sanhedrin had just put Jesus to death -- Jesus who claimed to be the Messiah. Nicodemus was still a member of the Sanhedrin; and I suspect that he and others, directly or indirectly, were saying that Isaiah chapter 53 fit Jesus of Nazareth like a custom-made suit. This may be why the eunuch, having just returned from Jerusalem, was trying to get to the bottom of the Scriptures he was reading.

The eunuch certainly had the right teacher when he met Philip. Philip, in fact, according to Acts 6:3, was full of the "Holy Spirit

and wisdom." He, in fact, was very wise when it came to knowing Jesus Christ and the Scriptures which confirmed who He was. He, no doubt, was so wise and so influenced by the Spirit, that he could have proven from numerous Scriptures that Jesus Christ of Nazareth was truly the Messiah.

**"And as they went on their way, they came unto a certain water: and the eunuch said, See here is water; what doth hinder me to be to be baptized?"** -- Acts 8:36. Philip followed through with the action which had been taken by John the Baptist; that is, he baptized true believers. He, in other words, baptized those who repented and believed with all their heart.

Philip obviously explained to the eunuch the purpose of baptism. He explained that is pictured the fact that he had died when Jesus died, that he was buried when Jesus was buried and that he arose when Jesus arose (Romans 6:3-5). The act of sprinkling or pouring in no way can picture the death, burial and resurrection of Jesus Christ our Lord. The Greek word for baptism, in fact, means to dip, plunge, or immerse. There is absolutely no question but that those who have not been immersed have never been baptized.

The fact that the eunuch was baptized said that he was a follower of Jesus Christ. We, by being baptized, say that we will follow Him -- that we will hear and heed His Word -- that our lives are dedicated to Him. This is why baptism is the doorway into the Lord's church, because it is through the Lord's church that we can act out that which we, by baptism, have agreed to do.

The act of baptism is like putting on the uniform once one had joined the Navy. The uniform advises one and all that one has joined the Navy, and baptism declares that we are in Christ's army.

**"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."** -- Acts 8:37. This Scripture certainly places a great barrier in front of the baptism of infants. Infants are not capable of believing, yet Philip emphasizes that one must believe with all one's heart before being baptized. It should therefore be obvious to all that infant baptism cannot be Scriptural. It is an invention of man and not a doctrine from God.

No one who has not believed with all his heart should be baptized. This raises the question regarding what it means to believe with all of one's heart. My first reply is that it means to trust Jesus Christ completely as one's personal Savior. I, for example, asked my seven-year-old grandson Ryan if he would jump out of a tree into the arms of Jesus if Jesus had promised that He would catch him. My grandson's reply was "yes." I asked him if he would jump from the top of a fire tower into His arms. His reply was that he would have to think about it. This line of reasoning, of course, shows that a limited amount of trust is being exercised.

To trust Jesus with all the heart is not to believe that Jesus

can do such and such, but that He has done such and such. All people who know history believe there was a man named George Washington, but which one of us trusts in George Washington? It, in like manner, is one thing to believe Jesus Christ exists, and it is quite another thing to trust Jesus Christ as one's personal Saviour. It is one thing to believe that Jesus Christ lived, suffered, died, was buried, and rose again. It is quite another thing to believe that He did all these things for me.

The eunuch said that he believed Jesus Christ to be the Son of God. The eunuch, by this statement, was acknowledging that the life of Jesus, which included His every act and word, was performed for his redemption.

The eunuch knew the Messiah was to come and that he would be the Son of God. He, however, did not know His name. Now, after Philip preached Jesus to him, he said, "I believe that Jesus Christ is the Son of God" -- the Son of God who performed all that is recorded in Isaiah Chapter 53, which he had been reading.

**"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."** -- Acts 8:38. This Scripture shows very clearly that Philip immersed the eunuch. This Scripture, in fact, states that they went **"down both into the water,"** and the next verse states, **"And when they were come up out of the water..."** Many have tried to prove that the word "into" only means to go to the edge of the water. Those, however, who make this argument are ignoring Romans 6:3-5 where baptism must picture a death, burial, and resurrection. Immersion, and only immersion, can paint such a picture.

**"And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more: and he went on his way rejoicing."** -- Acts 8:39. It would be interesting to know just how Philip was caught away. We are all familiar with the manner in which Superman flies through space. One wonders if Philip travelled in the same manner. It could very well be that he did and seems likely that he did, unless he was simply transported by the power of the Spirit in one quick flash.

The eunuch continued in his slow chariot, but Philip had far superior accommodations. He traveled first class and at a speed that was probably faster than that of sound. I wonder if anyone saw him as he flew through the sky if, in fact, he flew in such a manner.

It is said that the eunuch **"went on his way rejoicing."** There was every reason to rejoice because the Saviour had been revealed to him. Philip had brought him tidings of great joy, and so he "went on his way rejoicing."

**"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which**

**shall be to all people."** -- Luke 2:9, 10.

These good tidings, by way of Philip, had reached to the Ethiopian eunuch; and the result was that **"he went on his way rejoicing."**

**"But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cesarea."** -- Acts 8:40. I understand that Azotus is the Greek name of the city which the Hebrews called Ashdod. It was to this city that the ark was taken when it was captured by the Philistines. It was in Ashdod that the false god Dagon was cast down before the ark. This city was about thirty miles from Gaza -- the place where Philip had met the eunuch. The Mediterranean Sea is about two miles from Ashdod, or Azotus. There is a desert of moving sand between Azotus and the sea.

Our text informs us that Philip **"preached in all the cities till he came to Cesarea."** I'm told that the cities around Azotus are Joppa, Lydda, Askalon, Arimathea, etc.

The city called Cesarea was formerly called Starto's Tower. It was rebuilt by Herod the Great and named Cesarea in honor of Augustus Caesar. The city was adorned with most splendid houses. The temple of Caesar was erected by Herod over against the mouth of the haven in which was placed the statue of Caesar. It became the seat of the Roman governor while Judea was a Roman province. Philip, at a later date, lived in Cesarea (Acts 21:8, 9). I'm told that at the present time, Cesarea is inhabited by only jackals and wild beasts. The gorgeous palaces and temples with their great works of art are gone. It is in utter desolation today.

**"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem"** -- Acts 9:1-2.

We are about to observe as God obtains meat from the eater. Saul, as bad as he was, was not out of God's control. God, in fact, had used him to scatter His sheep to other areas. The Jewish believers, aside from the action taken by Saul, would not have left Jerusalem. It is not an easy task for people to leave their warm and comfortable homes and migrate to foreign lands. They, however, as a result of the persecution inflicted by Saul, were compelled to go (Acts 8:1).

It appears from the passage before us that Saul had done a thorough job of scattering in Jerusalem. His appetite for persecution was still within him, but he was not finding enough believers to satisfy it. He therefore appealed to the high priest for authority to branch out -- to chase them farther down the road, yea to capture those who had fled to Damascus and bring them back for trial.

We know from Acts 26:10, 11 that Paul, as the Sanhedrin's policeman, went beyond the ordinary work of a policeman. He, as he later states, "was exceedingly mad against them." He was so

mad, as our text points out, that he was **"breathing out threatenings and slaughter."** The act of "breathing out" reminds one of a dragon breathing out fire. The act of breathing out is an expression of violent anger being put into action. Homer used "breathing out" as one of his favorite expressions.

The high priest, to which Saul appealed, was the president of the Sanhedrin. The Sanhedrin at Jerusalem obviously had jurisdiction of all synagogues even though some were in Damascus. Damascus, as we all know, is the capitol of Syria and is located about 120 miles northeast of Jerusalem. Damascus is located in the midst of an extensive plain -- a plain that has numerous cypress and palm trees. About five miles from the city is a place called the "meeting of the waters," where the Barrady River is joined by another river. At this point there are several streams that flow through the plain. These streams, six or seven of them, are used to water orchards, farms, etc. The city of Damascus enjoys a very delightful climate. Some say the climate is the best in the world. The Orientals called the area "paradise on earth."

The road to Damascus, on which Saul travelled, has a mountain on either side of it. **"And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven."** -- Acts 8:3. We know that Saul had travelled about 120 miles when the light appeared since it is about 120 miles from Jerusalem to Damascus. He, at this time, was at the height of his desire for persecution. This brings to mind Psalms 76:10 which states that the **"wrath of man shall praise thee, the remainder of wrath shalt thou restrain."** God, in other words, used Saul's wrath for a good cause and then stopped it when His purpose had been accomplished. **"And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?"** -- Acts 9:4. Saul must have been an excellent horseman. The horse, to him, was like a baseball player's glove. Saul, in fact, had ridden approximately 120 miles on this one occasion. It is not likely therefore that any one knew more about horses than he did. He, however, as trained as he was, "fell to the earth." It is likely that none who were with him had ever seen him fall off of his horse. God, of course, can knock the best rider from his horse even as he can knock a ruler from his throne. God will do all of His pleasure at all times and in all places and situations.

Saul, after being knocked to the ground, **"heard a voice saying to him, Saul, Saul, why persecutest thou me?"** Saul had not touched Jesus Christ, yet he is accused of persecuting Him. This is because one persecutes Him when he persecutes the least of His little ones. Anyone who persecutes me

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## STUDIES

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persecutes Jesus Christ and must answer accordingly.

"And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." -- Acts 9:5. The word "Lord," as Saul used it here, means "Sir" (John 4:19). It, in fact, is evident at this point that Saul did not know Jesus as the Lord of his life. It is true that he had heard His voice, but he did not know who had spoken. It was at this point that he asked who it was that was speaking. The Lord's reply was that it was Jesus who was speaking to him -- Jesus the one that he was persecuting.

It would appear that it was at this particular point that Jesus appeared unto Saul. It was an appearance that Paul would never forget -- an appearance that would cause him to be bold in every conflict -- an appearance that would always assure him that his mission was from Jesus Christ Himself. He would still remember that face when locked in a prison in Rome; and he would know, even while in prison, that he was doing his Lord's will.

Paul, when referring to this event in Acts 22:8, says that Jesus spoke of himself as "Jesus of Nazareth." Paul, no doubt, had, on numerous occasions, blasphemed the name of Jesus. He, no doubt, had bitterly opposed the fact that the Messiah could come from Nazareth. Jesus, then, by this appearance, turned Saul's world upside down. He turned him completely around in his thinking and in his action. Saul, as a result, no doubt, felt dirtier and more ignorant than any man ever felt. He, in fact, termed himself the "chief of sinners," or the worst of sinners. He, therefore, being the chief, must have experienced a deeper repentance than any person ever felt.

Jesus continued by saying to Saul, "It is hard for thee to kick against the pricks." The word translated "pricks" here refers to any sharp point which will pierce or perforate, as the sting of a bee. It, however, commonly refers to an ox-goad, a sharp piece of iron stuck into the end of a stick. It was by this means that the ox was encouraged to go forward. I'm told that these goads among the Hebrews were made very large. We know from Judges 3:31 that Shamgar slew 600 men with one of them.

The expression, "to kick against the pricks," refers to the kicking done by stubborn and unyielding oxen. The ox, in fact, hurt no one but himself and gained nothing by his action. Saul, in like manner, by resisting the authority of Jesus Christ, hurt himself and gained nothing thereby. It denotes rebellion against lawful authority. This, of course, is the condition of every sinner. Only those who submit to God's authority are happy.

"And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be

told thee what thou must do." -- Acts 9:6. Saul, who had caused numerous other people to tremble, now trembles himself. Those who knew Saul, no doubt, considered him to have been so strong that he could never tremble at anything. There are many on earth today who appear to be above the act of trembling. It however is only an appearance. They, in fact, aside from faith in Jesus Christ, will not only tremble, but they will cry like babies, cry and worse.

Saul's guilt, after being revealed, caused him to tremble before the one he had wronged, the result being that he was subdued to the extent that he asked Jesus of Nazareth for guidance. He had been seeking guidance from the Sanhedrin, but now he renounces their authority and seeks the authority of the very one they had opposed. Saul's action is the action taken by every regenerated person. Each will say, in essence, "Lord, what wilt thou have me to do?"

Jesus advised Saul to go into the city of Damascus -- the city to which he was traveling. He, however, would now have a different reason for going there. Saul would be informed as to what he should do once he arrived in Damascus. This work, after all, was left in the hands of God the Spirit -- the Comforter that Jesus had sent to replace himself. He, through the Lord's body -- the church -- would teach Saul the "all things." Jesus pointed Saul to the schoolhouse where God the Spirit was the teacher.

"And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." -- Acts 9:7. It would appear that the men with Saul were his deputies -- men who would aid Saul in putting down any resistance. Their leader, however, had been knocked from his horse; and they had seen a light and heard strange voices and observed their leader trembling while lying in the roadway. The result was that they had lost their speech, or they "stood speechless." To hear the voice of a man, and not see the man, would astound anyone.

## THE WAY

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truth he would lose the flock. They are in it for numbers, money, and position; and that's all they care about.

The shedding of the blood of Jesus Christ is the only grounds for eternal salvation. It must be by the blood of Jesus Christ. It can't be any other way. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;" (Eph. 1:7).

## SINNERS

(Continued from Page 1)

things are better, he would have to be blind, dumb, deaf, and spiritually dead. God has let us know in His Word that the world was not set on the pathway to reform by the first coming of Jesus Christ. II Timothy 3:13 says, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." In what way does this verse of Scripture indicate that the world will get better? No, my beloved friends, Jesus did not come to reform the world, but to

save sinners.

Some, on the other hand, feel that He came merely to give us another holiday. Oh the wretchedness of the heart of man. Many see the coming of Christ only as the Christmas holiday. Jesus did not come into the world that the world could have a day to practice that which comes from a depraved heart, but Jesus came to save sinners. Paul said to the carnal minded at Galatia, "Ye observe days, and months, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:10-11). No, my friends, Jesus did not come into the world for these reasons, but He came to save sinners. Let us consider this further.

Matthew 9:12-13, tells us of this great fact, "But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." Notice for whom Jesus came. He came to the sinner and not to the righteous. He came not to save those who feel that they need not a Saviour, but He came to save sinners. When one dies in his own self-righteousness, it is evidence that Jesus did not come and die for him. Men like to believe that Jesus died for everyone, but the Bible does not tell us that. He died for the sinner. He did not come and die for those who leave this world turning in their own works. This is nothing more than self-righteousness, and the Word of God says that they are none of His. All who will be saved will be brought by the power of the Spirit of God to the point of repentance, confessing that they are sinners before God Almighty. This is done through the preached Word and power of God. Jeremiah said, "Is not my word like as a fire? saith the Lord; a hammer that breaketh the rock in pieces?" (Jer. 23:29). Yes, the Word of God is His hammer that breaks the old stony heart and leads men to the point that they confess that they are guilty sinners before the Lord.

In the next place, we might consider the fact that He came. Jesus came into this world to save sinners. Jesus Christ was not of this world. He said of Himself in John 8:23, "...Ye are from beneath; I am from above; ye are of this world; I am not of this world." It was a necessity that Jesus come into this world that sinners be saved. It could not have been done any other way. All of God's being demanded it be so. Yes, it was a great price, the sacrifice of His only begotten Son; but it was necessary. The holiness and justice of God demanded a price be paid for the sins of His people. Only by His entrance into this world via the virgin birth and His supreme sacrifice of Himself could the redemption of the elect of God be accomplished. Notice in Matthew 1:18-21 that Jesus came to save sinners, "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man,

and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Thus, you see, salvation is of the Lord. Salvation is from above. Salvation does not lie in the hands of men. Salvation is not by the means of man. No, Salvation is through the Son of God who came into this world to save sinners.

In the next place I want you to see that Jesus Christ came to save the worst of sinners. Remember the words of Paul who said, "Of whom I am chief." Jesus came to save all sorts of sinners. Some are old, some young, others are mean and hateful, while some still are nice and polite. Though we see men as different types of sinners, God sees them but one way, sinners. Jesus Christ came to save a people who were rebellious towards Him. He came to save a people of which can be said "...all have sinned and come short of the glory of God" (Rom. 3:23). Yes, God has saved some very wicked people, this writer included. I am afraid that many times we look on the outward appearance of man and decide whether we should give that person the gospel or not. Oh, what a great mistake we make when we take such matters of God into our own hands. Beloved, Jesus came to save the worst of sinners.

Not only did Jesus come to save sinners, but He came to save chosen sinners. Romans 5:8 says, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Christ died not for all sinners, but He died for some sinners. The Bible does not tell us that He died for all of the sinners whosoever lived upon the face of the earth, but that He died for an elect people. While they were yet in their sins, Jesus died for them. Notice that Jesus did not wait until a people made themselves acceptable before He saved them. Neither does it say that after they worked He saved them. Nor does it say that He looked into the future to see who would let Him save them. No, Jesus died for His people while they were yet in their sins. Jesus came to save the sinners whom God the Father chose in eternity past. God, with reasons known only to Himself, chose and saves an elect people from all sinners upon the earth. They are not chosen by merit or deed but by the marvelous grace of God. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:5).

As we dig deeper we find that Jesus came to save sinners forever. Men who have a good comprehension of English seem to lose all of their senses when it comes to understanding the word "saved." If I were to tell some men that a man was in a lake drowning and had not the ability to save himself, they could

understand that. If I told them that another went to him and rescued him from his sure death, they would understand that. And if I told them that the rescuer took him safely to the shore, they would probably understand that. But when these men are told of the ability of Christ saving forever His people, they cannot comprehend such a thing. But thanks be to God that this Scriptural truth is not dependent upon whether some men believe it or not. Saved means saved. Saved means delivered. Saved means rescued. The angel said that, "he shall save his people from their sins." Yes, Jesus Christ came to save, eternally, His people from their sins. By coming into this world He assured the eternal redemption of the elect of God.

Finally, Jesus came to save sinners to His glory. John 17:24 says, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." In the salvation of sinners, it is Christ who is glorified. It is not what we do in regards to salvation, but rather what Christ did. We read in Romans 8:34, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." How utterly foolish for man to assume that he can share in the glory of Christ. It was Christ who came from heaven in perfection. It was Christ who became a perfect sinless sacrifice for His people. It was Christ who satisfied the justice of God and arose again the third day. It was Christ who ascended into heaven. It is Christ who is now there making intercession for the saints of God. Yes, and all of this is to His glory. Not only is it to His glory now, but throughout all eternity the saints shall sing "Amazing grace how sweet the sound that saved a wretch like me," or, "To God be the glory, great things He hath done."

Jesus Christ came to save sinners. All who come to Him in God-given faith shall be saved forever and forever. May God grant you faith in the Christ who saves.

## CHILDISH

(Continued from Page 1)

He returns 15 minutes later minus the money and the articles you wanted him to purchase. What happened? He forgot about making the purchase and carelessly lost the money. Why? His attention span is short and he is unable to do the task given to him. He is only a child. He is not dependable. But we really should not expect him to be. Are you dependable under all circumstances? Or are you and I like a child in this respect?

In Ephesians 4:14, Paul said: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" Some

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## CHILDISH

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Christian folk are like children in that we never know where they will be next, doctrinally speaking. There may be times we will have to modify our views but we should start out to find the truth, find it, and then hold on to it for dear life.

2. We cannot depend on our children to support the Lord's work because they don't have much earning capacity and even when they do, they may not see the need. Are some of us child-like in this respect? Paul said: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." What this passage teaches is that we are ordered to give of our means on a percentage and a weekly basis.

### II. CHILDREN CAN BE OBSESSIVE

1. For example, youngsters can be obsessive about sports. They can get all worked up over a fellow running with a ball from one end of the field to the other. My son, Paul, played ball one or two years. One year his team wanted to beat a cross town rival. The score ended up 7 to zip, in favor of the other team. Paul was very, very disappointed. After arriving at home, he sat down and cried like a baby over the loss. Now that was so foolish but also very child-like. He was obsessive about football.

How can we translate this into our Christian experience? How about people who become obsessive about running the church? They get to the point that they believe they are God's gift to the church and it will not function without them. And that if it is not done exactly like they want it, then surely lightning will strike. The truth is, no one member has any more authority than any other member. Equality is what the Bible teaches and what Baptists are supposed to practice.

"And there was a strife among them, which of them should be accounted the greatest. And he said unto them, the king of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger: and he that is chief, as he that doth serve." Notice in particular the phrase "...ye shall not be so." We shall not be like others in that regard. Regardless of station in life, no one is to lord it over another. Money will not make any difference, education will not count, talent will not count, nothing will make any difference. Some, for whatever reason, may give me or you some deference but we need to take that with a grain of salt and not let it go to our heads.

How about having my way even if it does not make any sense or even if it does make sense and still others want to do it another way? Some well meaning Christians think that all people should do as they do and like what they like, just because

they prefer it that way. We are not talking moral issues but personal opinions. All of us need to remember that my ideas and your ideas are not written in stone and are not divine. They may be good but remember that others do have good ideas also. Romans 12:10: "Be kindly affectionated one to another with brotherly love; in honour preferring one another;" this means give deference to the other person. They may not be so smart as you or talented or whatever, but you and I are to give deference to them. This is the true spirit of humility and Christianity.

Do you know what my orders are in regard to this matter? I am to do nothing by partiality (I Tim. 5:21). As pastor, I am not supposed to show partiality in anything. That's a tall order.

### III. CHILDREN BECOME ANGERED EASILY, TAKE TOYS AND GO HOME.

1. I once knew a boy who had everything in as far as toys were concerned. We did not have anything. We would play marbles, and he owned all the marbles. If things did not go according to his ideas, he grabbed all the marbles and went home breaking up the game. A lot of Christians are like that. If things don't go like they want them, then they try to break up the game so to speak. Hey, what ever happened to brotherly love?

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). And "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Now when we are engaged in the Lord's work, some things we don't expect to see are a lot of spite, jealousy, gossip and downright hate. Now I wish I could say we don't see much of it but that is not so. There is no excuse for this kind of thing in the Lord's work. If we do such things, we don't have any right to call ourselves Christians.

Some time back I saw a boy on TV that had been horribly burned and when he went to school, the kids were prone to make fun of him. Poor kid. Would you or I ever make fun of some dear soul who is doing all possible to serve the Lord with all their strength? I would hope not. Let's don't be like children.

We had a son who was very obstinate. I am not sure just how he overcame that trait but he is most cooperative today. Are we Christians ever obstinate? I went to a town in Florida to hold a meeting. Visiting in the town, I found many of the members of the church owed money to the grocery store and would not pay. They had done other things to other people who held grudges against them. I told the church that unless they were willing to make these things right, then we would not have a good meeting. They were very obstinate so we did not have a good meeting.

We can show our obstinacy by being non-progressive. This is the way we have done it for 40 years and we will not change anything. That is being obstinate. We can be obstinate about money. We can be obstinate about the music. We don't want

to learn anything new. We don't want to do anything new. We just want to do as always. Saul was a very obstinate man. He spent most of his life trying to kill David, and for no good reason. He knew God had taken the throne away from him. He knew his own son was in sympathy with David, but he still spent his time trying to do the impossible. Pharaoh was obstinate. It eventually cost him his life. It may cost us our life, but it could also cost a church its life.

Sometime back, a brother told me about a member that was on the outs with the church. He made repeated visits to the man's house, left notes, tried to do all possible to accommodate him and get things straight. He did not bother to respond. We can peg him as obstinate.

Obstinacy quenches the spirit of good Christian people. Thessalonians says not to quench the Spirit (I Thess. 5:19). If someone wants to serve the Lord in an acceptable way, let's not do anything to stop them.

Some children can never be pleased. No matter what a parent does, it is not good enough. Are Christians ever like that? Some good member does something nice for the church and one or two members aren't satisfied with their efforts. This is child like. Let's grow up!

### IV. CHILDREN ARE VERY FEARFUL

1. Fear can be a very real thing to us and may not always be bad. However, it can be a very negative factor in our lives and render us useless or worthless, to the Lord's work or for others things. When I first came here to Calvary, I observed one of the little Sunday School students that was so timid it was tragic. I knew when she was required to go to school, it was going to be a real fight for all concerned. That time came, and for several months, it was a time of crying tantrums, mommy having to visit the class etc. This child was very fearful. Yet today, she is at the head of her class and is able to get up on stage and sing solos.

Upon one occasion, when the disciples and the Lord were crossing the Sea of Gallilee, the disciples thought that the ship was going to sink, and cried out to the Lord, "don't you care if we sink?" Jesus did not compliment them on asking such foolish and fearful questions. He said: "Oh ye of little faith." We can deduce there is not room for both fear and faith in the same camp.

### V. FINALLY GROWN

1. Then one day we find ourselves grown up and then old. And we suddenly realize that we must give way to the youth of our world. They must be allowed to serve the Lord. Also, little by little, they will take our place. I know when a church calls a pastor, youth is more important than even experience. I really don't blame the churches. They are building for the future. I see the hand writing on the wall for me personally. But I have an ace in the hole so as to speak. I can do other things related to the Lord's work. So I don't expect to be out entirely. But we had our day, now it is time to give our youth a chance to shoulder some of the decision making and other responsibilities. In writing to Timothy Paul said: "Let no man despise thy youth;" This indicated that some people were looking down on Timothy

because of his age. It also teaches that this is not the right attitude to take. It also says that our youth should not be despised or disdained just because they are young. All they need is some of our good counsel and the opportunity to serve the Lord also.

I appeal to all on the basis of love, common sense, the good of the work of the Lord, to grow up and not act like children, even if it is tempting to do so. Not to let our pride and our ego get the best of us. Remember, this is not my church, it is not your church, it is the Lord's church. We are stewards of the Lord and we can not be good ones acting like children.

But there is one way we are encouraged to emulate children. Jesus spoke of this by saying in Matthew 18:3: "...Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." He is, no doubt, referring to our faith and trust in the Lord.

## SOVEREIGNTY

(Continued from Page 1)

will, the greatest confusion prevails today, and the most erroneous views are held, even by many of God's children. The popular idea now prevailing, and which is taught from the great majority of pulpits, is that man has a free will, and that salvation comes to the sinner through his will co-operating with the Holy Spirit. To deny the "free will" of man, i.e. his power to choose that which is good, his native ability to accept Christ, is to bring one into disfavor at once, even before most of those who profess to be orthodox. And yet Scripture emphatically says, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. 9:16). Which shall we believe: God, or the preachers?

There are two divine truths which must be understood if you are to be an effective soul winner. Not a soul winner as the Arminian believes, that we count the number of people we are able to persuade. 1) That God is sovereign and works all things after the counsel of His own will. 2) Man is responsible to God as a sinner falling short of His righteous standards.

God, in His sovereignty orders the movement of the planets and the stars, as well as the steps of man. "A man deviseth his ways, but God directeth his steps." In His sovereignty and because He is an infinite, eternal being, His determinate counsel has been fixed from eternity past. In His determinate counsel, He has predestinated the end from the beginning, and from everlasting to everlasting (I Chron. 29:11; Psa. 115:1-3). Not only does He order the movement of all His creatures, but because He is sovereign and infinite He has the right to do with His creatures what He wills. "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).

Since these things are true, then the fact that God is

sovereign in salvation is conclusive. In these modern times this truth is being either disregarded, or denied altogether. Those who say that salvation is by grace but deny that God is sovereign, even in the salvation of a soul, are preaching another gospel, whether they call themselves Baptist or go by some other name. Nonetheless, if you are to practice "Biblical Evangelism" you must get these truths settled once and for all.

The average preacher and so-called Christian worker is telling sinners about a "poor God" who is pleading for them to let Him save them. They say that He is trying everything He can think of to save all of mankind, but they just will not co-operate.

Modern theology says that God purposed to save the human race that Jesus Christ died for the sins of the whole human race, and that the Holy Spirit is now trying to persuade the whole human race to let God save them. Beloved, there could be nothing further from the truth! If this theology is true, then we must eliminate much of the Word of God in order to be consistent, Rom. 8-11; Eph. 1; I Cor. 1, 2; half of Psalms; Dan. 4; Isa. 46, 53, 55; Jer. 1; I Pet. 1; John 6, 10; Acts 13, etc., for these Scriptures emphatically teach that God is sovereign in all things including salvation.

If this theology is true, then God's divine purpose has been thwarted, and circumvented by either man or the devil. At my graduation from I.B.C. in 1972 one of the young preacher boys was asked to give his personal testimony of salvation. "God was pulling on one side and the devil was pulling on the other side; I'm glad that God won." There were several "Amen's." If this theology is true, then the Christ who suffered and died on the tree is a miserable failure because many continue to plunge headlong into a godless eternal hell.

If this theology is true, then the Holy Spirit is suffering the "agony of defeat," for certainly the majority of the human race has and will resist His will. "Enter ye into the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:" (Mat. 7:13).

If this theology is true, then all in all, the conclusion must be drawn that God isn't so big after all. His divine plan and purpose has been frustrated by sin and the devil, along with the help of sinful man. Consequently, God has been reduced to a weak, helpless bystander whose plan has for the most part been foiled.

But beloved, this theology is not true, according to God's divine Word. "Salvation is of the LORD." "Of his own will begat he us with the word of truth" (Ja. 1:18). "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will" (Jo. 5:21). "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (Jo. 6:37). "For whom he did foreknow, he also did predestinate to be con-

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## SOVEREIGNTY

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formed to the image of his Son" (Rom. 8:29). "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" (Rom. 9:21).

The second truth that must be understood is that every person is within themselves responsible to the Almighty for their own sinful condition. All the world without Christ will stand before the Great White Throne guilty and worthy of eternal damnation. "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" (Jo. 3:36).

Let's talk about evolution for a moment. Evolution says that all living things created themselves and adapted to their environment as they grew more and more intelligent. This, of course, eliminates God from creation all together. But, that is not all it eliminates. It also eliminates sin and man's responsibility to a sovereign judge. Evolution is one of the secular humanists' strongest points of theology. The main purpose of evolution is to disprove and deny that there is an almighty, sovereign Creator to whom man will ultimately and finally answer.

In denying the creation they can also deny the original sin problem. If they can do away with the creation, they can do away with God. If they can do away with God, they can eliminate their responsibility for sin. If they can eliminate their responsibility for sin, they can remove the threat of judgment. They can stick their head in the sand but they can't make it go away. The humanist loves the "free moral agent" view. It fits their philosophy to a "T". (See. Rev. 20:11-15). "For all have sinned and come short of the glory of God" (Rom. 3:23). "For the wages of sin is death..." (Rom. 6:23).

The message of Biblical Evangelism is that the sinner has no refuge, no place to hide, no place of safety from the judgment of God. He shall not escape his just condemnation without salvation through Jesus Christ. "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

The only remedy is the sovereign Saviour. The only escape is God's grace. The sinner must cry for God's mercy and run to the cross for refuge. Beloved, this is the truth that must be told to the sinner. The gospel sets before the sinner the solemn choice of life or death. We are to offer salvation freely to all without reservation or exception. But there must be a great emphasis put on the sinners' responsibility for his sins against a sovereign, righteous judge. Amen.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Eph. 2:8).

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PAGE TEN

by: C.D. Cole

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come," Matthew 12:31, 32.

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit," Mark 3:28-30.

"And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven," Luke 12:10.

I believe these are all the scriptures that we can certainly apply to the question of the unpardonable sin. I do not believe Hebrews 6:1-8 and Hebrews 10:26-31 have anything to say about the unpardonable sin.

The subject is much abused and misunderstood. It has been used to frighten the unregenerate into joining the church, thereby making them twofold more a child of wrath. Wrong views have led people into insanity.

We must distinguish between an unpardoned sin and the unpardonable sin. Our texts distinguish between sins that can be pardoned and the one sin that cannot be pardoned. Our Lord is not saying that all other sins will be actually pardoned, for then the only sin for which anybody would be punished would be the blasphemy against the Holy Spirit. The lost will be punished for every sin if they are not forgiven on the ground of the blood atonement. All the sins of the impenitent and unbelieving will be unpardoned, but the only kind of sin that cannot be pardoned is the one mentioned in our texts. Every sin is a damning sin unless there is forgiveness for it.

WHAT THE UNPARDONABLE SIN IS NOT.

I. It is not any sin against men. Many are the sins men commit against one another, such as murder, theft, false witness, malice and envy. But none of these is the sin that will not be pardoned. Many have committed these sins and on repentance and faith have found forgiveness.

II. It is not any sin against Jesus Christ. Many are the sins against the Son of man, such as denial of His deity and virgin birth, denial of His atoning blood, ignoring His claims of Lordship, in a word, rejecting Him as the Lord Jesus Christ. These are terrible sins, but many who have committed them repented and found forgiveness. Many an atheist has been converted and forgiven. Of course, those who live and die in unbelief are unforgiven, but this does not

mean that they had committed the unpardonable sin.

III. It is not any sin against the decalogue or ten commandments. There is not a sin mentioned in the ten commandments for which there is no pardon. Christ died to redeem us from the curse of the law, therefore there must be forgiveness from every part of the curse.

IV. It is not any sin against God the Father. "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Spirit shall not be forgiven unto men."

V. It is not every sin against the Holy Spirit. There are many sins committed directly against the Holy Spirit, such as grieving, resisting, quenching, and ignoring the Spirit. Believers may grieve the Spirit; they may also quench the Spirit and ignore the Spirit in many ways. Unbelievers resist the Spirit in rejecting His word and by persecuting and opposing His prophets. Acts 7:51, 52, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murders." But none of these sins against the Holy Spirit is the unpardonable sin.

VI. It is not being past feeling. Ephesians 4:19, "Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."

WHAT THE UNPARDONABLE SIN IS.

I. It is blasphemy against the Holy Spirit. We have direct statements of Scripture for this. What is blasphemy? To blaspheme is to speak injuriously against a person. Blasphemy is an insulting or slanderous remark about some one. It is a sin of the tongue; the tongue is the medium through which the heart acts in blasphemy. The Jews charged Christ with blasphemy because He claimed to be the Son of God. Matthew 9:3, "And, behold, certain of the scribes said within themselves, This man blasphemeth." John 10:36, "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" The Jews at Antioch spake against Paul and his doctrine, "contradicting and blaspheming," Acts 13:45. Saul, before his conversion, compelled Christians to blaspheme. Acts 26:11, "And I punished them oft in every synagogue, and compelled them to blaspheme." I Timothy 1:13, "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief." And Paul charges the Jews with causing the Gentiles to blaspheme the name of God. Romans 2:24, "For the name of God is blasphemed among the

Gentiles through you, as it is written."

II. We have before us in our text a clear case of the blasphemy against the Holy Spirit. The Pharisees blasphemed the Holy Spirit, because they said, He hath an unclean spirit. They attributed the works of the Holy Spirit in Christ to the power of Beelzebub, the prince of demons. Of course they blasphemed Christ when they charged Him with having an evil spirit, but this was not what made their sin unpardonable. They recognized the Holy Spirit in Him, but slandered Him by calling Him an unclean spirit.

CONDITIONS UNDER WHICH THE SPIRIT IS BLASPHEMED.

I. There must be an unmistakable work of the Holy Spirit. There must be a recognition of the Spirit in His work. Dr. Broadus thought it is committed only in connection with public miracles, in which the power of the Spirit is unmistakably at work and is recognized. He did not think the sin is committed in our day. Christ had cast out demons, and the Pharisees could not dispute it, but in admitting it, said it was done by an unclean spirit.

II. There must be knowledge that it is the work of the Spirit. Paul had blasphemed Jesus of Nazareth, yet he was forgiven because he did it ignorantly in unbelief. He did not believe that Jesus spoke and worked by the Spirit of God. He thought Jesus was an imposter and possessed an evil spirit. Thomas Goodwyn, one of the Puritans, said that two things were necessary in committing the unpardonable sin: "Light in the mind and malice in the heart." The unpardonable sin is never ignorantly committed. It is not a case of mistaken identity, but the deliberately and knowingly calling the Holy Spirit an unclean spirit.

WHY IS BLASPHEMY OF THE SPIRIT UNPARDONABLE?

I. It is not because the sin is

too great for the blood of Christ to atone for. This would limit the intrinsic value of the blood. We believe the blood of Christ is sufficient for the salvation of the devil if it had been designed for him. And for the fallen angels had He died for them.

II. It is not because it is too great for the grace of God. This is obvious when we examine some of the cases which God has pardoned. Take Manasseh for instance. He was the wicked son of the good king Hezekiah, and his father's successor on the throne of Israel. His steady course of vile conduct covering a period of many years is recorded in II Chronicles 33:2-7, 9, 10. Surely if one may sink too low to be reached by the grace of God, it is this wicked man. But, read the sequel: "And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into His kingdom. Then Manasseh knew that the Lord he was God," verses 12 and 13. Then consider the history of Saul of Tarsus. He styled himself the chief of sinners, and yet he was converted.

III. The unpardonable sin is to be attributed to the sovereign will of God. God has sovereignly decided that He will not forgive the sin of blasphemy against the Holy Spirit. He could if He wished to. There is one kind of sin for which no provision has been made. For this sin Christ did not die; for this sin, the Holy Spirit will not convict; for this sin, God has no forgiveness. If this seems hard, remember that no provision was made for any of the sins of the fallen angels. None of the sins of fallen angels was pardonable; only one sin of fallen men is unpardonable.

This excerpt from the book, "Sin, Salvation, Service", by C.D. Cole.

## PUZZLE: FLOWERS IN MASQUERADE

Names of flowers are hidden in the following sentences. A clue is that after finding the first letter of the name in a sentence; the other letters of that name follow in succession, but not necessarily consecutively.

1. Jesus arose from the tomb.
  2. Gethsemane was the name of a garden in an area near Mt. Olivet.
  3. Carnal gratification is fleshly frailty.
  4. The honor which we give is more than word.
  5. The truth never slips.
  6. A morning prayer glorifies our day.
  7. Many people today live in hypocrisy.
  8. Paul went faithfully to Macedonia.
  9. He will pardon us today.
  10. We must be humble.
  11. Jesus said, "Do violence to no man."
  12. Let us live our life the right way.
  13. Iscariot betrayed Christ.
  14. They were astonished at His doctrine.
  15. Pontius Pilate and the people betrayed Him.
- Send us the correct answers to this puzzle and receive five free subscriptions to The Baptist Examiner.

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## WHISKEY IN ACTION

### A True Story

A baby... its tender white skin bruised and bloody, its golden curls matted with dirt and blood... one tiny jaw crushed to a pulp... a wee hand hanging limp... just a ball of flesh with broken bones protruding against a pair of pink rompers soiled with great splotches of muddy blood.

White-robed hospital attendants pick up the little mangled form and gently place it on a stretcher. It quivers and a low moan of anguish comes from those baby lips once perfectly shaped and now bruised and disfigured.

Again a form is lifted from the ground... a sort of huddled, shapeless bundle -- the baby's mother, broken, mangled, crumpled. No sign of life here. The card on the bosom reads: MORGUE.

Many feet away lies the father, still alive and screaming with pain. His face all cut by windshield glass, one eye completely out of the socket and hanging by a string, his legs a shapeless mass, and blood gushing from his mouth. He stops screaming and calls out in agony, "My wife! My children!" Then he falls back

into merciful unconsciousness.

In the crowd of people, held back by kindly hands, a small boy sobs and cries, "Daddy! Mamma!"

Two state policemen hold between them a wobbly, drunken wretch, reeking with fumes. "Whas happen?" he blubbers. "Only had a couple of drinks."

Sirens scream and the attendants make way to the hospital and morgue. Policemen place the hysterical four-year-old boy in a car and drive off while a huge crane begins preparation for the removal of two badly smashed automobiles. On the pavement lies bits of scattered glass, a broken whiskey bottle and lottery tickets -- here and there a pool of blood.

A child is an orphan. Three graves will be dug. A drunken driver will receive a light fine. Liquor stores will keep on selling their hellish brew, and voters will continue to vote to license the business that is staining the highways with innocent blood -- blood shed by fiendish, drunken drivers.

A true story copied

## DEACON'S ORDINATION

Sam, what part of the Bible do you like best?" "Well, sir, I like the New Testament best, Sir." "What book in the New Testament?" "What book sir? What book? I think it's the book of parables, sir." "Would you kindly relate one of those parables to this council?"

Poor Sam was up against it, but there was a possibility that the members of the council knew no more about their Bibles than he did. He decided to make a bold attempt, and proceeded as follows:

"Once upon a time a man went down from Jerusalem to Jericho and fell among thieves and the thorns grew up and choked that man and he went on and he didn't have any money and he met the Queen of Sheba, and she gave that man -- she gave that man, sir, a thousand talents of gold and silver and a hundred changes of raiments. And when he was driving along under a big tree, his hair got caught in a limb and left him hanging there. Yes, sir. And he hung there many days and many

nights and the ravens brought him food to eat and water to drink. And one night while he was hanging there asleep, his wife, Delilah, come along and cut his hair off, and he dropped and fell on stony ground, and it began to rain and it rained forty days and forty nights. And he hid himself in a cave. And the man went out into the highways and byways and compelled him to come in. He went on and come to Jerusalem and he seen Queen Jezebel sitting high up in the window and when she saw him she laughed and he said, "Throw her down out of there," and they threw her down. And he said, "Throw her down again," and they threw her down, seventy times seventy times and the fragments they picked up were twelve baskets full. Now whose wife will she be in the days of judgment?"

There was no one on the council who felt qualified to question the candidate further, and he was passed.

--Copied

## APPRECIATED LETTERS

Hi!  
The paper is always good but it was extra good this week. We sure do enjoy the editorials by the editor. The whole paper is a blessing. Our prayer is for God to bless and lead us all in His grace.

Fred & Ruby Beard, Indiana

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Enclosed find an offering for The Baptist Examiner. I wish I could express how much I enjoy reading the paper. It is food for my soul. May the good Lord bless every one that has a part in printing the Examiner. You have my prayers.

Mrs. J. E. Moxley,  
North Carolina

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My dear Brother:  
It has been some time since I made a contribution towards the

publication of TBE. I so enjoy reading it and then pass it on to a friend who also enjoys it. Your editorial on "printing equipment" made me realize that help was needed. Yours in Jesus,

Oscar H. Jungbauer, Florida

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Dear Brother Wilson:

I thank God for the Baptist Examiner and all that make it possible. I want to help with the printing equipment. The Baptist Examiner is a very important part of my life. May God bless all. A friend,

Maggie Sevy, Indiana

\*\*\*\*\*

Dear Brother Wilson:

Please renew our subscription to the paper. We enjoy each paper and look forward to receiving it. In Christian love,

The Roseberry's, Oregon

## 'GOOD MORNING AMERICA' PRACTICES CENSORSHIP

by Cal Thomas

Some word manipulators and media managers are trying to re-define the word "censor." When the word is used, the image they want you to see is of a "backwoods" minister objecting to the content of *The Wizard of Oz*, or of an uneducated homemaker writing letters complaining that certain programming is hazardous to her children's health.

But censorship is not a one-way street. The networks practice it, too, if you define "censor" as the dictionary does: "An official who examines materials for objectionable matter." What the networks consider objectionable is not the sex and violence they constantly pump into our homes. What they object to, and therefore censor, is something that is anything but objectionable to millions of Americans: the Bible.

I was recently given a rare and, I'm sure, unintended peek into the network mind set in an incident involving ABC's morning TV program "Good Morning America."

A GMA producer called me after reading a column I had written on the "domestic partnership" law passed by the San Francisco Board of Supervisors, which allows unmarried homosexual and

heterosexual couples to receive many of the benefits married people enjoy. In that column I had quoted several Supreme Court cases affirming the traditional male-female marriage as the norm. I also said that the relationship was not a recent invention but had biblical roots, and I quoted a verse from Genesis, Chapter 2: "A man shall leave his mother and father and cleave unto his wife."

The GMA producer, Sue Hester, asked me to be on the show the following morning. I agreed. Another ABC staff person called to conduct a "pre-interview" in which my views on the subject were noted so that the GMA co-hosts, Charlie Gibson and Joan Lunden, would know what to expect.

As I was preparing to leave for New York, Hester called to say that I had been canceled and someone else chosen.

"Why?" I asked.

In what must have been an unguarded moment, Hester gave me this response:

"The producer wasn't comfortable with your quotation from the Bible (in the newspaper column). She was concerned that you might quote some Bible verses."

Outraged, and aware that GMA has no problem with "comedians"

## IN HIS PRESENCE

Is Christ set down on the right hand of the Majesty in heaven? Then with what awful reverence should we approach Him in the duties of worship! Away with light and low thoughts of Christ! Away with formal, irreverent, and careless attitudes in praying, hearing, receiving, and yes, in speaking of Christ Jesus! Away with all deadness and drowsiness in our worship; for He is a great King with whom we have to do -- a King to whom the kings of the earth are but little bits of clay. Lo! the angels cover their faces in His presence. He is an adorable Majesty.

--John Flavel

Learn, my brother, to know Christ; yea, to know Christ crucified, to despair of thyself and sing to the Lord this song: "Lord Jesus, Thou art my righteousness, but I am Thy sin. Thou hast taken what belonged to me and given me what was Thine. Thou becamest what I was that I might become what I was not."

--Robert Haldane

## SINNER FRIEND, TRUST IN JESUS

--Revelation 20:11-15

Sinner friend, please tell me -- I really want to know, Do you ever think of eternity, as through this life you go? Do you think of a holy God and that great judgment day, When you'll learn that, for your sins, forever you must pay?

Oh, do you know the meaning that the second death implies? It means that you will then be cast into the lake of fire, Separated forever from the God of love and light; Why did you treat the Son of God with rejection and respite?

Alone, forlorn, forsaken -- Oh, how awful it must be, To be forsaken by God throughout eternity; Never to know the blessings which His love and mercy bring, Never to know the joy and comfort of even the smallest things.

Never to see the passing seasons, each dressed in splendid array, Nor to awake in anticipation of another lovely day; No more to feel the cooling breeze or see the sunshine bright, No pale moon-glow or twinkling stars to lighten the black, dark night.

Helpless, hopeless, fearful, will be the destiny, Of those rejecting Jesus and the blood of Calvary; No crystal, flowing water to cool the burning brow, Not even a single drop of that, which they take for granted now.

Oh, sinner, trust in Jesus while you still have life and breath; Jesus is the only way you'll escape the second death; He is the only way given whereby men must be saved; Behold, how much He loved, for His life He freely gave!

Suffering, bleeding, dying, in shame and agony, Jesus paid my sin-debt as He hung upon the tree; As I recall that awful scene and see Him hanging there, I realize He loved me with a love beyond compare!

Kathryn Parrish

like Howie Mandell using sexual double entendres on the air, I asked for the name of the producer who made the decision.

"Rickie Gaffney," said Hester.

After I tried repeatedly to reach Gaffney, she finally called me.

"Before I tell you what you were quoted as saying, I would like you to tell me why I was yanked from the program," I questioned.

"We ere looking for a certain kind of mix," said Gaffney. Asked to explain, she responded, "I don't think that's worth elaborating on, quite frankly."

I then asked her whether she had any concern over my quoting Bible verses on the air, as Hester had indicated.

"That was her interpretation," she said.

"You mean you never expressed any concern about me quoting from the Bible?"

In an answer reminiscent of those given by defendants at trials and congressional hearings, Gaffney said, "I don't recall."

If this were an isolated incident, it might be dismissed as an aberration, but it wasn't.

Last year, five minutes before I appeared as a guest on ABC's Nightline, executive producer Rick Kaplan said to me, "Nice to have you on the show again, Cal. By the way, please don't use any Bible verses tonight." The show was on the scandals in TV evangelism, and a more appropriate forum for quoting the Bible as proof that some had strayed from its standards could hardly be found.

It is disturbing that the Bible, which is read by the president and vice president of the United States and millions of other Americans, is considered taboo on the ABC network, or at least is perceived as taboo by some network executives.

Maybe they should be reminded that, the last time I looked, the airwaves still belonged to the public.

--copied

## I WAS A RINGLEADER IN COLLEGE

by George Mueller  
(1805-1898)

Founder of the famous orphanage at Bristol, England, addressed a group of university students years ago. He told of being part of a wild, swearing, beer-drinking set -- until a sudden change came.

I too have been a university student, I have read all the Latin and Greek classics. I can speak Latin and Greek, can converse in nearly all the European languages, can read Hebrew, Arabic, Syriac and other Oriental tongues; have studied mathematics, philosophy, chemistry and such things.

I am a graduate of the University of Halle. There were 1,200 students in the University of Halle. There were 1,200 students in the university when I was there. For the most part, they were a wild, swearing, beer-drinking set. I was ringleader among them in their mad pranks.

(Continued on Page 12, Col. 1)

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### CAN YOU IMAGINE THIS?

The church at Corinth ordaining a woman preacher? "Let your women keep silence in the churches: for it is not permitted unto them to speak...for it is a shame for women to speak in the church" (I Cor.14:34-35)

### ANNOUNCEMENT BIBLE CONFERENCE ON SYSTEMATIC THEOLOGY, MAY 17-19

Grace Baptist Church, 2630 Hamilton-Mason Rd., Hamilton (Fairfield Twp.), Ohio 45011, Phone 513-844-1800; Pastor Gail Terrell, Phone 513-874-3362.

Eighteen messages covering every major doctrine of systematic theology. Speakers include: David Mitchell, Darrell Messer, David Pitman, Joe Meyer, Paul Kirkman, Donald Foose, Carl Sadler, Gail Terrell, James Duvall, Bill Brown, John Hatcher, Bill Younger, Glen Archer, Rex Hensley, and Edward Overbey. Messages include studies of Bible doctrines about the Scriptures, God, Jesus Christ, the Holy Spirit, man, sin, salvation, angels, demons, Satan, the Lord's church, and future events. Call for information, directions and lodging. Thurs., 6:30-9 p.m.; Fri., 8:45 a.m. -9 p.m.; Sat., 8:45 a.m.-4 p.m.

### RINGLEADER

(Continued from Page 11)

At that time there were but eight Christian students in the whole 1,200. We who were not Christians made it hard for them, but they were brave, manly fellows and had a weekly prayer meeting.

Along toward the close of my university course something seemed to go wrong with me. I was not sick, and I had no misfortune, but I was unhappy. What's the matter with you, George? I asked myself. You are not studying hard enough, I decided. I studied harder than ever, but still I was not happy. Go more into society. I went into society, but my unhappiness continued.

Why, George, are you going crazy? You need new scenery and association. So I hiked down into Switzerland, where I expected surely to drop my burden, but I did not.

I grew frightened and hurried back to Halle and took up my studies again. But my burden grew heavier and heavier. At last I remembered the eight Christians and their prayer meeting. I sought one of them whom I knew.

"Carl," I asked, "you have a prayer meeting?"

"Yes."

"Where do you hold it?"

"I shall not tell you."

"Why not?"

"You know very well, George, you only wish to mock and scoff."

"Upon my word, Carl, I do not."

When I finally convinced him that I was in earnest, he told me the place of meeting.

I was promptly on hand at the hour. A chapter in the Bible was read, a few prayers were offered, some remarks were made and the prayer meeting was over.

But I detained the young men and told them my case. "I do not know if it is what you have that I need," I said, "but tell me what it is."

One and another told me of Christ. They prayed with me, and I prayed for myself. At last I saw Christ as my Saviour. I believed on Him, and gave myself to Him. The burden rolled from off me, and a great love for Christ filled my soul.

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That was more than 50 years ago. I loved Jesus Christ then, but I loved Him more the year after, and more the year after that, and more every year since. How much I love Him now I could not begin to tell you. Jesus Christ is my great and glorious and adorable God and Saviour, whose love fills my soul.

I have been for 68 years a lover of the Word of God, and that uninterruptedly. During this time I have read considerably more than 100 times through the whole Bible with great delight. I have for many years read Old and New Testaments with prayer and meditation four times every year.

### A LETTER AND ITS ANSWER

The Letter.

Joseph M. Wilson, Editor, Since I did not subscribe to The Baptist Examiner, I would appreciate it if you would remove my name from your mailing list. I am not a Landmark Baptist.

The answer.

Dear Sister...

Of course, we will comply with your request to remove your name from our mailing list. We always try to do this. But I will say that this causes us much grief. Someone thought enough of you to send you this paper. Someone believes the truths that we teach in this paper and wanted you learn these truths. I suspect that whoever sent you the paper also prayed that the paper would be a blessing to you, and that you would learn, appreciate, and believe the truths taught therein.

The truths taught in The Baptist Examiner are believed by and precious to a large number of Christians. They are Biblical and Baptist truths. One who does not believe these truths does not believe what the Bible teaches relative to these things.

It would have been much wiser of you if you had read this paper, studied diligently the things set forth therein, compared these teachings with the Bible; and then I am sure you would have received them with rejoicing and been eternally grateful to your unknown benefactor.

You have turned from your door one of the few opportunities you will ever have to receive these truths. Since you no longer want this paper, it is most likely

On board one of the fine steamboats which flit between England and America, I see a strong, hardy, vigorous man. Will he get to America safely? Yes, if the ship does. But see, yonder is a little child who cannot walk and must be carried in his mother's arms. Will he reach America safely? Yes, if the ship does. Both the robust man and the little infant, all being well, will reach their journey's end IF THE SHIP DOES. Their safety lies in the same place. Their condition does not affect their transit. But is there no difference between the child and the man? Assuredly there is a great deal of difference as to many things, but there is no difference about the fact that their passage across the ocean depends upon the steamboat rather than upon themselves. The strong man could not walk across the Atlantic anymore than the child could. They are alike incompetent for the passage if left alone and alike capable of it if placed on board the same vessel. So, if you meet with a great saint, say to yourself, "My honored brother will get to heaven through Jesus Christ; and I, a poor babe in grace, shall get to heaven the same way." I want you children of God to feel this. Are you on board the Covenant transport? Does the blood-red flag fly at the mast-head? Then, if the meanest believer is not safely carried into port, neither will the strongest child of God reach the fair havens. If the ship of free grace goes down, Peter and Paul must sink as well as ourselves; for we are at sea in the same vessel. Our confidence is in no measure nor sense in what we are, but it is altogether in what Christ is in our behalf. We depend on Jesus and rest in Jesus Christ by a simple faith, and the brightest of martyrs and apostles has no surer ground to rest on.

--C.H. Spurgeon

that you go to a church that does not teach these truths. With your present attitude, you would not welcome an individual who would seek to teach you these things. With your present attitude, it is not likely that you will learn these things from the Word of God. It requires an humble and teachable spirit to understand the things of God's Word. It is not likely that, at the present time, you have such a spirit relative to the truths taught in The Baptist Examiner.

You say that you are not a Landmark Baptist. I am sorry to hear that. You see, Landmark Baptist churches are the only true churches on earth. Not being a Landmark Baptist means that you are not a true Baptist at all, and not being such means that you are not a member of a true church. This means that there are many truths you will never hear. This means that you will not be in the Bride of Jesus Christ, for only faithful members of true churches will receive that blessed reward. With your attitude towards our paper, it is not likely you will ever change on this point. There are other papers that teach these same truths, but likely you would not want them either. Yes, I am truly sorry for you.

If you should ever see the error and folly of your present action and desire this paper, please let me know. I would be happy to send it to you again. May the Lord bless you as He sees fit. May He even bring you to see the truths you now reject if it be according His sovereign will.

### ANNOUNCEMENT

Almond Kattran, in mission work in Guyana, South America, will be preaching at our Bible Conference. He will be available for preaching in other churches following that. If you want him, contact this editor.

### CALVARY BAPTIST CHURCH BIBLE CONFERENCE PROGRAM

MAY 25-27, 1990

Friday Night

7:00 P.M.

GOD CAN DO ANYTHING HE WANTS TO

Reggie Moore, Appalachia, Va.

DOES THE FOURTH COMMANDMENT HAVE ANYTHING TO SAY TO OUR DAY?

Andy Proctor, Columbus, Miss.

WHAT ABOUT THE LOVE OF GOD?

Walter Herin, Orange, Tx.

THE SEARCH FOR A TRUE CHURCH

Doug Newell, South Shore, Ky.

Saturday Morning

9:30 A.M.

WHAT CAUSED ZACCHEUS TO ACT LIKE HE DID?

David West, Moncks Corner, S.C.

IN THE FIRE WITH JESUS

James Crace, Crescent Springs, Ky.

WHAT DOES RESPECT FOR CHURCH

AUTHORITY INVOLVE?

Oscar Mink, Texarkana, Tx.

HOW CHURCH MEMBERS CAN HELP THEIR PASTOR

Willard Willis, Monroe, Oh.

Saturday Afternoon

2:00 P.M.

BIBLICAL EVANGELISM: EVERY MEMBER, EVERY DAY, EVERY HOUSE

Danny Davis, King, N.C.

SALVATION'S JOY, LOST AND RESTORED

John Lenegar, Delaware, Oh.

WHEN GOD TRIMS HIS HEDGES

John Pruitt, Griffin, Ga.

Saturday Night

7:00 P.M.

SODOM AND GOMORRAH, GOD'S VIEW OF HOMOSEXUALITY

Don Pennington, Courtland, Va.

WHAT ABOUT THE MULTIPLICITY OF DENOMINATIONS?

Dan Phillips, Bristol, Tenn.

SOME DEMANDS OF DISCIPLESHIP: CAN ONE BE A CHRISTIAN AND NOT BE A DISCIPLE?

Medford Caudill, Goshen, Ind.

WILD BEASTS ARE AFTER OUR CHILDREN

Sam Wilson, Gladwin, Mich.

Sunday Morning

9:30 A.M.

WHY I AM A BAPTIST AND NOT A METHODIST

Aaron West, Ellabell, Ga.

THE DEAD CONDITION OF THE SINNER, THE SPIRIT,

THE WORD; REGENERATION, THE EXERCISE

OF REPENTANCE AND FAITH

Eldon Joslin, Birmingham, Al.

MY MISSION WORK IN GUYANA, SOUTH AMERICA:

WHAT, HOW, WHY

Almond Kattran, Guyana, S.A.

THE GREATEST SINGLE NEED OF A CHURCH:

A SPIRIT FILLED PASTOR

Joe Wilson, host pastor.

Sunday Afternoon, Early

2:00 P.M.

IS THIS THE MILLENNIUM?

William Peacock, Texarkana, Tx.

THE PHILIPPIAN JAILOR

Dean Elzy, Windsor, Ill.

THE STENCH OF A STAGNANT EXPERIENCE

Wendell Furlong, Burnside, Ky.

Sunday Afternoon, Late

5:00 P.M.

SUFFICIENCY AND THE ATONEMENT

John Alber, Hobbs, N.M.

THE LAW OF GOD AND THE SALVATION EXPERIENCE

James Walters, Mansfield, Oh.

CHARACTERISTICS OF ELECTION

Howard Sheppard, Tampa, Fl.