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CAIN AND ABEL

by Don Pennington

We have a very interesting story in Genesis, chapter four, about a family that had one child, then another child, and then they had a catastrophe in the family before the Lord gave them back another child. This family is



Don Pennington

Adam and Eve. In the process of time Eve conceived and bare a son. Now it had been prophesied in Gen. 3:15 that there would be a man come from the Lord and that he would bruise the head of Satan. I'm sure that every Hebrew woman wished that she would be the one to bare that man that he was talking about. When Eve conceived and became with child, she had such great expectations

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PARTICULAR REDEMPTION

by Charles H. Spurgeon

The doctrine of redemption is one of the most important doctrines of the system of faith. A mistake here will cause mistakes through the entire system of our belief.

There are different theories of redemption. All Christians hold

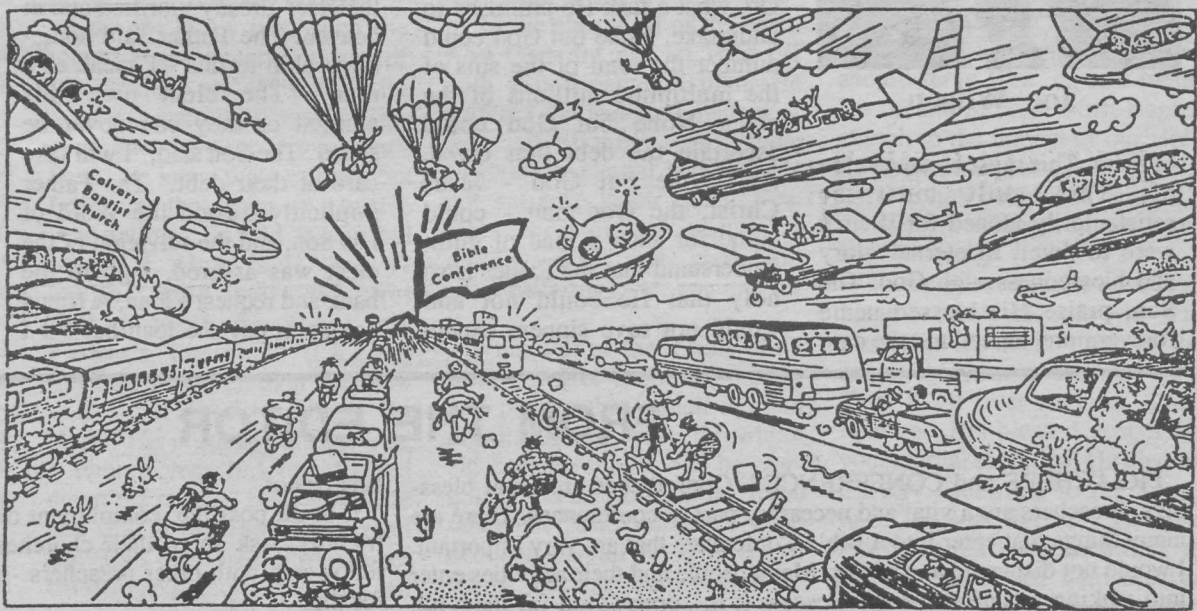


C.H. Spurgeon

that Christ died to redeem, but all Christians do not teach the same redemption. We differ as to the nature of atonement, and as to the design of redemption. For instance, the Arminian holds that Christ, when He died, did not die with an intent to save any particular person; and they teach that Christ's death does not, in itself secure, beyond doubt, the salvation of any man living. They believe that Christ died to make

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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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SPARE THE ROD

by Oscar Lee Fitzgerald

Reform and repent. We have been trying to solve the problems in Kentucky schools and through our nation for twenty-five years. We have turned our thinking to our own conviction and we say society has changed.

Lawlessness is another word for sin. All rebellion against authorities that God has placed over us is wicked, and comes from wicked hearts. It is their wicked hearts going against God.

We need in America a turning

back to God. Rebellion is wicked. Rebellion in the home, against the government, and in the schools is sin against God.

The Bible says we are to submit ourselves one to the other in the fear of God. It also tells us that in the last days men will have no fear of God. This is true in the home and in the school. We have failed to teach our children to honor God and to honor parents. Ephesians 6:4 tells us that fathers are not to provoke their children to wrath, but to

bring them up in the nurture and admonition of the Lord. This means that we are to bring them up in enforced discipline. Hebrews 12:5 tells us that we are to not despise the chastening of the Lord. God is saying that admonition without discipline will not work. Obeying God is not being cruel. God's plan is to bring them up in the discipline and admonition of the Lord.

There is an authority that the

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

JESUS OUR SURETY AND HIS SMARTING FOR IT

"He that is surety for a stranger shall smart for it...." (Prov. 11:15). "How infinite was the grace of him who became surety for his enemies! He was sure to smart under agonies unknown in our world, and to be impoverished, though possessed of unsearchable riches" (Lawson).

To be a surety for one is to make a solemn and binding promise to pay a debt for another

if he cannot or will not pay it. It is akin to the practice of going on a note with and for another. Let me illustrate: I desire to borrow a sum from a bank. I do not have enough collateral. Someone is willing to sign the note with me. The bank accepts this, and loans me the money. If I cannot or will not pay this loan back, the person who went on the note with me is legally responsible to pay it.

The Bible has much to say

about "surety." Most of what the Bible says about this is against it. One could easily deduce from the Bible that he should never go on a note for or with another person. However, there are a few indications that, under certain circumstances, it is all right, even proper, for one to do this. The fact that Jesus is surety for His people may indicate this. I certainly would not criticize one

(Continued on Page 2, Col. 1)

TIME TO SURRENDER

by Jack Whitt

To assist me in writing this article, I first consulted my dictionary and looked up the word surrender. The following definitions were given: (1) to yield possession of or power over to



Jack Whitt

another, (2) to give up; abandon, as hope, (3) to relinquish, especially in favor of another, (4), to give oneself over to a passion, influence, etc., (5) to give oneself up as to an enemy in warfare. The word surrender would seem to imply in its general usage, as not the right or honorable thing to do. There are many things we could consider as to how this word "surrender" can be applied to the

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STUDIES IN ACTS

Paul continues in the text before us by stating, "and the bounds of their habitation" (Acts 17:26). We are to see that our God is not a far-off spectator to the affairs of this earth. He has appointed the boundaries of



Willard Willis

America and Europe and has even appointed the boundaries for individuals. It, in fact, is not by accident that I live at 368 Yankee Road, Monroe, Ohio.

All of the Greek tribunal who were hearing this "new thing" delivered by the apostle Paul did not believe him. I sincerely hope that you who are reading this message believe that which Paul stated.

"That they should seek the Lord, if haply they might feel after him, and

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JOSEPH M. WILSON, EDITOR
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Home Ph. 606-329-1758

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JESUS

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who determines to never go on a note for another. This is surely the safer policy. Also, I would not criticize one who decided to do this. If one should decide to do this, he should know the person for whom he signs a note, he should be well able to pay the note off without impoverishing himself or injuring his family, and he should be honest in paying off the note if the other party cannot or will not do it. However, I have a far more and eternally important matter to deal with in this article.

Jesus Christ became surety for His people in the everlasting covenant in the council hall of eternity. Oh, that everlasting covenant! That blessed covenant! David said, "...he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire" (II Sam.23:5). In that covenant the Triune God determined all that which would surely result in the eternal salvation of all of the elect of God. God the Father, of His own sovereign will, unconditionally chose from among fallen mankind a number that no man can number, and predestinated them to be the recipients of eternal salvation. God the Spirit covenanted with the other Persons of the Trinity to, at a predestinated time, bring each of the elect to the experience of salvation, and to preserve that person through all temptations,

trials, and tribulations unto eternal salvation. But, wait a minute; something stood in the way of the accomplishing of this purpose of God. The chosen ones were, in and of themselves, sinners before the thrice-holy God. Great guilt was upon each



Joe Wilson

of them. This must be taken care of. This guilt must be satisfactorily atoned for if such were to dwell in eternal glory and blessedness with God. The Son, praise His blessed name forevermore, agreed to take care

of this matter. He became surety for the elect. He agreed, at a predestinated time, to come into this world, to live a sinless life, thus preparing a robe of immaculate righteousness that should be imputed to each one of the elect.

He also covenanted to take upon Himself the totality of the guilt of all of the elect, to bare His soul to the wrath of God against that guilt, and thus to atone for all the guilt of all of the sins of all the elect. He thus became our surety. He thus went on our sin-note. He thus covenanted to pay the immense debt of the sin-guilt of the elect. Oh, what a task He promised to undertake. None but God could number the total of the sins of the multiplied millions of the elect. None but God could ascertain the debt thus owed. And none but God - Jesus Christ, the God-man - could atone for such a load of guilt. Understand that the Father is so holy that He could not and would not save sinners except

their sin-debt be paid. Understand that the Holy Spirit could not and would not bring the salvation experience to any man, except that man's sin-debt be paid. It took the work of Christ to provide for the salvation purposed by the Father. It took the work of Christ to secure and guarantee the saving experiential work of the Holy Spirit. He became our surety, praise His name!

The eternal salvation of the elect of God was guaranteed the moment that Jesus entered into His part of the everlasting covenant - as certain as if it were already accomplished and all of the elect already glorified and in heaven. The Father said something akin to this - I speak as a man, "The elect owe this amount or they can never be saved" The Son said, "I will take care of their debt." The Father implicitly trusted the Word of His Son, and the salvation of the elect was assured. I go to the bank and request a loan. A friend agrees to pay the loan back if I

won't or can't. The bank trusts this friend to do as he has said and signed. The bank lets me have the money I requested - even though not a penny has as yet been given to the bank. The Father trusted the Son's promise to pay, and predestinated all the elect to be conformed to the image of His Son.

Old Testament saints were truly and everlastingly saved on the basis of the Son's promise to pay - though nothing had as yet been paid. Jesus was their surety. He had promised to pay for the purposed salvation. The Father and Spirit trusted the promise of the Son, and gave and accomplished the purposed salvation. Understand that, because of the promise of the Son, salvation was given, though payment had not yet been made. New Testament saints are saved on the same basis of Jesus being their surety. Old Testament Saints were saved on the promise of a payment. New Testament saints are saved on

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FROM THE EDITOR

host pastor.

If at all possible, compliment other preachers on their sermons. Be friendly. Ask about their churches. Use this time as a time of sweet fellowship with other preachers - we do not have many opportunities for this.

Look at the program (Host pastor, get your program into the hands of invited preachers early), see what other men are preaching. Do not, if at all possible, get over into another man's sermon (host pastor, make this easily possible in assigning subjects). I have learned that I may preach a subject a little differently at conferences than other places - because other sermons will be dealing with something that I might ordinarily have dealt with. I might say that the golden rule would be good for all preachers to practice at Bible conferences relative to other preachers.

Preacher, quit on time. I have noted that the one thing that more often hurts a conference than any other thing (some things could hurt much worse, but are not usually present at conferences) is for some of the preachers to run over the set time limit. If the host pastor sets a time limit, the preacher owes it to the host church and to the host pastor to stick to that time limit. If you can't tell time, quit preaching until you learn to do so - it is not that hard. It is rude to the congregation for you to run over your time. Conferences are hard as to the time involved. Rude preachers, who go over their time limit, make them much harder. It is rude to other preachers when you go overtime. You probably do not want them to go overtime. What if every preacher went overtime - how much longer would this make the conference? If you are not through, just quit. You and your sermon are not so much more important than other preachers and their sermons that you have to take extra time. Who do you think you are? Of course, in the final analysis, it is the host pastor's fault when any preacher goes overtime. It is his duty to take care of these matters. And it is his privilege to let some go overtime, and not others, if he so desires. He is answerable only to his church as to these things, so far as men are concerned. However, I do not think this looks good. Still, it is up to the host pastor and host church.

Preacher, stay for the whole conference. You can get more out of a conference than you can give to it - I don't care how good you are. I love to preach at a conference. I study hard, pray hard, and try to do my best. But I verily know that I get more out of that conference than I could ever give to it. Preacher, who do you think you are? Do you think that we other poor peons ought to listen to you, that you can do us great good; but you do not need to listen to us because we can't do anything for you? You say you don't feel like that, then why don't you attend the whole conference? You say that you have to get back to your church; well, do you think the rest of us don't have churches? You say that you can't get anyone to fill in for you. Do you go on vacations and hold revivals? Who fills in for you then? It is very, very rare that a preacher could not stay for a whole conference, if he really wanted to. At the very least, tell the host pastor just exactly what your plans are as to this when you accept his gracious invitation, and tell him that it will be all right with you if he does not, under the circumstance, have you.

Well, these are just some things I have to say. Most of you will agree with many of these things. Some will disagree with some of them. Well, I guess it is all right for us to disagree some. At least, it is with me. I have repeatedly said that one does not have to agree with me on everything in order to be my friend, and I mean that most sincerely.

In the final analysis, let me say that everything about a Bible conference is up to the host church and the host pastor. You do not have to please me when I am only a visitor at another church's conference. If you please the host church and host pastor, well and good. If I am not pleased, who am I anyway? Now, at my conference, things are turned around a little; then you are to please my church and me. Of course, the main One we are to please is the Lord - may we always endeavor to do this. But I really don't think any of the things I have said herein would displease the Lord - and I think most of them, if not all, would be pleasing to Him. These things are just my personal opinions. You do not have to agree with any of them. We will love one another anyway, won't we? Yours for blessed Bible Conferences.

JESUS

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the payment of a promise. Read this again and again. Both are saved by the payment of Jesus Christ for their sins. Oh, what a wonderful salvation is this!

Jesus became our surety though we were His enemies. We hated Him. We rebelled against Him. We sinned knowingly, repeatedly, and deliberately against Him. It is human practice for one to become a surety for a friend. If I hated you, and did terrible things against you, and talked repeatedly about you; it is not likely that you would sign a note for me. But we were worse enemies to Jesus than any man has ever been to another man, yet Jesus became our surety. What amazing grace is this, that Jesus would become a surety for sinners such as you and I are!

Jesus became our surety even though He knew we could never pay what we owed. This is not a practice among men. If I asked you to go on my note, and if I told you that I could not pay the note, would you sign for me? Jesus knew we would not pay, and that we could not pay. Still, He became our surety - oh, what grace is this!

Jesus became our surety though He knew what it would cost Him. He did not sign in ignorance of what it would cost Him. As He stood in the council hall of eternity, as He contemplated (I speak as a man) the signing of this note, the becoming of our surety; He knew all that was before Him - yet, He became our surety. The terrible suffering of Calvary was patently clear to His eyes. He knew that He would be forsaken of His Father. He knew all that would befall Him - the scourging, the crown of thorns, the nails in hands and feet, the beating upon His face, the spitting upon Him, the six hours of great suffering - still He became our surety. He knew that these physical sufferings would be the much lesser part of His sufferings. He knew that His soul would be made an offering for sin. He knew that His Father would pour out His wrath against all of the sins of all of the elect upon Him. He knew that He would suffer the exact equivalent of what all of the elect would suffer in eternal hell if He did not suffer in their place. He knew all this, and still He became our surety. Amazing grace!

This suffering was ever before His mind. When the blood of multiplied thousands of lambs, bulls, goats, birds, etc. was shed in Old Testament ritual, He saw it and knew that it typified what

He would suffer at Calvary. When, as the Angel of the Lord, He watched Abraham prepare for the sacrifice of Isaac, when He intervened and told Abraham to not harm the child, when He provided a ram as a substitute for Isaac; He knew that (maybe and probably) at this very place and at another time, He would be on the altar, His Father would be prepared to sacrifice Him, and no one would intervene in His behalf. Still, He became our surety. When He left the ivory palaces of glory and came down into this world of woe, He knew that at the end of His earthly life was the tree of Calvary where He would die for the sins of His people.

I do not know just when the human Jesus became aware of His divinity and of His divine mission (I strongly suspect that even as a babe at His mother's breast He knew these things); but I do know that when, as a twelve year old boy, He told Joseph and Mary, "...How is it that ye sought me? wist ye not that I must be about my Father's business" (Lk.2:49) - I know that even then He knew that His Father's business included His death at Calvary. Yes, a twelve year old boy looked down the road of His earthly life and saw at the end of that road Calvary's cruel tree. Still, He became our surety. Knowing all these things, He became our surety. Amazing grace!

My text speaks of one smarting for his becoming a surety. Well, Jesus did smart for His becoming our surety - did He ever smart for it! oh, how He smarted for it. He became surety for those He knew could not pay - He knew He would have to pay - and pay He did.

Let us look somewhat at how He smarted. But let me preface this with some words from a favorite song, "But none of the ransomed ever knew How deep were the waters crossed; Nor how dark was the night that the Lord passed through Ere He found His sheep that was lost."

Here is a Scripture that sets forth some of this, "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Php.2:6-8). Surely, it smarted Him to leave heaven and come down into this sinful world. It must have smarted Him to live here in a world

where many hated Him, persecuted Him, sought repeatedly to kill Him, and ridiculed Him. How men's treatment of Him must have smarted, must have brought suffering to His pure and sensitive soul.

His sufferings climaxed and culminated at Calvary on the cruel tree. I have already described these somewhat, but no tongue or pen can adequately and properly set forth the sufferings our Lord endured at Calvary. He suffered there as no other ever has suffered, or ever will suffer. You ask me about the man in hell. Well, a man in hell is suffering only for his own sins. Jesus Christ suffered for the totality of the sins of all of the elect. And God did not let Him off with a part-payment plan. He suffered the exact equivalent of what all of them would have suffered in eternal hell had He not suffered it for them. Yes, His becoming our surety in eternity past brought upon Him great sufferings - He smarted for it.

What will be the results of all this - of His becoming surety and paying that which He had promised? All those for whom He became surety will be eternally saved. How could it be otherwise? The holiness of God demands that all those for whom Christ became surety and He paid that surety promise - they will all be eternally saved. God would be unholy and unrighteous to not save everyone for whom Christ died.

What a horrible doctrine are those teaching who teach otherwise. There are those who are so foolish, and so unscriptural, and so dishonoring to God (and there are a multitude of them) that they teach that multitudes go to Hell for whom Christ acted as surety and for whose sins Christ paid. Would you believe that a man can be so blind to Scripture, and so blind to the true character of the holy God of the Bible, and so blind to the value of the work of Christ; as to teach that many go to hell for whom Christ died? Would you believe that? Hard as it is to believe, it is nevertheless true. They are teaching that Jesus our surety paid His surety promise - that He paid for the sins of all men - then they teach that many of them go to hell anyway. They absolutely have no understanding of the surety work of Jesus Christ or of His atonement for sin. I owe a bill. Another pays it for me. The creditor still demands that I pay the bill. You will say that he is an unrighteous creditor. Friend, that is what you say about God when you say that Jesus died for the sins of all men, and yet that many of them go to hell. Away with such a God-blaspheming, Christ-dishonoring doctrine from the face of the earth. No court on earth would force a man to pay a bill that had already been paid by another. Yet men teach that the supreme court of the universe, where God sits as sole judge, will commit such an unjust atrocity. I cannot find words strong enough or severe enough to describe such a terrible doctrine or those who preach it. I hate the doctrine that Christ died for all men, and yet that multitudes for whom He died go to hell, with a holy passion. I know of no heresy that is more dishonoring to the character of God, to the character of Jesus Christ, to the precious blood of Christ, or to the Word of God; than is this one. Jesus is the surety of His people. He paid His

surety promise. Therefore, all for whom He did this, must and will be saved. Praise the Lord!

Those who know that He is their surety, know that He paid for their sins, have received the salvation that He purchased for them at such awful cost - they should now live to their utmost to His glory. They are not their own, they are bought with a price. They are to glorify God in their bodies and spirits which are God's. Oh, we should love Him with the greatest of love. He has done so much for us. He has saved us, by His death, from the hell we deserved. Out of a heart filled with gratitude, we should love Him supremely. We should live for His glory as best the Holy Spirit will enable us. We should serve Him; in, as a member of, and through a true Baptist church to the utmost of our Holy Spirit given and empowered ability. He has bought us with His own precious blood. Let us serve Him faithfully.

To the unsaved who read this: Jesus is surety for any who will trust Him as such. Commit the saving of your soul unto Him. Turn it all over to Him. Trust Him and His blessed gospel for your eternal salvation. He died on Calvary according to the Scripture. He was buried. He rose again the third day according to the Scripture. All who receive Him as Lord and Saviour, and trust His saving gospel will have eternal life. They will know that He is their surety. He is surety for all who trust Him. He is not a surety for any who fail to trust Him. Receive Him today. Believe on Him and you will be saved.

ACTS

(Continued from Page 1)

find him, though he be not far from every one of us" (Acts 17:27).

Why has God made of "one blood all nations of men, for to dwell on all the face of the earth"? Why has He "determined the times before appointed, and the bounds of their habitation"? It is "That they should seek the Lord" or, as the Greek renders it, "to seek the Lord." We are not here to obtain great wealth, honor, etc. We are here to honor God. It is as stated in the following Scripture:

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31).

God, after all, has given each of us "life and breath, and all things." What right then have we to rebel against Him? It is as stated in the following Scripture:

"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? (Romans 9:20, 21).

Paul continues by saying, "if haply they might feel after Him, and find Him, though He be not far from any of us."

One who finds a watch might try to determine the nature and looks of the person who made the watch. One might try to determine the color of his eyes and hair, the height of his stature,

etc. One might marvel at his ability to make such a thing as a watch. We, in like manner, by observing God's creation, should be fascinated by His greatness. The sunrise and sunset--the moon, stars, and flowers--should cause us to fall before the great person who made them.

To "feel after Him," as our text states, is to touch and to handle Him. It is to have an intimate relationship with Him. These are the things which God requires of each of us. The reverse, however, is true. It is as stated in Romans 3:10-12.

"As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."

That which these Scriptures state was true of those in Athens and in every other area of the world. Jesus, in fact, said it best when He said,

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44).

Not even earthquakes and hurricanes will draw men to God. People appear to become better for a few days. They, however, are like a stretched rubber band. The band will always return to that which it was before it was stretched. Men and women, as is true of leopards, cannot change their spots, or the color of their skin. The "natural man," according to 1 Corinthians 2:14, "receiveth not the things of the Spirit of God." It all boils down to the fact that God the Holy Spirit must quicken men to spiritual life, since they are all "dead in trespasses and sins."

The above is true even though, as Paul states in our text, "though He is not far from every one of us." He is only as far away as a flower, or a tree, since these are the works of His hands. He is this close and yet man is so blind that he cannot see Him. One walking in a dark night may walk within inches of a large nugget of gold and yet not see it. It is as stated in the following Scripture:

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Ephesians 4:18).

"For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring" (Acts 17:28).

The expression "in Him we live" can also be rendered, "by Him we live." We, in other words, are constantly depending on Him. We, in fact, depend on Him to give us each breath we breathe. We depend on Him to give us good harvests and to keep poverty, hurricanes, earthquakes, disease, and sickness from our doors. He, in fact, is the giver of every good and perfect gift, the greatest gift being that of His only begotten Son.

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THE BAPTIST EXAMINER
APRIL 27, 1991
PAGE THREE

APPRECIATED LETTERS

Dear Brother Wilson: Please renew my TBE subscription with the enclosed money order. We appreciate each paper that we receive. I have learned many truths and received many blessings from the pages of your wonderful paper. I pray that the Lord will continue to bless you all in the work of the paper and in the other works of the church there.

Nicole Gilkerson, Edmond, WV

Brother Joe Wilson: Please renew my subscription to TBE for two years and use the remaining money as you see fit. I enjoy the paper more and more and don't wish to ever be without it. There are very few religious papers that proclaim the whole truth and nothing but the truth in these days and times. We are more in need of it now than ever before.

Rebecca Dorris, Carlsbad, NM

Dear Brother Wilson: I am renewing my TBE subscription as I do not want to lose the good sermons by yourself and others. May God bless the good work you are doing.

Bertha Adkins, Edmond, WV

The Baptist Examiner Forum I

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

Are we to love ourselves as many teach today?

Joe Wilson



"I abhor myself" (Job 42:6). "Woe is me! for I am undone; because I am a man of unclean lips" (Isa. 6:5). "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9). "For I know that in me (that is, in my flesh,) dwelleth no good thing...." (Rom. 7:18). There are many more such Scriptures, but this should be enough. In fact, I wonder how many Scriptures could be given on this. But none can be given on the other side.

Self esteem may be the doctrine of James Dobson, and a host of other glorified psychiatrists and psychologists; but it is absolutely not the teaching of the Word of God. I warn our readers to beware of these teachers of self-love and self esteem.

No, we should not love ourselves. What is there to love? Have you seen yourself lately? Self is the most vile and filthy thing in existence. It is an abominable idol, more horrible than any idol fashioned by the hands of men. Self is the greatest hindrance to salvation that exists. And, after one is saved, self is the greatest enemy to his Christian life that there is or can be. Love self; one had better love a rattle snake. Love self; one had better love the most abominable idol. Love self; one had almost as well love the devil.

Love of self is the root of every kind of sin. It is worse than the love of money which is the root of all kinds of evil. In fact, the love of money is simply another manifestation of the love of self. Love of sinful sex is a manifestation of the love of self. Love of sin is also a manifestation of the love of self. Self is just another way of spelling "sin." Self is at the bottom, is at the center, is the source of every sin we commit. I cannot think of a greater sin than love of self.

We are to love God. We are to love others. In fact, we are to esteem others better than ourselves (Php. 2:3), and we are to "Look not every man on his own things, but every man also on the things of others" (Php. 2:4). We are to love the unsaved. In fact, we are to love all men except ourself. I am the only man that I am not to love.

Instead of loving myself, I am to hate myself. "If any man come to me, and hate not his father, and mother, and

wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Lk. 14:26). How can I love myself and hate my own life also at the same time? I am repeatedly taught to deny self. How can I love self and, at the same time, deny self? It can't be done.

We find many examples in the Bible of how saints of God felt about themselves. We never find even one account of a saint of God loving himself. Surely, we should have the same attitude towards ourselves that Bible saints had.

Love myself; what's to love? The man who loves himself does not know himself. The man who loves himself has not seen himself with eyes opened by the Holy Spirit. Love myself; what's to love? There is sin, abomination, disobedience to God, evil thoughts, rebellion, hatefulness, wickedness, etc.; what is there of all this that one is to love? Love myself; I should say not. Oh, of all the easy Forum questions ever given, this is one of the easier.

Hate self, detest self, abhor self, deny self, crucify self; but never, never, never love yourself. He who loves himself has chosen the worst object to love that could ever be.

SAM WILSON
1490 North
Spring St.
Gladwin, Michigan
48624
PASTOR:
Grace
Baptist Church
Gladwin, Michigan



Job 42:6; "Wherefore I abhor myself, and repent in dust and ashes." Romans 7:24: "O wretched man that I am! who shall deliver me from the body of this death?" Philip. 2:3: "...let each esteem other better than themselves."

I not only believe that we are not to love ourselves, but that such a teaching is one of the most dangerous heresies of our day. There is no doubt in my mind that this stems from pure humanism. If you read and study humanist doctrine, you will find that this is somewhat the premise of all their other heresies. This is a most dangerous practice.

Many modern day religious psychologists advocate and push saved people to love themselves. Many who do not come right out and say this, imply it greatly in their teachings. Men such as Chuck Swindall and many others imply this theory that we are to love ourselves. I do not care who teaches this, or how many degrees they might have; it is contrary to the clear teaching of God's Word. We hear so much today about feeling positive about yourself and loving yourself that it has led to a feeling that there is no need of repentance. This is a dangerous feeling.

Let me ask you a question. Do you think that Paul loved himself? Surely not. Paul knew that when he saw how weak he was, then he would rely upon God and be strong. David, Job and other great Bible saints did not seem to love themselves except when they were engaged in sin and pride. It was probably Peter's having too much love for himself that led him to curse, lie, and deny Christ. A natural consequence of loving ourselves is pride. We know that pride is one thing that God hates. Surely, loving ourselves cannot be good.

I also point out that loving ourselves is a natural act. The Bible teaches this when it says, "no man ever yet hated his own flesh..." This tells me that to love ourself is a natural act of all men. Beloved, that which is natural is not pleasing to God. The natural man is at enmity with God. What is there in us to love? We are by our actions most wicked people. How can we love ourselves in light of all our failures? I do not believe that we can love ourself and love God as we should. We cannot love ourselves and depend upon God as we should. We cannot love ourselves and hate sin as we should. Should we love ourselves? I strongly say no. I believe we should turn away from those that teach these heresies, for who knows what other dangerous heresies they might preach. They are a dangerous people. May God bless you all.

JOHN LENEGAR
126 N.
Washington St.
No. 5
Delaware, Ohio
43015
PASTOR:
Walnut Creek
Missionary Baptist
Church
Delaware, OH.



"Look not every man on his own things, but every man also on the things of others." (Philippians 2:4)

I fear that we sometimes love ourselves too much as it is. If the questioner means that we should put ourselves first, look out for our own interests first, and generally see to ourselves first and others second, the answer is "no". That is not the teaching, or example, of the Lord Jesus in the Scriptures to His own. No matter what Jesus' physical state, need, or circumstances were, He loved others first and He left many examples of this for us to follow. He sought the good of others while He Himself had, by the world's standards, need to attend to Himself. He was totally unselfish and expressed His love through His actions even when tired, hungry, or in need of physical rest.

Do not misunderstand me. We need to care for ourselves and our needs, but not at the expense of others. That can become easier and easier until total selfishness results. Hence, Jesus told us, "This is my command-

ment, That ye love one another, as I have loved you." (John 15:12) But what of others? The second "great" commandment of Matthew 22:39 speaks of this. "And the second is like unto it, Thou shalt love thy neighbor as thyself." We are to practice this constantly, not just on occasion. Our neighbor is everyone around us where we are at any given time. The basic amount of love and concern is expressed in this verse. We are to love others at least as much as we do ourselves. That means not in word, or thought only, but in action and deed. We are told elsewhere to love our enemies (Matthew 5:44), and to love those who are strangers to us (Deuteronomy 10:19). Thus no one should try to argue that our neighbors are only those known to us, or only those of the household of faith. Further, the Holy Spirit's words through Paul in 1 Thessalonians 3:12 confirm this; "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you;"

There is certainly nothing wrong with having concern and care for ourselves, but great care must be taken that we do not do so at the expense of disavowing any Scripture that commands our love (action, display) toward others in the amount and force admonished by the Holy Spirit. Let us use Romans 12:9 when considering love and its expression to others. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good" (Romans 12:9) May God enable our love for all to grow and be better expressed that we might glorify Him.

CLYDE T. EVERMAN
108 Burdsall Ave.
Ft. Mitchell, Ky
41017
DEACON
Calvary
Baptist Church
Ashland, KY.



"For if a man think himself to be something, when he is nothing, he deceiveth himself" (Gal. 6:3).

Before we get all wrapped up in self-love let us look at the picture which God has drawn of man. In Psalm 14:2, 3 it is said, "The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." Another picture of man is found in Isaiah 1:6 where Israel is described, but the description is true of all men, "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." Even man's righteousnesses, the very best man can do in God's sight are "as filthy rags" (Isa. 64:6). What, may I ask, is there in this picture of us that would cause us to love ourselves?

In looking at the record of men whom God has used in a great

way as recorded in the Scripture, we see that each one was a man of a humble, submissive will. It is said God chose Moses, the meekest man on the earth (Num. 12:3) to lead the children of Israel from Egypt. Isaiah the great prophet, after he saw the "...Lord sitting upon a throne, high and lifted up" exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts" (Isa. 6:1-5). Job said to God, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42:5, 6). It was after this that the "Lord blessed the latter end of Job more than his beginning..." (Job 42:12). The apostle Paul said, "by the grace of God I am what I am" (I Cor. 15:10). There is no self-esteem in Paul. In I Corinthians 4:7 he asked the questions, "For who maketh thee to differ from another? and what hast thou that thou hadst not receive? now if thou didst received it, why doest thou glory, as if thou didst not receive it?" The supreme example set for us, "Let this mind be in you, which was also in Christ Jesus?" "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: -- he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:5, 8).

The apostle Paul again wrote, "THIS know also, that in the last days perilous times shall come." He then names the many sins of which men will be guilty of in those days, the first to be listed is "men shall be lovers of their own selves..." (II Tim. 3:1-5). Are we seeing this prophecy being fulfilled today?

Every one who will be in heaven will not be there because of self-esteem and self effort on his/her part, but each one will be a sinner saved by the grace of God. James M. Gray in the old Hymn, has expressed what every Christian has experienced:

Naught have I gotten but what I received;
Grace hath bestowed it since I have believed.

Boasting excluded, pride I abase;

I'm only a sinner saved by grace.

This is my story: to God be the glory.

I'm only a sinner saved by grace.

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It is not only that we owe our lives to God; but we depend on Him for our movement too, or, as Paul states, "in Him we live, and move." Living without moving is a poor quality of life. Those who cannot move their bodies will vouch for this fact. The movement of our eyes, lips, arms, legs, etc., gives quality to life. Those who are confined to a room or even a bed know better than anyone else what it means (Continued on Page 5, Col. 4)

The Baptist Examiner Forum II

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

*Is it all right for a woman to work outside the home?
Especially if her husband is unable to work?*

DAN PHILLIPS
868 Bethel Drive
Bristol, Tenn.
37620
PASTOR:
New Testament
Baptist Church
Bristol, Tenn.



I have been asked about this many times over the years. Many Christian women work who should stay at home raising the children. They really don't need to work, but work anyway. There would be plenty of work for men who need the work and cannot find jobs due to the fact women have taken jobs they could use and need. This would keep many men off welfare and our taxes could be lowered.

Now if the husband is unable to work, I see no Scriptural reason why she could not work and let him do the housework or keep the children if there be such. If he is a Christian he must make this decision for her as the head of the home. But her working does not make her head over him even though she be the bread winner, so to speak.

I pray my fellow forum writers can be of more help.

JAMES A. CRACE
1862 St. John's Rd.
Crescent Springs, KY
41017
PASTOR:
Bethel Baptist Church
Crescent Springs, KY.



I know of no commandment or law prohibiting women from working outside the home. The Bible is full of examples of industrious women whose labors took them outside the home. Miriam, Ruth, Deborah, Lydia, Priscilla, Huldah, and Phoebe are some women that are named. The virtuous woman of Proverbs worked, purchased land, sold her goods to the merchants while seeing to the needs of her family. Their work in the main centered around the home.

The economy of the Bible day was much different than today's. The people of the Bible were mostly farmers and herdsmen. Much of their time was spent in grinding meal, tending the flocks, making cloth, and preparing meals. Married women of the Bible with children had very little spare time.

For better or worse, times have changed. Today many mothers work outside the home. There are several dangers that arise. Every situation is different. In some cases the children and the family do not suffer because of it, but in many instances they do. No one can care for her child as well as a loving mother can. There is a special bond there that no one can replace. Being a mother is a fulltime job. The influence that a mother has on a child in the early

years helps determine what kind of person that child will be. Someone once said "The hand that rocks the cradle shapes the nation." Many great and successful men give much of the credit to the influence their mother had on them when they were young. The values she taught them stayed with them all their lives.

Also, the social environment of the average work place is not the kind of place a wife and mother should be exposed to. Not a few marriages have been destroyed as a result of the wife working outside the home. Please do not assume I blame only the woman for this.

If the wife has to work to supplement the family income because the husband is out of work or unable to work I think she should seek first employment in the home like child care. Also there are some businesses that can be run from the home. If she cannot find employment in the home, seek out the traditional kinds of employment for women. I would advise any woman to shy away from the factory or construction industry.

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



We are living in a time when it is very hard for the average man to make a living. Since, living expenses are so high. We have gotten away from the old way of living. But the old ways are the best ways. But it is impossible to go back to the old ways. It did not take so much money to get along in the early part of the century. We are not in the early part of the century. I would not use that as an excuse for the condition of things today.

The Bible is the answer to every question, and so the answer to this forum question.

It is right for a woman to work outside the home under certain conditions and because of certain reasons. If there is no real need for the money, then there would be no real need for the woman to work. If the bills could be met with the income of the husband, then the wife could stay home and take care of the home. After all is not this what the Scriptures teach?

The conditions and the reasons that I have reference to are; if the husband is disabled, then it would fall necessary for the wife to work outside the home. I don't find any Scriptures that are particularly against the woman working outside the home if her husband is unable to work.

The question is, "Is it all right for a woman to work outside the home?" I take it that the word woman means the wife and not

some single daughter in the home.

What reason would the woman have to work if her husband was able to work and take care of the needs of the home? Would it be for a more luxurious living? Would it be so that she could dress more like the world. If there is no real and honest need for the woman to work outside the home, then why should she work?

Would it not be good for our churches if we got back to the basics? Wouldn't it be good for the aged women to teach the young women? Does the Bible say this? Does the Bible teach this is to be followed in this day in which we live? Or is this old, out of date stuff? Is this part of the Scriptures that we do not have to pay any attention in this age? I know some will say, Oh, let the woman get out and see some of the things in the world, let her work some and have her own money. Some will say the wife gets bored staying at home all the time. Well, she would not be staying at home all the time, if she was in the church every-time the doors opened. She would need to go get things to cook for her family. Let her and the other ladies of the community get together and make things for the home. There would be plenty to do if they were so minded to look for it.

I want to give that Scripture that I referred to above. "The aged women like-wise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed," (Titus 2:3-5). What does the last part of this quotation mean? What part of the Scripture quoted above does this last part of the quotation refer, part of it or all of it? I would ask you dear reader, to look over the above Scripture and see if you can figure out what it means.

Yes, it is all right for a woman to work outside the home if her husband is disabled. If there is a real need for the woman to work outside the home, there is no wrong. But if there is no need for it, then she needs to study the Scriptures as to why she is away from home, and see where she is missing many blessings in not having a nice meal ready for her husband when he gets home from work and something special for the children when they get home from school.

Glory to God in a Baptist Church.

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to be able to move about freely.

Paul continues by saying, "and have our being." It is me--the "being"--that God has made and causes to exist, which lives and moves. To "have our being" is to have continued existence--existence which we owe to Him. Paul thus traces our dependence on Him from the creation of life to those things which give quality to life.

"As certain also of your own poets have said, For we are also his offspring."

Keep in mind that Paul's address was being made on Mars' Hill before the Greek tribunal. They, in fact, had said to him, "...May we know what this new doctrine, whereof thou speakest, is?" (Acts 17:19). Paul, no doubt, had their undivided attention as he spoke about the God who to them was unknown. Paul's message, even though spoken about 2,000 years ago, has not lost its meaning. All men and women in the world today would do well to hear and heed that which Paul had to say.

Paul, by referring to that which their own poets had said regarding God, obtained a tighter grip on their attention.

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." (Acts 17:29).

You and I, "the offspring of God," are not made of "gold, or silver, or stone." We are not "graven by art and man's device." Why, then, would we think that the God who made us, or the one from which we have sprung, would be like unto "gold, or silver, or stone"? We are far more precious than gold, silver, and stone. We, in fact, can think, talk, and act. Our God and Creator, therefore, must be very, very great, since we are His "offspring." We are not only His offspring, but the provisions for our livelihood were designed and made by Him. He, in fact, "giveth to all life, and breath, and all things."

We are alive and move. Our God and Creator, then, is also alive and moves. He is not some graven image, and neither does He resemble some lifeless block of wood or stone which some human being has "graven by art and man's devices."

"And the times of his ignorance God winked at; but now commandeth all men everywhere to repent" (Acts 17:30).

God, prior to sending His Son to this earth, winked at man's ignorance. He, in other words, overlooked man's stupidity. He didn't bring His heavy hand down upon them; but now that He has sent His Son, He "commandeth all men everywhere to repent." This fact was not only true back then, but it is also true today. It is as stated in the following Scripture:

"Who in times past suffered all nations to walk in their own ways" (Acts 14:16).

God, according to Acts 14:16, "suffered all nations to walk in their own ways" because of the type of witness He gave. His witness back then was that of rain, fruitful seasons, etc. God, however, during Paul's day, sent

His Spirit to witness through inspired men--men filled with God the Spirit--men who witnessed relative to the finished work of God's Son Jesus Christ. He therefore now commands all men everywhere to repent.

The fact that God winked at man's ignorance does not mean that God excused it. God hates all workers of iniquity and will judge all sin that is not covered by the innocent blood of His Son.

God, by winking at man's ignorance and leaving him to his own understanding, showed clearly that the ways of men are not the ways of God. He showed that men, when left to themselves, will go farther and farther away from Him. Those in Athens, Greece, to whom Paul was witnessing, showed clearly that the natural and ignorant mind will go farther and farther into the night of ignorance. They, as our Lord said, "Will not come to the light." This same truth is as true today as it was back then.

The people in Athens, even though most did not know it, were greatly honored and blessed by the true God, in that He had sent Paul to witness to them and to command them to repent. Paul was as a light shining in a very, very dark place.

Paul, in our text, said that God "commandeth all men everywhere to repent," that is, to exercise sorrow for sins and to forsake them. There will be no rebels in heaven, but only those who have bowed in repentance to God's will. God requires, in essence, for us to say that He is right and that we are wrong--that His thoughts and ways are higher than ours--that "...all we like sheep have gone astray and turned to our own way." God, according to Proverbs 6:17, hates a "proud look." He, therefore, requires that men repent. Those who do not repent can forget about heaven, since the people there will be the meek and the humble. Repentance, of course, is a spiritual act and must be wrought by God the Spirit. The natural man, aside from God the Spirit, cannot perform a spiritual act (I Corinthians 2:14).

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

The sins of those who repent and exercise faith in our Lord Jesus Christ, were judged at Calvary. They heard God's command to repent; and obeyed. God, however, has "appointed a day in which He will judge those who ignore His command to repent. The description of the day which God has "appointed" is found in the following Scriptures:

"And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books,

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STUDIES IN THE LIFE OF PAUL PART 18

by John R. Gilpin

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation: (Heb. 9:28).

This is a marvelous text from the pen of the Apostle Paul. It reminds us of the first advent, and also of Christ's second advent. This does not tell us that the Lord Jesus Christ died for all indiscriminately, but rather it says that He came to bear the sins of many. That was the purpose of the first coming, the purpose of the first advent of our Lord Jesus Christ.

Not only did Jesus come to bear the sins of many, but He is coming back a second time. Notice the words, "shall he appear." The word "appear" means that He shall be seen, so that literally, the latter part of the verse says, "And unto them that look for him shall he appear the second time without sin unto salvation."

Beloved, He is coming a second time. The first time He came to die for the sins of many. The second time He is going to come, the thought of sin isn't going to be in His mind, for this text says He shall be seen the second time without sin. He is not coming back to die for sin, as He did the first time, but He is coming at His second advent for His own.

I ask, if the Lord Jesus were to come back to this world today, would He be crucified again? Well, actually the spirit which prompted His crucifixion is just the same today as it was then. The spirit back of the people that crucified Him is the same now as it was two thousand years ago, but the Lord Jesus Christ, if He were to come today, wouldn't come to be crucified. He came once to die for the sins of many, but when He comes the second time, the thought of sin will not be in His mind. He is coming then without sin unto salvation. Our salvation will then be fully complete, and the old body will then be raised from the grave. Those of us who are alive when He comes will be translated and transformed to look like Him, and the salvation of the body will then be just as complete as the salvation of the soul is today. So His second advent is for this purpose, whereas His first advent was to die for the sins of many.

I. The Memorial Supper Is A Prophecy of the Second Coming of the Lord Jesus Christ.

"After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:25, 26).

Notice those three words, "till He come." Every observance of the Memorial Supper is a silent testimony -- a silent sermon relative to the second coming of the Lord Jesus Christ. When the bread is broken and the wine is

poured, the remembrance of the death of Christ is presented in emblem. As you see it, you are reminded that Jesus Himself, through the Apostle Paul, said we were to do this until He comes again. So I say, beloved, every time we observe the Memorial Supper we have a silent prophecy of the return of Jesus Christ to this world.

To be sure, there's a lot of testimony that Jesus is coming. I like to think of His own words, when He said: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3).

I like to think of the message of the angels when the disciples stood on the Mount of Olives and looked up into the sky until Jesus disappeared as a speck into the heavens. They said: "...Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him so into heaven" (Acts 1:11).

I think doubtlessly the greatest prophecy we have as to the return of Jesus to this world is the prophecy of the broken bread and the poured wine. It tells me that Christ's body was broken. It tells me that His body was mutilated. It tells me that His blood was shed. It tells me that Jesus died for my sins. But it goes beyond that. Every time we observe the Memorial Supper I hear an echo saying that we are to do this, till He comes. Therefore, I say that the Memorial Supper is a definite prophecy of the return of Jesus Christ to this world.

II. The Second Coming will affect both the sleeping saints and the righteous living ones.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:13-18).

These are the words of the Apostle Paul telling us how the second coming of the Lord Jesus Christ is going to affect both the sleeping dead and the living righteous ones. I am sure when Jesus comes there will be some saints here within this world. I know that modernism is sweeping through the land. I know that ecumenicalism, unionism, and

other heresies are sweeping many away from the truth, yet when Jesus Christ comes back to this world, there are going to be some of His own who are still alive, in the flesh, looking for Him, and waiting for His return.

These verses tell us that when He comes, His coming is going to affect both those dead ones in Christ, and the living ones as well. This truth was most forcibly impressed upon me, when, as a result of having preached from this Scripture over the radio, a man who heard me, called me the next day and had me come to the mill where he worked. He brought an electric magnet along about six inches from the ground. When he did so, I saw all the particles of rust and iron and small pieces that had fallen off the scrap, and, seemingly, they just leaped and caught hold of that magnet. Then as he lowered that magnet so that it was just above the surface of the ground, it seemed like the ground was moving, for there were lots of little pieces of iron and steel filling that had gotten mashed down into the dust, and the power of that magnet caused those steel fillings to come up out of the dust and they, too, reached up and caught hold of the magnet.

Beloved, to me, that was a silent testimony as to the meaning of this Scripture, for when our Lord comes, He is going to reach down and bring out of the grave every sleeping saint, and He is going to take hold of every one of us who are alive and lift us up. We are going to be caught away by the Lord Jesus Christ and lifted up into the skies.

Yes, there is going to be a tremendous change in these old cemeteries one of these days. There is going to be a tremendous change where our loved ones have been buried. There is a time coming when our Lord Jesus Christ will put in His appearance with a shout, with a voice of an archangel, and when He comes, all of those graves are going to be broken open. Every saved one that is in the ground is coming out to be with the Lord, and every living saint is going to be changed in a moment's time. We are all going to be caught up to be with the Lord, and "so shall we ever be with the Lord."

Beloved, this is not going to last just for a little while. It is not going to be of a temporary nature. It is not going to be just a little season, but that change that is going to come whereby all the dead saints and all the living saints are caught up to be with Him, is going to be of an eternal nature, and we shall ever be with the Lord.

It is no wonder that the Apostle Paul finished the exhortation of this Scripture by saying, "Wherefore comfort one another with these words." Sometime along the way you have lost a loved one. Sometime along the way you have seen someone who was near and dear to you put down beneath the sod. Sometime along the way you have turned away from a grave with a broken heart. The Apostle Paul says, "I have comfort for you; that loved one is going to come out of the ground. If you are alive, you are going to go up, and that dead loved one is going to go up, and "so shall we

ever be with the Lord." What a comfort! What a blessing! What joy for a child of God!

III. The Second Coming Will Take Place When Everyone Is Talking About Peace. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (I Thess. 5:2,3).

Haven't you heard all your life that war and rumors of wars was a sign of the second coming of Christ? When I was a boy I was brought up on the idea that war and rumors of wars was one of the signs of the second coming of the Lord Jesus Christ. Then one day I read where H. G. Wells, the English infidel historian, said that in six thousand years of earth's history, there had only been 226 years of peace. I got to thinking, if H. G. Wells was telling the truth -- and he proved it from history -- then wars and rumors of wars can't be a sign of the second coming of our Lord. We read: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet" (Matt. 24:6).

Jesus plainly and specifically tells us that wars and rumors of wars does not constitute a sign or indication of His near return. Rather He says that you are going to hear of wars and all kinds of trouble, but you are not to be troubled by these, because the end is not yet.

What is the sign of the second coming? Paul says, "When they shall say, Peace and safety; then sudden destruction cometh upon them." In other words, the second coming of the Lord Jesus Christ is going to take place when people are talking about peace and safety.

What is going on today in the international world? I ask you if we aren't hearing a lot about peace and safety -- peaceful coexistence. This is an expression that was coined by the Russians some ten years ago, and it is an expression that has gripped the world, and everybody is thinking about peaceful coexistence within the world. So far as the Russians are concerned, I think that peaceful coexistence means something like the lion and the lamb lying down together with the lamb on the inside of the lion, but nevertheless, today, all over the world, the cry is, "We are civilized. We have passed the barbaric stage. We have come to the place now that we can outlaw war. There is no need of having these wars every 20 or 30 years whereby that millions of our people are killed off. We have to peacefully coexist within the world."

Beloved, I say to you, the greatest sign of the second coming of the Lord Jesus Christ is the sign of the talking of peace and safety and coexistence within the world. I insist that there is no greater sign of the second coming than the fact that other nations of the world are talking about how they can exist together without war.

They tell me if war were to break out, that one nation might be able to completely annihilate another nation from the face of the earth. It is said that with per-

haps just one or two bombs being dropped, a whole nation might be completely obliterated. Because of that, we are told we had better have peace and safety -- that it would be better to get along together than it would be to have warfare whereby we might be completely annihilated in a moment's time.

Beloved, the Apostle Paul says that when the time comes that the nations of the world are talking peace and safety, watch out, for the second coming is close at hand.

V. The Second Coming Will Bring Christ Into His Glory.

"When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day" (II Thess. 1:10).

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Mt. 25:31).

The one event that is going to glorify the Lord Jesus Christ is the second coming. To me, the great event of the future is when Jesus comes -- when all the redeemed of all ages sing glory around His throne. Go back to the day of Adam and come along through the ages and count every man that has ever been saved in the last six thousand years. I tell you, beloved, it is going to be a time of glory for Christ, when all the redeemed praise a Redeemer who has saved them from sin.

We read: "...What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:13,14).

If you will read the preceding verses, you will see how they fall down before Him and sing their praise unto the Lord. Beloved, this takes place as a result of the saints that are saved during the great tribulation period. However, before the tribulation period, all the redeemed of God are going to join together in one hallelujah chorus, to praise the one whose blood has redeemed them from all sin.

Just think what it is going to be like to see and hear the saints of God, who don't praise themselves, but praise Him; to see the angels of God, how they point to Him; to see all the martyrs of all ages, how they point to Him; and how everybody shall point to Jesus. Even the man who has never been saved is going to acknowledge Him and give praise to God. Even though it is too late for his salvation, he is going to give praise to God, that what God has done is righteous. Beloved, the second coming is going to bring glory to the Lord Jesus Christ, for the Word of God tells us that He is coming to be admired of all them that believe.

We can't begin to imagine what it will be like when our Lord is admired that day. Here is a man who has been saved from the depths of sin. Here is an individual who has been saved from his mortality. Here is an individual who has been saved from his immortality. Here is an

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individual who has been saved out of the darkest portion of Africa. All of them look to Him, and admire Him because of the salvation that has come through Jesus Christ. That is going to take place at the time of the second coming.

VI. The Second Coming Shall Follow Great Apostasy.

"THIS know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away." (II Tim. 3:1-5).

You can't read this without realizing that the Apostle Paul is talking about the last days, just before the return of the Lord Jesus Christ. It tells us that in the last days perilous times are going to come. Some people say we are heading into a great revival. Some people say that this world is going to be completely won to the Lord. The Post-millennialists used to say that the time would come when everybody in every community was going to be saved. Beloved, when I read a Scripture like this, I realize that the time will never come when everybody in every community will be saved. Rather, apostasy is going to become greater, and as the days come and go, we'll find that they will become more and more perilous before the coming of the Lord Jesus Christ.

Notice again: "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (II Thess. 2:2,3).

In view of this Scripture, how could anybody expect the world to get better, for this tells us that there must be a falling away before the coming of the Lord Jesus Christ. As time passes by, I expect more and more people to believe in Arminianism than those who believe in sovereign grace. As the days pass, I expect more and more people to believe in feminism, and modernism, and unionism than those that stand for the true teachings of the Word of God. In fact, I am not one bit surprised whenever I hear of somebody who used to stand for the truth, who no longer contends for the Word of God, for I know it is just fulfillment of the blessed Book. The Word of God tells us that before the second coming, there is going to be a falling away. It tells us that perilous times shall come, and that there shall be days of apostasy before the coming of the Lord Jesus Christ.

Notice again: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing

and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:1-4).

This doesn't sound like a revival. This doesn't sound like a time when everybody is being saved. This doesn't sound like a time when everybody is talking about how wonderful the Lord is, and when they are praising the Lord Jesus Christ for saving them. Instead, it tells us that people are going to turn their ears from the truth, and are going to turn to somebody that will scratch their ears -- somebody that will just give them enough to keep them satisfied.

I think, beloved, that time has come in the majority of churches and pulpits today. I think the majority of places have great apostasy to the extent that people have turned from the truth and about all the average congregation is hearing is just enough to tickle their ears, and to deceive them, and make them think that everything is all right, whereas, in reality, apostasy has definitely set in.

Did you ever see a person that was hypnotized? Did you ever see a person that was in a state of hypnosis to the extent that he would do what he was told to do? Well, if you have, then you have seen this world, for the religious world is in a stage of mesmerism and hypnotism at the present time. Church members are fast drifting away from God; church members go to church and think that they are hearing the truth; they fold their arms and placidly sit by, thinking that what they are hearing is the Word of God, whereas, it is only a minute portion -- a little sugar-coated, veneered portion of the Book of Almighty God.

VI. There Is A Special Reward For Those Who Love His Second Coming.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing" (II Tim. 4:8).

The Bible talks about five different crowns. All laymen can have four crowns while preachers can have five. There is one that is peculiarly a preacher's crown. Even at the most, there are only a few crowns that can be cast at the feet of the Lord Jesus Christ.

There is an incorruptible crown that comes for clean living, which is spoken of in I Corinthians 9. There is the crown of rejoicing, which is the soul winner's crown, which is spoken of in I Thessalonians 2. There is the crown of righteousness, which I have just read about in I Timothy 4, which is for those who are looking for and loving His coming. There is the crown of life (James 1:12, Rev. 2:10.) that comes for those who suffer. Then there is a crown (I Pet. 5:1-4) which is especially for the preachers -- the crown of glory. There are just five crowns, the one crown Paul is talking about in this text is the crown of righteousness.

Now, how do you get the crown of righteousness? Beloved, it is for the man who loves the appearing of the Lord Jesus. I ask you, do you really love the thought of Christ's coming? Do you really love the thought of His return? Sometimes we get to thinking about our problems, and our burdens, and our worries, and we think, "Well, I'll be glad to get away from these." But do you actually love the thought of His return? Are you more concerned about the fact that you actually love His return, or are you more concerned about His return that it will relieve you from the burdens of this world? Paul talks about this special reward that shall be for those who love His coming, and he says that there shall be a crown of rejoicing for all those that love His appearing.

VII. The Second Coming Is Our Hope.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

When I was a boy I was brought up on the idea that the grave was the hope of a Christian. I was brought up with the thought in mind that the greatest hope that we could have as a Christian was to die and go out to meet the Lord. But that isn't so. The hope of the Christian is the second coming of Christ.

Who can look for this day? Only the man who is saved. Listen: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope..." (Titus 2:11, 13).

This would tell us that the grace of God that brings salvation, teaches us that we are to look for the second coming of Christ.

Beloved, I don't hope to change this world. I have lived in this world many years, and I am sure I haven't changed the world one particle. I don't know how much longer our Lord will let me stay within this world, and edit The Baptist Examiner, and do a little preaching, but I am sure that while it may be some little help and blessing to a few people along the way, in the main I am not going to change the world one particle. I don't have any hope that this world is going to get better.

I hear the Lord Jesus Himself say that as it was in the days of Noah, so shall it be in the time of the coming of the Son of man. Human nature is going to ebb and flow just the same as it has from the days of Noah down to the present time. We are not going to change the world. We may encourage a few of God's saints as we go along the way, but the world at large isn't going to be changed. Our hope is not to change the world, but our hope is the second coming of the Lord Jesus Christ. If there is one thing that you and I ought to look for, and pray for, it is that the Son of God might speed the day of His return back to this world. It is our blessed hope.

VIII. We Are To Keep Fighting Until He Comes.

"That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ" (I Tim. 6:14).

Now what is the commandment to which he refers? The twelfth verse says, "Fight the good fight of faith..." What are we to do? This text tells us that until Jesus Christ comes, we are to keep right on fighting.

"Sure I must fight, if I would reign;

Increase my courage, Lord; I'll bear the toil, endure the pain,

Supported by Thy word."

It is so easy for us to sing this when we come to church services, but the temptation comes sometimes, "What is the use? Why not just give up?" I say, beloved, again and again and again, I have counted the cost, and I have said, "What is the use?" Then I come back to such Scriptures as this one, and I find that He tells us that we are to keep the commandment until the appearing of the Lord Jesus Christ. And what is that commandment? It is the commandment to fight the good fight of faith.

When I read it, beloved, I find that there isn't anything else that I can do, if I would be a faithful servant of the Lord, but to keep looking up for His return, and to keep battling away in the preaching of the Word of God until Jesus comes again. It is so easy to get discouraged. It is so easy to give up. It is so easy to say, "Well, what is the use?" But after all, my Lord came two thousand years ago and went to Calvary and died for my sins. He is coming back for me someday, and when He comes, I want Him to find me faithfully standing by my guns -- standing faithful when He comes.

May God bless each of us that we may be found faithful when Jesus comes again!

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according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:11-15).

The appointed day in which God is to "judge the world in righteousness by that man whom he hath ordained," will occur at the Great White Throne. It will be here that the lost will stand before the Lord Jesus to be judged and sentenced.

The Great White Throne will be erected in space just as the earth, sun, and moon are in space with no foundation to rest upon. The Great White Throne is yet to be created. It, however, will be created on the day appointed. The fact that it will be erected in space is confirmed by the fact that the earth and heaven will flee away and that there will be no place found for them.

Some may consider it a problem for God to erect the Great White Throne in space. God, however, had no trouble placing the earth in space. Furthermore, the earth is limited since it is too small; but space is unlimited.

Paul states in our text that God is to "judge the world in right-

eousness." The fact that the Great White Throne is white speaks of God's righteous judgment. White, in fact, will magnify the blackness of the sinner's condition just as black against white makes the black appear to be that which it really is.

The judge will be, as Paul states, "that man whom He hath appointed," or our Lord Jesus Christ. The Lord Jesus, when He was here in person, was judged by men. He was falsely accused. He therefore will judge the very ones who judged Him. The difference will be that His judgment will be "righteous" or right. His judgment will be true. All, of course, will want to flee from Him; but there will be no place to run.

John, in Revelation 20:12,13, calls those who are to be judged, "the dead." The fact that "the dead" are to "stand" before God shows that the reference to their being dead is a reference to their spiritual death. They will be those who were never "born again," or made alive in Christ Jesus.

God, on the appointed day, according to Revelation 20:12, is to open the books. He will open the "book of life," or the book of eternal election in which will be found the names of the chosen. We know from Revelation 20:15 that all whose names are not in this book will be cast into the lake of fire. There will also be a "book of remembrance" opened (Malachi 3:16). This book will contain a biography of the life of every person. It, in fact, will contain everything; even down to each idle word spoken. There is also to be another book opened. This is to be the book of Scripture (John 12:48). People, in fact, are not to be judged on the basis of what they thought to be true; but it will be on the basis of the infallible Word of God--the very Word which they despised.

The Lord Jesus, when living among us, said that He would judge the nations (John 5:25,26). God confirmed His Son's declaration when He raised Him from the dead or, as our text states, "...whereof he hath given assurance unto all men, in that he hath raised him from the dead." God, in other words, would not have wrought the miracle of the resurrection if Jesus had been an imposter.

"And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter." (Acts 17:32).

Paul's message, in the main, fell on deaf ears. Paul, through his great message, had shined a light from heaven in a very dark place. His audience, however, reacted by mocking and by deferring to a more convenient season that which they had heard.

The Epicureans who heard Paul believed that this life was all there was. They therefore believed pleasure to be a chief good. It was "eat, drink, and be merry" as far as they were concerned. It stands to reason that they would not want to be resurrected, since such would mean that they would have to give an account of their lives to God. The resurrection became a stumbling stone to

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them, since such would require that they rethink their manner of life. It becomes obvious that repentance for an Epicurean would require a major change in his or her lifestyle.

"So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them." (Acts 17:33, 34).

Paul had not shunned to preach the Word to the people in Athens. He, therefore, could leave with a good conscience. He had sowed Athens down with precious seed. He therefore would leave any harvest up to God the Spirit.

I'm sure that Paul was thrilled by the fact that a few repented and believed, one of these being "Dionysius the Areopagite." The fact that he was an Areopagite means that he was connected with the court of Areopagus--the court that convened on Mars' Hill. He was probably one of the judges. I'm sure that Paul was greatly pleased to have been used of the Lord relative to the conversion of Dionysius. His conversion, after all, would cause others to weigh Paul's words more carefully.

CAIN

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that she would be the one chosen of God to bear this special seed that would redeem the people. When Cain came along, she was so happy, she was ecstatic with joy that she had gotten a man child. In verse 1 she says, "...I have gotten a man from the LORD". Beloved, some translations put it, "I have gotten the man, from the Lord," signifying that she thought she had the promised seed or had brought him forth. A little later, the Lord blessed their union again and in verse two it says, "And she again bare his brother Abel". Now she had two boys. These two boys were raised by the same mother and father, raised in the same household, ate at the same table, were loved and taught by the same mother and father, but as they grew, it began to evidence itself that they were two entirely different people. Just because we are raised in a good Christian home doesn't necessarily mean that we are going to be a Christian some day. If you jump into a swimming pool, you don't turn into a fish. If you go to church it doesn't mean that you are going to be a Christian. These boys were raised in the same home, they were taught the same thing, they saw their parents worship God, they saw Adam as he offered sacrifices to God, they knew how it was done. They were well schooled in this thing. "And in process of time" they grew up and it came time for them to do it themselves. These two men went out to offer sacrifice unto God, but beloved, that is where the similarity stopped. I have heard people get up and do what they call testifying, and they say how glad they were that they were raised in a Christian home. Well, I'm glad too, but that didn't make me a Christian.

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That is not what saved my soul. What saved my soul was belief in the shed blood of the Lord Jesus Christ.

As they went out to offer their sacrifices, we see two entirely different men. They were brothers but they were not alike. We first see the self-willed Cain as he goes out to offer sacrifice. Now Cain was a strong man, he was very much self-willed. He wanted to do things his way. Verse five tells us, "But unto Cain and to his offering he had not respect." Beloved, God had no respect for Cain nor his offering. Cain must first be acceptable himself before his offering is acceptable unto God. I've heard preachers say on the radio and TV that God hates sin, but he loves a sinner. That is not what it says. It says unto Cain nor his offering had God any respect. He didn't respect Cain and He didn't respect his offering. The Arminian would say that God respected Cain but He didn't respect his offering, but that is not what it says. "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD." (Genesis 4:3). The biggest thing that was wrong with Cain and his offering was that it was a thank-you offering. It was not an offering for his sins. Cain was very self-willed, and he wanted to be saved, but he wanted to do it his way. In Jude verse 11 we read, "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." What is the way of Cain? The way of Cain is his way. I want to do it but I want to do it my way. So he brought forth a thank-you offering to and offered it unto God and said God, look what great fruit I have raised in the ground that thou has given me. Thank you for allowing me to do this." Now notice, beloved, man's own way is to seek acceptance with God without confessing his guilt. They want to by-pass the cross of Calvary. They don't want to say that Christ died on that horrible tree for me. They want to by-pass or go around the cross of Calvary. Both the offerer and the offering were rejected because he tried to by-pass the cross of Calvary.

Now the offering that we must offer is the offering of the Lord Jesus Christ. That is the one that God will accept. Abel also brought a sacrifice, only he brought one that looked forward to the time that the Lord Jesus Christ would come and die for his sins. "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering." (Gen. 4:4). Abel says, "I'm a sinner, I deserve to die, take this lamb as my substitute." Cain says, "Lord, I don't need a substitute, I'm a good man, I work hard and I don't need a substitute." He rejected both Cain and his offering, but He accepted both Abel and his offering. Now beloved, what makes the big difference? The difference is, the new man and the old man. The new man that the Lord has put in us seeks to please God, while the old man doesn't want anything to do with God. The old man says, "I don't need it, I'm a good man, I work hard and I don't need a substitute," but the new man says, "I'm a sinner,

I'm lost, I'm undone, I deserve to go to hell, Lord receive this as a substitute on my behalf." The Lord had respect unto Abel and his offering. "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 by it he being dead yet speaketh." (Heb. 11:4). By faith, there is the difference. Abel had faith, Cain had not faith.

The offering and the offerer stand or fall together. Why do they stand or fall together? Because it is the attitude of the offerer what the offering is going to be. If you have the attitude that you don't need a substitute, you're not going to offer a substitute, just like Cain. But Abel had the attitude that he was lost and undone and on his road to hell and he needed a substitute. They stand or fall together. When, by faith, we lay hold on the Lord Jesus Christ there is no possibility for rejection. He will not reject us. His offering, the offering Christ made by His own self, has been accepted by God and beloved, every believer that offers Christ as their offering unto God is accepted in the Beloved. All believers justified from all things, by faith in the Lord Jesus Christ is always acceptable faith unto our great heavenly Father.

The next thing we want you to notice, beloved, is that enmity manifests itself in Cain. When you talk to a sinner and you tell him that he's a sinner, you can see a manifestation of enmity in the man from the very beginning. He becomes wroth, he becomes very, very angry. "...and Cain was very wroth, and his countenance fell." He was religious in appearance, he marched right out there with all the pomp and ceremony in the world with his offering and he took that offering and laid it before God just as though he was as proud of it as he could be, but his heart was in enmity with God. His heart was not right, he had no faith, he didn't see the need of a substitute. Beloved, he had a form of godliness, but he was a stranger from the power of Almighty God. He was content with just mere ceremony. He knew nothing about the sacrifice of our great Lord and Saviour Jesus Christ.

Now we want you to notice that the Lord showed mercy. It is a wonder that the Lord hadn't stricken Cain from the face of the earth right there on the spot. He would have been just in doing so. He manifested mercy on him. "And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him" (Gen. 4:6, 7). God is saying, Cain the very sin offering is lying right there at your door. Why not use it? The offering of the Lord Jesus Christ is at your door. But Cain didn't use it. God, in mercy, points out to Cain that the only way of acceptance of a sinner is through a sin offering and that sin offering is the Lord Jesus Christ, but Cain would not have it. The Lord is telling Cain that if he will offer the sin offering, then he will also be accepted. All

of us that come to God pleading the merits of the Lord Jesus Christ will not be rejected and will not be turned away. Notice, beloved, the sin offering lies at the door, and it lies at the door for all of God's elect. What a mercy! that the atoning price is so near unto the sinner. - the atoning price, and faith in the shed blood of the Lord Jesus Christ.

Now we want you to notice that this enmity manifested in itself mercy revealed of God shows us that Cain hated righteousness. Cain slew his brother. Why? That question has been asked several times. Why did Cain slay Abel? We find the answer in I John 3:12, "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." Beloved, he slew Abel because he was a righteous person. Cain hated the righteousness of God that he had seen in his brother's house. Because he hated the righteousness of God that he had seen in his brother, the carnal mind of Cain rose up in enmity and slew his brother. The carnal mind of man would rather quench the divine light in blood shed than he would to acknowledge his own sin. Cain would rather quench the light with the blood of Abel than to admit that he is a sinner. Cain was a very hard-hearted individual. Christ, the righteous Son of God, when He was brought before the people, men cried out, "Away with him, crucify him and release unto us Barabbas." That is the enmity of man against righteousness. The Bible tells us they loved darkness rather than light because their deeds were evil.

Wickedness will be judged. "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;" (Gen. 4:11). Now art thou cursed. Notice the council of God with regard to the sin offering being rejected and now the curse comes and what a striking fulfillment it is. What a horrible thing it is, rejecting the Lord Jesus Christ. There is no means of escape from the wrath and the curse of God. You either receive Christ as your sin offering or beloved, you go by the way of Cain. We want to ask this question of all unbelievers, "What think ye of Christ?" Abel thought Christ was the answer to his problems and certainly He was. Cain had no respect for that name whatsoever and he had no respect for the people that did have respect for that name. He said "I'll put it out, I'll slay it," but it didn't work. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believeth in the name of the only begotten Son of God." (John 3:18) Beloved, that is the story. What think ye of the Lord Jesus Christ? This is the question that sinners must answer today.

We have justice vindicated. Cain realized that the punishment was greater than he could bear up under. But even realizing that, he would not admit that he was a sinner. "And Cain said unto the LORD, My punishment is greater than I can bear." (Gen. 4:13). He acknowledges the justice of his condemnation but he is so hard-hearted that he still

won't admit that he is a sinner and repent of his sins. The world is full of Cains today. We have a lot of people today in this world that will not admit that they are sinners. They will not admit that they need a substitute, that they need the Lord Jesus Christ as their Saviour. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9). False worshippers, how many there are in the world today! Remember the doom of Cain. Certainly, I would not want to be under the condemnation of Cain. I thank God that He gave me the grace and the knowledge and all things. He gave me Christ, like He did Abel and we're depending on Him to carry us through. That is the only one we can depend on. We leave you with the thought, "What think ye of the Lord Jesus Christ?"

SPARE

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mother and father ought to exercise over their children - a God-given and important authority. Proverbs 13:24 tells us, "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." You say that you love your children too much to whip them. No, you love yourself. You love your own lazy way. You don't have the character and integrity to do the painful thing for the sake of the child. The father who chastens his child and teaches him obedience is both wise and good. In Proverbs 19:18 the Lord says, "Chasten thy son while there is hope, and let not thy soul spare for his crying." Proverbs 22:6 says, "Train up a child in the way he should go: and when he is old, he will not depart from it."

A child may disobey his parents, and a citizen may disobey the laws of the country, and have no respect for the laws; but that is not Christianity. There is a great rebellion against authority in America. The break down of authority is essentially a rebellion against God; against the morals and authority of the Bible. The Bible says that all judgment is given to the Son, and that judgment will be based on the Bible.

The Kentucky State Board of Education says that God does not know what He is talking about. A twelve member task force, our Board of Education (local) agrees.

I would not want to go back to the one room school, but I wish we had what one room schools had. They had the Ten Commandments on the wall; they had Bible reading, prayer, and the pledge of allegiance to the flag. God was honored, and patriotism was considered a Christian virtue. Man says that he will get educated and will reason things out. We cannot trust human reason because it was depraved in the fall of man. Man's nature, including his desires and his reason, is totally depraved and perverted. The Bible tells us that the natural man cannot receive the things of the Spirit of God, for they are foolishness to him (I Cor. 2:14).

I want to ask a question: whom are you going to believe, God or the State Board of Education? If education is going to make a fool out of you, you would be better off staying in the first grade.

PARTICULAR

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the salvation of all men possible or that by the doing of something else any man who pleases may attain unto eternal life; consequently they are obliged to hold that if man's will would not give way and voluntarily surrender to grace, then Christ's atonement would be unavailing. They hold that there was no particularity and speciality in the death of Christ. Christ died, according to them, as much for Judas in hell as for Peter who mounted to heaven. They believe that for those who are consigned to eternal fire, there was as true and real a redemption made as for those who now stand before the throne of the Most High.

Now, we believe no such thing. We hold that Christ, when He died, had an object in view, and that object will, most assuredly and beyond a doubt, be accomplished. We measure the design of Christ's death by the effect of it. If anyone asks us: What did Christ design to do by His death? we answer that question by asking him another: What has Christ done? or, What will Christ do by His death? For we declare that the measure of the effect of Christ's love is the measure of the design of it. We cannot so belie our reason as to think that the intention of Almighty God could be frustrated, or that the design of so great a thing as the atonement can be by any way whatever be missed. We hold--we are not afraid to say what we believe--that Christ came into this world with the intention of saving "a multitude which no man can number," and we believe that as the result of this, every person for whom He died must, beyond the shadow of a doubt, be cleansed from sin, and stand washed in the blood before the Father's throne. We do not believe that Christ made any effectual atonement for those who are for ever damned; we dare not think that the blood of Christ was ever shed with the intention of saving those whom God foreknew never could be saved, and some of whom were even in hell when Christ, according to some men's account, died to save them.

Jesus Christ came into the world "to give his life a ransom for many." The greatness of Christ's redemption may be measured by the extent of the design of it. He gave His life "a ransom for many." We are often told (i.e. those of us who are commonly nicknamed Calvinists, and we are not very much ashamed of that; we think that Calvin, after all, knew more about the gospel than almost any man who has ever lived, uninspired) that we limit the atonement of Christ, because we say that Christ has not made a satisfaction for all men, or all men would be saved. Our reply to this is that, on the other hand, our opponents limit it; we do not. The Arminians say: Christ died for all men. Ask them what they mean by it. Did Christ die so as to secure the salvation of all men? they say: "No, certainly not." We ask them the next question: Did Christ die so as to secure the salvation of any man in particular. They answer "No." They are obliged to admit this if they are consistent. They say: "No; Christ has died that any

man may be saved if--" and then follow certain conditions of salvation. We say, then, we will just go back to the old statement--Christ did not die so as beyond a doubt to secure the salvation of anybody, did He. You must say, "No;" you are obliged to say so, for you believe that even after a man has been pardoned, he may yet fall from grace and perish. Now, who is it that limits the death of Christ? Why, you! You say that Christ did not die so as to infallibly secure the salvation of anybody. We beg your pardon when you say we limit Christ's death; we say: "No, my dear sir, it is you that do it." We say Christ so died that He infallibly secured the salvation of a multitude that no man can number, who through Christ's death not only may be saved, but are saved, must be saved, and cannot by any impossibility run the hazard of being anything but saved. You are welcome to your atonement; you may keep it. We will never renounce ours for the sake of it.

When you hear anyone laughing or jeering at a limited atonement, you may tell him this: General atonement is like a great wide bridge with only half an arch; it does not go across the stream, it only professes to go halfway; it does not secure the salvation of anybody. Now I had rather put my foot upon a bridge as narrow as Hungerford, which went all the way across, than on a bridge that was as wide as the world, if it did not go all the way across the stream. I am told it is my duty to say that all men have been redeemed, and I am told that there is a Scripture warrant for it--

"Who gave himself a ransom for all to be testified in due time." (I Tim. 2:6). Now, that looks like a very great argument indeed on the other side of the question, for instance: "The whole world is gone after Him." Did all the world go after Christ? "Then went all Judea, and were baptized of Him in Jordan." Was all Judea, or all Jerusalem, baptized in Jordan? "Ye are of God, little children," and "the whole world lieth in the wicked one." Does "the whole world" there mean everybody? If so, how was it, then, that there were some who were "of God?" The words "world" and "all" are used in some seven or eight senses in Scripture, and it is very rarely that "all" means all persons, taken individually. The words are generally used to signify that Christ has redeemed some of all sorts--some Jews, some Gentiles, some rich, some poor, and has not restricted His redemption to either Jew or Gentile.

TIME

(Continued from Page 1)

Christian. Looking at the word negatively, we realize as a Christian there are several things we should never surrender. As for example: (1) our testimony for Christ, (2) our stand for the truth of God's Word, (3) our love for our church, (4) a strong desire for spiritual growth, (5) to the temptation to give-up because of discouragement, and (6) to seek the salvation of lost souls. There are, of course, other things we could consider on this but let these suffice for this article. Then as I think more on this subject of surrender, I see the positive side of it. It demands a little deeper, a little more spiritual application

than the negative; but the positive application pictures true Christianity with all its responsibilities, benefits and privileges as we will see as we progress.

Positive surrender, as I would like to think of it, would be to yield control over something to another person who is more capable of handling the matter than myself, as indicated in the dictionary description (1) above. This is true with the Christian during his journey here in this life. Jesus certainly knows more about what is best for you and me than we do. Therefore we gladly and humbly bow to His wisdom. My friend, Jesus must be Lord in your life as well as Saviour. It is when the Christian is willing to give Jesus the preeminence and to stand for His truth, live up to his position in Christ, and let the chips fall where they may. Only then can we be truly surrendered to Christ.

The second dictionary definition of surrender mentioned above is: give up, abandon; as hope. I believe this accurately describes the plight of all men. My friend, there is no hope within man, but Jesus provides hope, an enduring hope and the only hope for man. We must abandon any hope for man to improve his nature.

Let us, at this point, make a very important and decisive observation with regard to positive surrender as it relates to the Christian. Man must be considered in his natural and human state to be an enemy of God. As with any such statement as this, we must be convinced by the scriptures. So many people I have talked with (unsaved and saved) will oppose certain truths of God's Word, but too often their opposition is based on personal feelings rather than the Bible. In Romans 8:7 we read: "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." So then we may say that in order for anyone to be pleasing to God, he must give up or surrender his carnal mind. The carnal mind can only feed upon and desire the things of the world. Let us reinforce this statement from the book of James 4:4, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."

I should like to make another very profound statement at this time. We either love God and want to serve Him or we do not love God and will not serve Him! We must be settled as to this fact. Otherwise, we can only make vain attempts to serve God. I am reminded of the challenge Joshua put forth to the Israelites: "Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; But as for me and my house, we will serve the LORD" (Josh 24:14, 15). People make choices in whom they serve and what they

serve. I very frankly have little patience with the person who claims to be a Christian, wants to be thought of as such, but never shows evidence of such a claim. They have used every excuse under the sun to neglect church, Bible reading and prayer, but this same person can go to a fancy dinner, watch their favorite movie or spend countless hours with a hobby. This person is not surrendered to God and is in a very dangerous state of soul.

To be surrendered to Christ means we have given up on self with all its occupations. When we finally realize (some will - most won't) that the body of flesh with its deeds have been crucified with Christ on the cross, then we can know what real Christianity is all about which is as the dictionary definition (3) says: to relinquish in favor of another or in other words turn in the old for the new life which is in Christ. We then see that it is sin to allow our old nature to control our thoughts and actions as is pointed out in Romans Chapter 6. I recommend reading the entire chapter, but I use two verses to verify my statement: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (vs. 6). "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive with God through Jesus Christ our Lord" (vs. 11).

Yes, we will still be tempted and tried, we will not be perfect or without sin, but we can be like the apostle Paul as he wrote in II Corinthians 4:8-10. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

To be surrendered to Christ will bring peace to our lives like we have never known. As has been mentioned, the natural or carnal mind is enmity with God and it is also enmity with each other. Why is it that most people cannot get along? It is the carnal mind with all its pride. Pride must have first place. It is why husbands and wives fight and divorce. It is why children disobey parents, it is why church members fail to speak to each other, it is why one cannot forgive another. Yes, the culprit is pride. All such pride is sin "...and those that walk in pride he is able to abase." (Dan. 4:37).

To be surrendered to Christ means we have yielded up all claims for our right to satisfy the lusts of the flesh. We know that we have been bought with a price and no longer are we our own. We belong to another which is Jesus. Dictionary definition (4) says: to give oneself over to a passion, influence etc. As a true Christian, Jesus should have more influence upon our lives than any person or thing. This influence should inspire a passionate love for Him. To many people the word passion is only regarded as what man and woman have between each other. Our love for Jesus should be greater and more endearing than for anyone else. This does not mean we should not have great love for our spouses and others. But Jesus, speaking to the Pharisees in

Matthew 22:37, 38 says: "...Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." This should make very clear as to our priority in love.

The fifth and last dictionary definition of surrender says: "to give oneself up as an enemy in warfare." When we come to know Jesus as our Saviour through the faith given to us by God's grace, we cease to be enemies of God. We cast off the uniform of the enemy and put on the full armor of God and thus become one of His soldiers. Yes, God's people are in a warfare. Some are fighting with great effort and gaining the victory. Others, sad to say, are doing very little in the battle against Satan and the evil he has spread in our midst. My friend where are you in this battle? We must be surrendered to Christ to be one of His soldiers. Paul says to Timothy in II Timothy 2:3, 4 "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." The ways of a soldier will often be hard. The most recent war in the Persian Gulf gives evidence of the loyalty and dedication of our fighting soldiers to win the battle. My friend, if you are truly saved, you have an obligation to take up your position, man your weapons, and meet the enemy head-on. We

are to fight against Satan. We see evidence of his attacks all around us; one such evidence is a growing apathy toward sin and liberality in our homes, churches and society at large. It seems that too many of our soldiers are on the wounded list. They have received their Purple Heart and now are content to stay outside the battle zone and let others do the fighting. If this condition seems to describe you, may I say, put your armor back on and rejoin the battle, there is much to be done.

We can be surrendered to Christ when we face ourselves in the mirror. When we have the courage and honesty to admit I have not yet surrendered to Christ but I would like to be and with God's help, as I make some changes, I soon will be. My friend, to whom have you surrendered?

I close with one of my favorite verses of Scripture: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

We are accepted in the Beloved; and apart from Him, we look for judgment. If you have any kind of hope which disturbs, diminishes, or destroys the glory of His grace and righteousness, the sooner you get rid of it the better! We must not detract in any degree from the complete glory of Christ in the redemption of His people. In salvation, as in all things, Christ is All!

--C.H. Spurgeon

IS THERE A LESSER, NON-SAVING LOVE OF GOD?

by Joseph M. Wilson
"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

What doctrine can be more important than that of the love of God? Nothing in all the Bible can be more important than this. Who are the objects of God's love? What does God's love move Him to actually do for those who are its objects? To know that one is the object of God's love is the greatest of blessings. I dare say that there are not many doctrines in the Bible about which there is more confusion than this one. There are sharply diverse opinions about this subject, and these diverse opinions are of great importance.

Now, the most popular and prevalent view in the world is that God loves everyone. He loves everyone the same. This love moves Him to desire the salvation of all men, and to do all He can for every man's salvation. Of course, though some deny it, this view means that God's love and power is not sufficient to save any man, unless that man is willing to "let" God save him. Now, please note that there are some serious consequences that necessarily go along with this view. 1. The love of God, in and of itself, is not able to and does not save any man. 2. Something, supplied by man, must be added to the love of God for that man to be saved. 3. If we should add to all this the Biblical truth that man is totally depraved, a necessary consequence would then be that no man will ever be saved. Of course, those who hold this view do not believe the Biblical view of man's total depravity and consequent total inability.

At first sight, this doctrine seems to greatly magnify the love of God. See, God loves everybody. Is not that a large and wonderful view of God's love? We, who do not believe that God loves everyone, are accused of minimizing God's love. Actually, it is this view that God loves everyone that greatly minimizes -- that does great dishonor to the love of God. For, you see, they say that God loves everyone; but His love does nothing at all for them unless they add their something or other, (whatever it might be) to it. We, who believe in sovereign and saving grace, say that God does not love everyone; but we also say that God actually and eternally saves all whom He loves. Is not this much more honoring and magnifying to the love of God?

It is a very easy task to disprove the theory that God loves everyone. There may be some false doctrines -- though I cannot imagine what they might be -- that are difficult of disproving, but this certainly is not one such. The Bible clearly does not teach that God loves everyone. In fact, it is consistent in its repeated testimony to the contrary. If I could not prove that the Bible does not teach that God does not love everyone, I would despair of proving anything from the Bible.

"As it is written, Jacob have I loved, but Esau have I hated" (Rom. 9:13). This one verse should forever stop the mouths of those who claim that God loves everyone. It surely and unequivocally declares that there has been one man in human history whom God did not love. And if God did not love that one man, there may be others whom He does not love. At least, this proves that God does not love everyone. Men will wiggle and squirm when pierced with this sword, but it is the Word of God. Men have made multitudinous efforts to get around this clear statement; but all such only show the feebleness of such attempts, and more firmly establish the truth that God does not love everyone.

"...Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee" (Jer. 31:3). One doctrine taught in this Scripture is the effectual character of God's love. He effectually draws unto Himself all whom He loves. Since He most assuredly does not draw all unto Himself in a genuine experience of salvation, it is very clear that He does not love everyone. Anyone should be able to see the force of this statement.

"...having loved his own which were in the world, he loved them unto the end" (John 13:1). We see here that: 1. His love is from eternity, "having." 2. His love is particular, "his own." 3. His love is everlasting, "unto the end." Of course, there are some so foolish as to teach that God loves the sinner, even in hell; but most men will not want to expand on a love so ineffectual. This verse teaches that, whom He loves, He loves forever. Therefore, He surely does not love everyone.

"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). Would anyone be so foolish as to teach that Christ loves men for whom He will not pray? Yes, some may be so foolish, but thinking men will not receive such a statement as true. Since Christ does not pray for all men, He surely does not love all men.

"As many as I love, I rebuke and chasten..." (Rev. 3:19). Jesus Christ does not chasten those who are not His children. Since He does chasten all whom He loves; therefore, He does not love those whom He does not chasten -- He does not love all men. Many more Scriptures could be given proving that God does not love all men; but these are sufficient for those who will bow to the authority of God's Word. No amount of Scripture proof would avail for those who are so wedded to preconceived error that they will not bow to the authority of these Scriptures.

Immediately some Arminian heretic will ask, "What about John 3:16?" Well, what about this Scripture? Does it contradict the multitude of Scriptures that teach the limited character of God's love? Of course not. all Scripture is true, and truths never contradict one another. The only word in this much misunderstood and perverted Scripture that a man can use to teach that God loves

everyone is the word "world." This is the only verse in the Bible that can really be used to teach the "God loves everyone" heresy, and this one word is the only word in this verse that can be so used. Note this fact: there are 810,697 words in the Bible, and only one word of that large number can be used (and it is mis-used) to teach that God loves everyone. Please consider that the whole weight of the Arminian teaching of this heresy hangs on one word in one verse of the totality of the Word of God. Notice also that the Arminian must give his own arbitrary definition to this word "world" in order to make it support his doctrine. Note further that the Arminian definition of this word world is contrary to many of the Scriptural uses thereof, and the Arminian himself will admit this. Let us see.

I preach that God does not love everyone -- that He only loves His chosen people. The Arminian will tell me that God loves everyone. I ask him to prove it. He replies that John 3:16 proves this. I ask him how this proves his doctrine. He says the word "world" proves it. I ask him how this word proves his doctrine. He tells me that the word "world" means everyone who ever has, does, or ever will live in the world. Please note this: the Arminian defines "world" in John 3:16 as meaning everyone who ever has, does, or ever will live in the world. Who said it means that? Let us see if the Bible always uses "world" in this meaning. Let us see if the Arminian will apply his definition of this word in John 3:16 to other Biblical uses of the Word.

"...there went out a decree from Caesar Augustus, that all the world should be taxed" (Lk. 2:1). According to the Arminian's definition of "world," this means that this taxation decree included everyone who ever has, does, or ever will live in the world. Mr. Arminian, will you apply your definition of "world" to this Scripture? Of course he will not. Was China and India included in this taxation? Are we, living in America today, included in that decree of taxation? The Arminian will say that this is absurd. Of course it is, and so is his forced and arbitrary interpretation of John 3:16.

"...behold, the world is gone after him" (John 12:19). Apply the Arminian's interpretation of "world" here, and it teaches that every one living in the world has gone after Jesus Christ. The Arminian will not apply his definition to this verse.

"I pray for them: I pray not for the world..." (John 17:9). According to the Arminian definition of "world," this verse teaches that Christ prays for no one. Thank God, this is not true. Please note that the word "world" in this verse absolutely cannot mean everyone, for the verse itself distinguishes between "world" and others. Since there are in this verse those for whom Christ does pray, who are not included in the "world" for whom He does not pray, "world" absolutely cannot mean everyone. I am sure that the Arminian will admit this.

"And we know that we are of God, and the whole world lieth in wickedness"

(I John 5:19). This verse clearly distinguishes between we who are of God and the whole world that lieth in wickedness. The world lying in wickedness does not and cannot include the we who are of God. Therefore, "world" here cannot mean everyone. What think you, Mr. Arminian?

"...and all the world wondered after the beast.. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb..." (Rev. 13:3, 8). Here there is an "all the world" that wondered after the beast -- that worshipped him with idolatrous wonder: and "those whose names are written in the Lamb's Book of Life" who do not worship him. Therefore, "all the world" does not mean everyone.

Many more Scriptures could be given, but these are sufficient to show the error of the Arminian as to the meaning of the word "world." Now, the Arminian will admit -- he is forced to admit -- that in the above Scriptures the word "world" does not and cannot mean everyone who ever has, does, or will live on the earth. So, he admits that the Bible uses the word "world" when it cannot mean everyone. Still, he will insist that it has this meaning in John 3:16. Well, who said so? The Arminian says so, but God does not say so. Please note now that the Arminian has only one word in one verse in all the Bible to prove his doctrine that God loves everyone. Note also that he must give his own arbitrary definition to that word to make it teach his doctrine. Note also that the Bible frequently uses this word when it absolutely does not mean everyone. I consider the Arminian to be very deceitful in using John 3:16 to prove his pet doctrine. Let him admit the truthfulness of what I have written. Let him tell his hearers that he is giving his own arbitrary

definition to the word "world," and that frequently in Scripture, the word does not bear this meaning.

We have learned thus far that God does not love everyone, and that God does and will save all those whom He loves. Now, to the problem discussed in this message. Many who will agree with all I have written thus far will then teach that there is a lesser, non-saving love of God that is exercised toward all men. They teach that there is a saving love of God for the elect. They teach that there is a lesser, non-saving love of God for all men. Let us remember that many men who hold to the doctrines of God's particular and saving grace also hold this view. We do not desire to falsely represent any man. Even John Gill (and no one would accuse him of being an Arminian) seemed to hold this view, at least in the account of the rich young ruler. Do not brand a man as an Arminian even if he does hold to a general and non-saving love of God for the non elect. I have many books by sovereign grace men in my library. I will say that many of them, likely the majority, hold to a general love of God for all men. I do not, most adamantly do not, hold with this view, but I will not deny that many of our kind do teach this.

Let us grant that there is a kindness, a benevolence, a long-suffering, a goodness of God towards even the non-elect. He is good and kind to all men. He is long suffering to the non-elect as well as the elect. He gives many and varied blessings to all of the children of men. He giveth sun and rain; He giveth life, health, and a measure of happiness; He giveth civil freedom, financial prosperity, even many blessings does He give indiscriminately to the children of men. Still, admit-

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QUOTES ON THE LAW

"The law was given for a direction of life, and so it does still remain and serve, as I have already fully proved. Though we are sons, and are willing to obey, yet we must learn how to direct this willing disposition. I say, though we are sons and are guided by the Spirit, and though in our love to God we are ready for all service, yet we need the Word of God to be a light unto our feet and a lantern to our paths. God has made us sons and He has given us a rule to walk by, that we may express our thankfulness to Him for His rich mercy. Our obedience is not the cause and ground of His act of adoption, but the expression of our thankfulness and of the duty we owe to God who has adopted us. God therefore did not give the rule, and afterwards the promise; but first the promise, and then the rule, to show that our obedience was not the ground of our acceptance, but a declaration of our gratitude to the God who has accepted us. Thus it remains our rule of walking, yet in Christ. It must be our rule in Christ; we must obey by the strength of Christ. Obedience begins from Christ, not that we work for an interest in Christ, but we get such an interest that we may work.

The law, say some of our divines, was given with evangelical purposes, that is, with purposes

subservient to the gospel. And I say it must be obeyed from evangelical principles, principles rooted in Christ. The law shows us what is good, but gives us no power to do it. It is 'lex spiritualis' (a spiritual law), holy, just and good; but it is not 'lex spiritus' (the law of the spirit); this is alone in Christ, as the apostle speaks in Romans 8:2: 'The law of the Spirit of life in Christ Jesus...' The law shows us what is holy, but cannot make us holy, as long as it is a rule outside of us. It cannot make us holy, for that necessitates a rule within us.

The law is a principle within us first, and then a pattern without us. We are not made holy by imitation, but by implantation. But that principle found within sends us to the law as the rule without, after which we are to conform our lives without. When the law is once our principle, it then becomes our pattern.

The law was given us as a glass to reveal our imperfections in duty, and for this purpose the law remains with us. Through it we perceive the imperfections of our duties, our graces, and our obedience. By this means we are kept close to Christ and kept humble. The law takes us away from reliance on ourselves and casts us upon Christ and the promises."

--Samuel Bolton

LESSER

(Continued from Page 10)

ting all this, I do adamantly deny that God has any kind of love for the non-elect. I believe that we err greatly and grievously when we apply the word "love" to the attitude and activity of God towards the non-elect.

Let me suggest a couple of reasons why men, good and sound men, come to this position. I think that one reason is a reluctance to give "hate" its full meaning in Romans 9:13. Some want to say that "hate" there means to love less. They say that God had a general, non-saving love for Esau. They do not give "hate" its full meaning. But what is gained by all this? Esau was not of God's elect. Esau surely perished in his sins and is now in a burning hell. What has this lesser love done for him? Why, nothing at all. Brethren, it is a demeaning of the love of God to apply it to a man who perishes in hell. God was good to Esau. He was long suffering to Esau. He was benevolent to Esau. He gave Esau many physical and material blessings. But He never loved Esau. He hated Esau, and He hated him with all the fulness of meaning involved in that word. Let the cries of lost, doomed Esau, from the flames of hell evidence that God never loved him at all. He did not love Esau less than He loved Jacob: He did not love Esau at all.

Some will stumble at the case of the rich young ruler. Because Mark informs us that Jesus loved this man, many infer that God loves all men. Brethren, this is a very weak foundation upon which to build such a sweeping doctrine. There is no need of such; there is no proof of such. Jesus did love the rich young ruler. He loved him even when he was lost in sin and turning away from the Lord. Is there anything strange in this? Did not Jesus love us even when we were dead in sins? Is not His love from everlasting? There is no proof that the rich young ruler continued in his sin and rejection. There is no proof that he was not later brought to the experience of salvation. Rather is there proof to the contrary. Jeremiah 31:3 informs us that the Lord will draw those whom He loves to Himself. I therefore maintain that the rich young ruler, the object of Christ's love, was later brought by the Holy Spirit to repentance and faith in Christ. There is no proof to the contrary. There is Biblical proof for my position. God is unchangeable in His love. He saves all those whom He loves. His work of saving grace is the effect and proof of His everlasting love.

Let us notice the foolish, absurd, needless, and evil consequences that come from this effort to teach a two-fold love of God: a saving love for the elect, a lesser, non-saving love for the non-elect. This teaching introduces great and needless confusion into the subject of the love of God. John Gill, in expounding the Scripture relative to the rich young ruler, speaks of Christ not loving this man as God with a saving love; but loving him as man with a human affection. Why adopt a position that forces one to make such confusing and needless distinctions? Where does the Bible speak of and distinguish between Jesus loving some as to His Deity with a saving love, but loving others with His humanity

with only a human affection? There are no such distinctions in the Bible. This distinction is a humanly manufactured one adopted to defend a false interpretation.

I recently listened to a sermon dealing mainly with the general love of God for the world. The preacher is a great and sound preacher. He believes and strongly preaches the doctrines of grace. He believes in and preaches God's particular and saving love for the elect. But he was defending his position that God also has a general love for the non-elect. In this sermon he refers to many Scriptures. He gives Scriptures which speak of the goodness of God, the benevolence of God, the long suffering of God, etc., but he never gives one Scripture which connects and uses the word "love" relative to God's attitude and activity towards the non elect. He uses Scripture. He seems to apply or interpret God's long suffering, goodness, kindness, etc. as being evidence, attitudes, and acts of love. But he does not use one Scripture which actually says that God loves all men in the Arminian interpretation of "all." This fine and able and sound preacher, in order to prove his thesis that God has a general love for the world, speaks of covenant love and of non-covenant (by implication). Now, where does the Bible make such a distinction? Where does the Bible teach that God has a general love for the world, but has covenant love only for the elect? In no place. This distinction is a humanly manufactured one to defend a previously adopted position. Now, any man who holds to the doctrines of sovereign and saving grace, and still attempts to speak of a general love of God for all men, will be forced to make confusing and unscriptural distinctions. Why not do as the Bible does -- restrict God's love to the elect of God. We do not magnify the love of God when we teach that He has a lesser, non-saving love for the non-elect.

This teaching that God has a lesser, non-saving love for the non-elect minimizes the character of God's love. Whether it uses my term "lesser" or not, it must teach that which is denoted by that term. The man who holds this must teach a love of God that is lesser in what it does for its objects than is the saving love of God. Why teach this lesser, ineffectual, non-saving, frustrated, defeated love of God? Why not limit the use of the word "love" to that attitude of God towards His elect that accomplishes their eternal salvation? This is how the Bible handles this subject. The longer I live, study, and observe; the more I realize that every effort of men to extend the love and grace of God or the extent of the atonement, actually results in diluting these things and taking away part of their rich, warm, wonderful meaning. We have gained absolutely nothing at all by teaching that God has a lesser, non-saving, general love for the non-elect; and we have emptied the word "love" of some of its rich meaning, and have introduced much confusion into the great subject of the love of God.

The maintaining of this unscriptural teaching that God has a general love for all men opens the door for further Arminianism. The teaching that God loves all men is an Arminian teaching.

When sovereign grace men invent a two-fold love of God: one a covenant, saving love for the elect; the other a lesser, non-saving love for all men; he has aided and abetted the enemy. He has given undue comfort to the enemy. He has opened the door to Arminianism. It is much easier to maintain the Biblical truth that God's love is restricted to the elect than it is to defend this unscriptural invention of men that God has two loves and one of them is a general love for all men. I consider this two-fold love of God to be a concession, and a needless and dangerous one, to the Arminian. It has opened a door to the Arminian, and he will not be long in taking advantage thereof. The Arminian will say, "See, you sovereign gracers have to admit that God loves everyone." Let us admit no such thing. Let us not give the Arminian this vantage point in the war between us.

This two-fold love of God, one part a lesser, non-saving love for all men, does not gain anything at all. It costs us too much to retain this enemy of truth within our camp. We are great losers by trying to adopt this child of the enemy. We lose ground in our battle for truth by giving the Arminian this advantage.

This doctrine of God's lesser, non-saving love for all men opens the door for all kinds of criticism of the truth of the effectual, saving, particular love of God. This doctrine takes away some of the assurance and encouragement given us by the truth about God's love. When I

believe that God's love is a particular and saving love, and when I am made to know that He loves me, I have assurance of eternal salvation. But when I believe this two-fold love, one of which is lesser and non-saving; and I believe God loves me, I am faced with the dilemma of "which love does He have towards me, the lesser, non-saving one, or the particular and saving love?"

Now, if there are two loves in God -- one particular, limited, and saving; the other lesser and non-saving; I am faced with a great problem in my study of the Word of God. How am I to know, when I read of God's love, which love the Bible is speaking of. Why, this distinction (man invented) forces me to need another inspired book -- one that will tell me which love is meant in each Scripture where God's love is mentioned. But I have no such book. There is none such on the market. Woe is me. What can I do? How will I ever know which love is which?

Brethren, it is far better to just stand strong for the truth of God's particular, electing, discriminating, and saving love. The Bible teaches this. This man made doctrine of a lesser, non-saving love of God gains nothing. It does not gain in the blessing and assurance of the saved. It gains nothing in preaching the gospel to the lost. It gains nothing in the magnifying of the love of God. This doctrine is all loss. It costs us much. It gives us nothing. Let us turn it from our door at once, and have nothing further to do with it. May God bless you all.

WAS YOUR GRANDMOTHER AN APE?

by Roy Mason

Evolution is taught as a fact in most schools of this day. Students are taught evolution in the grades, then in high school, and on through college and university. The teaching of biology, botany, and geology is based on evolution. Many of our denominational colleges teach evolution. The teaching of evolution is significant religiously because it is incompatible with the teachings of the Bible. It has had widespread practical effects on the moral life of the human race, for as some one has said, "Monkey men make monkey morals." Young people leave college believing that they are but highly developed brutes, and they go out into the world to live and act like

brutes.

Evolution has been defined as "Continuous progressive change, according to certain laws, by means of resident forces." No God is necessary -- change is by resident forces.

Theistic Evolution

Modernistic preachers have tried to reconcile the Bible and religion with evolution by saying that evolution is just the way that "God works." The truth is, the Bible and Christianity cannot be reconciled to evolution. Genesis teaches beyond question that man was made as a special creation -- not by age long process (See Gen. 1:26-27). It teaches that various species were made "after their kind" (Gen. 1:24-25). Had man come into existence

through evolutionary process he would have had a mate. But the first man had no mate, and one was made outright for him (Gen. 2:21-22). Evolution and special creation can't be reconciled. If evolution is so -- then evolution is a big lie!

Why Did Men Start The Evolution Theory?

Back behind it was deep-seated antagonism toward God and His Word. The unregenerate heart hates God and wants nothing to do with him. Unregenerate men will do anything to try to rule God out. Thinking men must find some sort of explanation for the existence of things. The philosophic explanations of the past are absurdities, and men did not want to accept the Bible explanation, so what sort of an explanation could they devise? Evolution is the answer. "Evolution is man's best guess without God."

Evolution Is Guesswork Not Fact, Nor Science

Science is that which is known. It is substantiated fact. Evolution is in the nature of hypothesis. It has not been proven. Modern scholars are bullied into being evolutionists. To go against the theory is to go against the popular and accepted thing, and many dare not be so unorthodox as to do this. Nevertheless some of the greatest scientists have denounced evolution. Typical of these (and a number can be named) is Sr. W.J. Dawson, the English scientists, who said, "It (evolution) is utterly destitute of proof."

Evolutionists Have Lied In Seeking to Prove It

Go into our great museums (like Field Museum, Chicago) and you will see a series of figures moulded and carved to show man's ascent from the brute. School children by the thousands are impressed that evolution is true by viewing this "chain." But the whole "chain" is a chain of lies. The whole thing has been concocted out of imagination! One of the "links" in the evolutionary chain is the famous "Pitdown Man," reconstructed from some bones found in a gravel pit at Sussex, England. This link was recently denounced by scientists themselves as a fake and a fraud. We quote the following from the United Press, Nov. 21, 1953, "Three sleuthing British scientists declared today that the skull of the fabulous 'Pitdown Man' accepted for 40 years... as a relic of man's earliest history is a phoney." The article goes on to show how some of the bones were colored by chemicals to give the appearance of age. This is but a sample of what men have resorted to in order to try to prove their hypothesis.

The Mule Stands In The Way

The evolutionary theory requires the belief that one species evolves into another higher up. This is contrary to observation and experience. Creatures of one species do not cross the boundary line into another. When attempt is made to cross species the result is a hybrid. The common mule is a sample. A common old stubborn Missouri mule stands between the evolutionist and the proof of his theory. Long live the mule!

THE BAPTIST EXAMINER
APRIL 27, 1991
PAGE ELEVEN

ACCEPTANCE

I accept your faults, Friend
As He is working on mine,
Only One was born without them
And He is the Savior divine.

Jesus bids us work together
To forgive and to conform
To the image of His likeness
'Till our faults be not a thorn.

If you'll excuse my awkward pretense
And understand that I mean well
'Tis then we'll show His love to others
And the Gospel story tell.

That we're "accepted in the Beloved."
Oh what wondrous mystery this,
That God forgives repentant sinners
And takes them to a Home of bliss.

--Mrs. J.P. Morgan

The double-minded man wears a pious face before believers, but weekday associates would never suspect that he was a Christian.

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