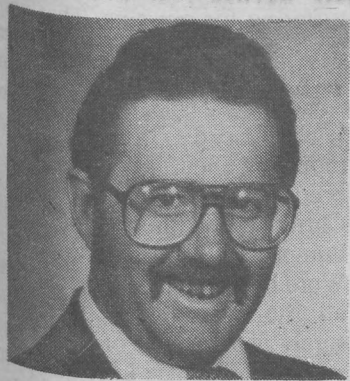


## JUDGMENT DAY IS COMING

by Sam Wilson

Read Revelation 20:11-15: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled



Sam Wilson

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 written in the books, 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."

The passage you have just read is a most frightening portion of

(Continued on Page 4, Col. 4)

## STUDIES IN ACTS

by Willard Willis

"And we went before to ship, and sailed unto Assos, there intending to



Willard Willis

take in Paul: for so had he appointed, minding himself to go afoot" (Acts 20:13).

The distance from Troas to Assos by land was twenty miles. It was a forty mile trip by way of the sea. This was because the ships had to sail around Cape Lectum. This, perhaps, was the reason Paul chose to walk rather than ride.

"And when he met us at Assos, we took him in, and came to Mitylene" (Acts 20:14).

Mitylene was the capitol of the island of Lesbos. I'm informed that the place in the Aegean Sea where Mitylene was located was a beautiful location for a city. Mitylene was also distinguished

(Continued on Page 3, Col. 3)

The cross is the ladder of heaven

## THE NEW RELATION

by T. T. Martin

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19). "...ye are not under the law..." (Rom. 6:14). "Wherefore the law was our schoolmaster to

bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus" (Gal. 3:24-26). "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the

law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son;

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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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## GOD AND A GIRDLE JER. 13:1-11

by H.C. McSwain

"THUS saith the LORD unto me, Go and get thee a linen girdle, and put it on thy loins, and put it not in water. So I got a girdle according to the word of the LORD, and put it on my loins. And the word of the LORD came unto me the second time saying, Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. So I went, and hid it by

Euphrates, as the LORD commanded me. And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing. Then the word of the Lord came unto me saying, Thus saith the

LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem. This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them and to worship them shall even be as this girdle, which is good for nothing. For as the girdle cleaves to the loins of a man, so have I caused to cleave unto me

(Continued on Page 8, Col. 1)

heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou has vowed. Better is it that thou shouldest not vow, than thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou

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## STUDIES IN THE LIFE OF PAUL - PART 27

by John R. Gilpin

"PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness" (Titus 1:1).

May I remind you at the very outset that there is no doctrine that is more thoroughly misunderstood than the doctrine of election. The word "election" is a



John R. Gilpin, Sr.

strange word in the vocabulary of anybody today. As I have often said, the words "election" and "predestination" are so rarely used that when a preacher dares to mention either election or predestination from the pulpit, somebody thinks that he has borrowed an expression from some dead language of antiquity. These words are strange words --

(Continued on Page 6, Col. 2)

## A MESSENGER OF SATAN, PART II

by Ray Waugh, Sr.

Academic Approval became such an absolute goal -- Yea, such a GOD -- that the last thing that any young and aspiring young man or young woman would want to have on his or her record in the Seminary was the word that he or she was or had become a "Bibliolater." Barth and



Ray Waugh, Sr.

Brunner, and sometimes Bultmann, had intellectually and academically precluded forever that the Bible was an authoritative Word that could stand on its own merit as objective truth. According to this academic approach, young men and young women were supposed to "look only to Christ," and not to the holy Word of God or the Bible as objective truth. They went further to declare, however, that if God should

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## THE LORD'S SUPPER: A REMINDER, A PROCLAMATION, AND A PROPHECY

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:26).

The Lord's Supper is one of the two (only two) ordinances of the church; the other is, of course, Baptism. The Roman Catholic church has seven so-called ordinances, but this is one of the multitude of false doctrines of that false religious organization.

Before I get into the stated

subject, I want to say several things about the Lord's Supper. It does not have any magical power. The Roman Catholics teach the heresy of "Transubstantiation." By this they mean that, when the priest utters the Latin words for "this is my body," the wine and bread become the actual, literal blood and body of Jesus Christ. They teach that though there is no physical change seen, nothing that can be substantiated by the senses, nothing that can really be

known; this change literally occurs. The Catholic must believe this or be accursed by the so-called church. When the "wafer" is elevated and carried through the congregation, they must fall down and worship it as God. This is nothing but a wicked lie; it is religious "hocus pocus," and a lie and fraud of the worst kind. It is also idolatry.

The Lutherans teach

(Continued on Page 2, Col. 1)



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## SUPPER

(Continued from Page 1)

"Consubstantiation." By this they mean that, though the bread and wine are not turned into the actual and literal body and blood of Jesus Christ, yet there is the real presence of Jesus Christ with "con" these elements. Most Protestants, who do not go this far, still believe that the Lord's Supper is a means of grace (whatever that is) and that grace is communicated in some mysterious way to the participant.

None of these things are true. There is no magic in the Lord's Supper. It does not perform any miracle upon, in, or through the participant. There are those, the Campbellites and maybe others, who teach that there is a sustaining power of salvation in the Lord's Supper. Brothers and sisters, there is no saving or sustaining power in the Lord's Supper. It has no magical, mysterious, or mechanical power.

This is not to say that there is not a great blessing in the observing of this ordinance. It is a blessed ordinance. It reminds us of the Lord and of His saving work; how can it but be a blessing to us? It is an act of obedience to the Lord, and there are blessings in every act of obedience that the believer performs. I would exhort and urge every member of every true church to be faithful in attendance at the service where the Supper is observed and to partake gladly thereof.

The Lord's Supper is a church ordinance. It is not for the individual Christian, nor for the

whole family of God; it is for the church that is observing it at that time. When we invite only the members of our church to participate in its observance in our church, we are not even thinking of judging as to whether or not others are true Christians, or are worthy of partaking of the Lord's Supper. We are only saying that they are not members of our church, and consequently cannot partake with us of the Lord's Supper. The Lord gave the ordinance to His churches as churches. Since only those who are under the disciplinary authority of a said church can be invited to partake of the Lord's Supper in that church, that church cannot



Joe Wilson

invite non-members to join therein.

The proper elements of the Lord's Supper are, of course, unleavened bread and real wine. I have never understood why so many churches will insist on using unleavened bread, and then will use grape juice which has leaven in it - so inconsistent. These are the elements that were used by our Lord in instituting the Supper - and few will be so brave as to dispute this - and they are the only proper elements to be used by a church in observing this ordinance. I will go so far as to say that where these elements are not used in the observing of the Lord's Supper, the ordinance is not being observed at all. Now to the stated subject.

The Lord's Supper Is A Reminder. Jesus said, "in remembrance of me." The faculty of memory is to be active in observing the Lord's Supper. It reminds us of a person, the Lord Jesus Christ. Oh, we are to have the eye of faith fixed upon Him as we partake of the Supper. It reminds us that He is a unique person. This means that there is no one else like Him. Oh, He is different. We recognize this in Him. We gladly own this in Him. We do not even think of comparing anyone else with Him. He is special to us. He is the chief love of our lives. He means more to us than all others beside. He is "one of a kind." We love Him. We worship Him. We adore Him. And this is always raised to a high pitch in our hearts when we observe the Lord's Supper.

We are reminded that He is the sinless One. This is a major reason why we insist on unleavened bread and real wine as the elements used in the ordinance. Leaven is a type of sin. This is true throughout the Bible. You will misunderstand and misinterpret any portion of the Bible when you try to make leaven typical of anything but sin. This is why so many people misunderstand the parable of the leaven in Matthew thirteen. We use unleavened bread so as to picture that the body of Jesus Christ was and is without sin. He was born of a virgin, and so did not participate in the sinfulness of human

nature. The leaven that is naturally in grape juice is removed by fermentation, so that real wine contains no leaven. Grape juice would say typically that Jesus' blood had sin in it. We know that this is not true, and we dare not teach it symbolically by using grape juice in the Lord's Supper. We remember that our Lord is sinless, and so we use these proper elements in observing the Lord's Supper.

We are also reminded of His death in the Lord's Supper. In fact this is the major matter concerning Christ of which we are reminded in the Supper. We are reminded of the fact of His death. Had He not died, there would have been no Lord's Supper for us to observe. The total atmosphere of the observance of the Lord's Supper should be that of a death to be remembered.

We are reminded of the manner of His death. How do we obtain the elements which we use in this observance? The bread is obtained by crushing the wheat until it becomes fine flour. This is baked in the hot furnace to make the bread. Oh, what a picture is this of the crushing and the red-hot sufferings of our Blessed Lord in His providing salvation! Where do we get the wine? The grapes are crushed so that the blood red juice can be brought forth. Then this juice is fermented to make wine. The crushing of the grape pictures the crushing sufferings of our dear Lord.

Then in observing the ordinance, the bread is broken and the wine is poured out. As I perform these acts before the congregation I tell how this represents the breaking of the body of Jesus Christ. The nails through His hands and feet, the thorns piercing His brow, and the spear through His side; all these show the bruising and breaking of His body; the cruel scourging as well. But, praise God, "with his stripes we are healed." The pouring out of the wine represents the pouring out of His blood through the many wounds in His body. Praise God, "the blood of Jesus Christ his Son cleanse us from all sin" (1 John 1:7).

We are reminded of the meaning of His death. Oh, this death has a different meaning from all other deaths. This death was a substitutionary death. He died not for Himself, but for others. This death was a sin-atoning death. In His death He paid the price of the guilt of all the sins of all those who will ever be saved thereby - all of the sins of all of the elect of God. We remember this quality and character and effect of His death above all else.

In observing the Lord's Supper, we are reminded of the salvation that we have through our Lord Jesus Christ and by His death. Oh, even as we think of His death (thinking of the death of a loved one is usually a sad remembrance), we joy in the salvation that He procured for us by His death. Yes, we are reminded of these things by the Lord's Supper.

The Lord's Supper Is A Proclamation. The word "shew" in my text is the Greek word "kataeungello." This word means to announce, to publish, or to proclaim. The Lord's Supper is a pictorial sermon. It is an acted out or dramatized sermon. It is a sermon on the gospel of Jesus Christ. In observing the Lord's Supper we preach Jesus

Christ and Him crucified. Of course, His resurrection is implied in that we are picturing the act of His death, and doing this until He comes again. Yes, in observing this ordinance, we proclaim the blessed and saving gospel of Jesus Christ.

We proclaim this as the only saving gospel there is. If there were others, we would not make as much over the Lord's Supper in proclaiming the gospel as we do. Also, we proclaim, when we partake of the Lord's Supper, our faith in this gospel. We proclaim the gospel, that this is the only gospel; and that we are trusting in Jesus Christ and His gospel for our eternal salvation. The observing of the Lord's Supper is a sermon, and what a sermon it is!

The Lord's Supper Is A Prophecy. My text says, "ye do shew the Lord's death till he come." We shall not always observe this ordinance. This ordinance is bounded by the cross on one side, and by the rapture on the other side. Jesus is coming again, and after He comes, and we are with Him "face to face," we will observe this ordinance no more.

The Lord's Supper is a picture. Now, a picture can be a precious thing. Pictures mean much when they are of a loved one who is absent. This picture of our Lord and of His gospel is a precious one. We delight to look upon it. We delight in and are greatly

blessed by the Lord's Supper. But, the reality is greater than the picture. When we have looked upon the picture of a loved one when it has meant much to us during an absence therefrom; how much more precious it is to behold the loved one face to face; to hold in our embrace one whom we dearly love. When we see Jesus face to face, it will be so much more wonderful than seeing Him in the picture of the Lord's Supper. We will see the scars upon His body, put there by His suffering for our sins. That will mean more to us than the picture of that suffering in the broken bread and the poured out wine.

The Lord's Supper is a prophecy about a person. It is a prophecy about our Lord Jesus Christ. He is the center of all things. He is the center of the Word of God. He is the center of all the purposes of God. He surely is the center of the saving work of God. The Lord's Supper is a prophecy about our Lord Jesus Christ. My text says, "till he comes."

The Lord's Supper is a prophecy about an event. That event is the coming again of our Lord Jesus Christ. My text says, "till he come." He came the first time. He came to do that work of atoning for our sins. He successfully accomplished that which He came to do. The Lord's Supper is a picture of what He did. He went away. He went back

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## FROM THE EDITOR

We agree as to the fact that our salvation is based upon and secured by what Jesus did when He died at Calvary. I suppose that, though many seemingly detest what they call "The Commercial Theory" of the Atonement, most men will admit that there is some such language used in the Bible relative to the death of Jesus Christ. There is some difference of opinion as to what Jesus Christ actually suffered in atoning for sin.

There is The Reduced Payment Theory. Men teach that Jesus Christ did not actually suffer the exact equivalent of what the saved would have suffered in hell had Jesus not died for them. They will not state it in this way, but it adds up to a theory that the death of Christ is a partial or reduced, payment plan. The idea is that Jesus only suffered a part - really a very minor part - of what men would have suffered in eternal hell. The idea is - though not so baldly (and truthfully) stated - that the thrice holy God of the Bible accepted from Jesus a reduced payment plan for the salvation of those saved. It resembles an action today relative to indebtedness. Sometimes when one owes a bill, and will not or cannot pay it, the creditor will accept a lesser amount and consider the bill paid in full - say, ten cents on the dollar, or whatever.

This is not the case with the atonement of Jesus Christ. Such a theory dishonors the absolute holiness of God which demands that every sin and transgression receive a just recompense of reward - a just and adequate punishment. This would also make light of the awfulness of sin. If God will accept less than the equivalent of eternal torment in hell for the salvation of a sinner, then that sin is not as bad as it once seemed to be. This theory belittles the character of the death of Christ. According to this theory the death of Christ is not the exceedingly terrible thing we thought it to be.

There is the Over Payment Theory. This theory teaches that the atonement of Christ is enough, in and of itself (but not in the purpose of God), to save any number of individuals, even all the world multiplied by millions of other worlds, even an infinite number of men. These men say that the only limitation to the saving work of the atonement of Christ is the purpose of God; that had God purposed the same atonement (nothing more added thereto) would have saved an added number of men. This theory just does not recognize the substitutionary character of the atonement. This theory is as if a man would go into a grocery store, pay one million dollars, and take home thirty dollars worth of groceries.

The Biblical theory of the atonement is that the guilt of the sins of God's elect was laid on Jesus Christ, that God punished Christ for their guilt - no more, no less - and consequently, that all for whom Christ died will be saved. These two other theories of the atonement do not teach the truth as to the nature of the atonement - as to what it actually is.

The true theory of the atonement is The Exact Payment theory. Jesus Christ in His death at Calvary suffered the exact equivalent of what all the elect would suffer in eternal hell had Jesus not died for their sins. This is the only theory that fits the Biblical teaching concerning the atonement of Jesus Christ. It is the only theory that properly shows sin as it is in all its guilt and deserved punishment. It is the only theory that properly honors the death of Christ. It alone properly honors the holiness of God. This is a logical and Biblical stating of the atoning work of Jesus Christ. I believe that, if you will study these things, you will see that this is the true theory of the atonement. God bless you all.



## SUPPER

(Continued from Page 2)

to the Father's house. He is doing a work there. He is interceding in the behalf of those for whom He did the work of atonement pictured in the Lord's Supper. While He is doing that work there, we often observe the Supper to remind us of Him and His saving work. His work of salvation is not yet total and complete. He is coming again. Oh, praise the Lord! He is coming again.

This is the ever-imminent coming of the Lord in the rapture of the saints. "Imminent" does not mean that it will happen soon. It does mean that so far as we do or can know, it could happen in the next moment of time. This time we observe Lord's Supper may be the last time. Jesus may come before the next observance time rolls around, and we just may be with our Lord then and forever. This coming of the Lord for His saints will be the end of the church age, and the end of the ordinances of the church.

The Lord's Supper is a prophecy about the completion of our salvation. As I said earlier, He has not yet totally finished His saving work. When we were chosen to be the objects of saving grace, we were predestinated to be conformed to the image of God's dear Son, (Rom. 8:29). We are not yet there. We have not yet obtained the culmination of our predestinated salvation. But we shall; I John 3:2 tells us, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." The Lord's Supper is a prophecy of that culmination and comple-

tion of our salvation when we shall awake in His likeness (Psa.17:15).

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Php.3:20-21). Oh, glorious things are prophesied for the children of God. We have not yet attained unto the completion and the perfection of that salvation which was purchased for us by Jesus Christ. But, every time we partake of the Lord's Supper, we should be reminded of what He did for us, and we should see the prophecy of what He is yet going to do for us.

Oh, let us properly and faithfully observe the ordinance of the Lord's Supper - sweet, precious, wonderful, and blessed ordinance. Let us have a clearer understanding of what is really meant by and involved in this precious ordinance! Let it draw us closer to our dear Lord. Let us go forth from the observance thereof to a more dedicated life and service for Him. Let us go forth waiting, watching, looking for, and loving His appearing. Oh, though there is no mysterious, mechanical, and magical power in this ordinance, still it can and should be a time of great blessing to the children of God in their observance thereof.

Let me say a word to the unsaved. Dear friend, this Lord's Supper pictures the saving gospel of Jesus Christ. This is the only saving gospel there is. May I take this opportunity to urge you to receive this Saviour, to believe this saving gospel; and to be saved forever thereby. Believe on

the Lord Jesus Christ, and thou shalt be saved. God bless you all.

## ACTS

(Continued from Page 1)

because of her beautiful buildings. The island of Lesbos, on which Mitylene was situated, had a one hundred and sixty eight mile circumference. Mitylene is now called Castro.

"And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus" (Acts 20:15).

They, rather than landing at Chios, sailed "over against it," that is, in the neighborhood of Chios. Chios, in fact, is an island in the Archipelago and lies between Lesbos and Samos. The island is now called Scio. The Turks, in 1823, massacred nearly every person on Scio.

Paul, and the others, after passing near Chios, sailed on to Samos. This was also an island of the Archipelago (Archipelago refers to a sea that is dotted with islands). Samos was noted for its excellent wines.

God the Spirit, in the text before us, informs us that Paul and the others, tarried at Trogyllus. They obviously tarried at Trogyllus because it was a town where they could obtain their needed supplies.

The next day, after leaving Trogyllus, they arrived in Miletus. Miletus, in addition to being a seaport, was a city which had been the ancient capitol of Ionia. This particular city, as was true of Ephesus, had a magnificent temple in it. The temple at Ephesus was dedicated to Diana while the one at Miletus was dedicated to Apollo. The city of Miletus, which was forty five miles from Ephesus, is now called Melas. It is located in Turkey.

"For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost" (Acts 20:16).

The feast of "Pentecost", or "Feast of Weeks" occurred fifty days after the wave-sheaf had been reaped and offered. It was during this feast that a new meat offering was presented to the Lord. The meat offering consisted of two loaves made from fine flour, or fruit from the new harvest which had just been gathered. This particular offering was baked with leaven and then waved before the Lord by the priest. It was accompanied by a sweet savor and a sin offering. This raises the question as to that which this feast prefigured. We know that the feast of Passover pointed to the death of our Lord and that the feast of First-Fruits pointed to His resurrection. What then did the feast of Pentecost point to? The answer is found in the fact that it occurred fifty days after the feast of First-Fruits and by the fact that the loaves which were made for the celebration of this feast were made from the same harvest as was the sheaf which was used for the feast of First-Fruits. They, in fact, were of the same grain and reaped from the same field.

We are to see, then, that the feast of Pentecost pointed to, or

says to us, that God, in the person of God the Spirit, has come to dwell with us and all because of the finished work of the Lord Jesus Christ. We are of the same harvest as that of Christ the first-fruits from the dead, or we are one with Him.

The two loaves which were made on the day of Pentecost were made with leaven. This is because that Jews and Gentiles are both privileged to be members of the Lord's churches. There, in fact, was a middle wall between the Jews and Gentiles prior to Pentecost. We, as Gentiles, at one time were aliens and strangers, afar off, without God (Ephesians 2:12). The death of our Lord has reconciled every believer, whether that person be a Jew or a Gentile.

There was a four month interval between the feast of Pentecost and the feast of Trumpets. It was during this period, or the period in which we are now living, that the harvest and vintage were gathered in. We, in fact, during this interval, are to go into all the world and preach the gospel. We know from I Corinthians 15:52 that the trumpet is to sound after the present interval has run its course.

Paul, according to our text, "hasted", because he wanted to be in Jerusalem in time to celebrate the feast of Pentecost.

"And from Miletus he sent to Ephesus, and called the elders of the church" (Acts 20:17).

Paul, then, while in the seaport city of Miletus, where the temple of Apollo was located, sent a messenger or messengers the distance of twenty to thirty miles to Ephesus. Their mission was to return to Miletus with the elders from the Lord's church at Ephesus.

You will recall that Paul, before leaving Ephesus, had encountered the wrath of the silversmiths. God delivered Paul from them and caused him to make a lasting impression upon the city of Ephesus. Paul had also worked through the church in Ephesus so that qualified elders were placed in charge of the Lord's work. Paul, while stopping by Miletus on his way to Jerusalem, sent for the elders at Ephesus so that he could admonish them to "take heed, therefore, unto yourselves and to all the flock..." (Acts 20:28). Paul also had another reason for speaking with the elders. It was because that the Holy Spirit had revealed to him that he would never see them again in this life (Acts 20:25). Paul also knew that the church at Ephesus would soon encounter "grievous wolves" who would try to destroy the Lord's flock there (Acts 20:29).

"And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons" (Acts 20:18).

The elders had observed Paul from the first day that he had been with them and throughout the three years which followed. Their observation revealed that Paul was very devoted and faithful to the Lord's work. It was obvious to them that he had exhibited no selfish interests. He, in fact, had not sought their wealth or a name for himself.

The life of some people is like a yo-yo, but Paul had always been the same, as he said, "At

all seasons". Paul knew in whom he had believed and he knew what he believed. He did not drift from these strong anchors, or be "carried about with every wind of doctrine" (Ephesians 4:14).

"Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait by the Jews." (Acts 20:19).

Paul did not serve his own interest or the interest of any group if those interests did not give honor to the Lord Jesus. He, in other words, served only his Lord and he did such with "all humility." He, in other words, performed the work set before him according to the will of his Lord. He was always humble, or submissive, and willing to sacrifice whatever was required of himself so that his Lord would be honored. Paul, in fact, was dedicated to the Lord's work, and believed in it so strongly that he was often brought to tears because of those who opposed him. He, in fact, said the following in Romans 9:3.

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Paul did not deviate from being the servant of his Lord even though he was required to climb over many barriers. He, in fact, as the text before us states, served the Lord through "temptations", or trials caused by those who opposed him. Paul, because of God's grace, would not be turned back even if he was opposed by the entire world. He went forward even though he was whipped, hurt and crying.

"And how I kept back nothing that was unprofitable unto you, but have showed you, and have taught you publicly, and from house to house" (Acts 20:20).

Paul, if it was good for the cause, said and did that which was necessary. He kept nothing back simply because someone might have been offended. If it was "profitable" for them, then he said or did it, and did not worry about the fall-out.

Paul also emphasizes that he said and did that which was required of him in a public atmosphere, or from "house to house". Paul, in other words, entered through every door which was opened to him.

"Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward the Lord Jesus Christ" (Acts 20:21).

Paul, when speaking publicly or in someone's house, did not mince words. He testified, or as the Greek renders it, he urged them with great earnestness to repent and believe. He urged them to repent "toward God", since God was the one they had wronged. All sin, first of all, is against God. Furthermore, God is the only one who can pardon us. Faith, on the other hand, is "toward our Lord Jesus Christ". He, after all, is the Lamb that was slain for us. There is no forgiveness of sins aside from Him. We know from

(Continued on Page 4, Col. 2)

## DIARY OF A FETUS

October 5: Today my life began. My parents do not know it yet; I am as small as the pollen of a flower, but it is I already. I will be a girl. I will have blonde hair, and blue eyes. Nearly everything is settled already, even that I shall love flowers.

October 19: I have grown a little, but I am still too small to do anything by myself. My mother does almost everything for me, though she still does not know that she is carrying me under her heart. But, is it true that I am not yet a real person? That only my mother exists? I am a real person, just as a small crumb of bread is still real bread. My mother is, and I am.

October 23: My mouth is just now beginning to open. Just think -- in a year or so I'll be laughing; and later I'll start to talk. My first word will be "mama."

October 25: Today my heart began to beat. It will beat softly for the rest of my life, never stopping; after many years it will tire, it will stop, and then I shall die.

November 2: I am growing continually. My arms and legs are taking shape, but I must wait a long time before these tiny legs will raise me to my mother's arms; before these little arms will be able to conquer the earth and befriend people.

November 12: Tiny fingers are

beginning to form on my hands. How small they are; one day I'll stroke my mother's hair to my mouth and she'll say, "Oh, dirty."

November 20: Only today the doctor told my mother that I am living here under her heart. How happy she must be. Are you happy, mother?

November 25: My mother and father are probably thinking about a name for me; and they don't even know that I am little girl, so they are probably calling me "Andy." But I want to be called Barbara. I am growing so big.

December 10: My hair is growing. It is as bright and shiny as the sun. I wonder what kind of hair my mother has?

December 13: I am almost able to see, though it is night around me. When mother brings me into the world, it will be full of sunshine and overflowing with flowers. I have never seen a flower you know, but more than anything I want to see my mother. How do you look, Mother?

December 24: I wonder if my mother hears the delicate beat of my heart? Some children are born with sickly hearts, and then the gentle fingers of the doctor perform miracles to make them healthy. But my heart is healthy. It beats so evenly: Tup-tup, tup-tup. You shall have a healthy daughter, Mother.

December 28: Today, my mother killed me.

(Anonymous)



# The Baptist Examiner Forum I

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

Explain the parable of the householder in Matt. 20:1-6?

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Please read Matthew 20:1-16

We are here speaking of Christian service, labor and reward. It must be pointed out at the beginning of this explanation, as I see it, that God's sovereignty in choosing, calling, and rewarding those He pleases is first and foremost to be emphasized. God is totally sovereign in choosing, calling, and rewarding those whom He will in His family. I believe this parable is speaking of all those whom God calls into His visible family in whom then is the kingdom. These are not just in the church, but His universal family is in view. We do well to remember, "The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1) The laborers in this parable are those called and responding to that call in true and sincere response, although there are those who possess an outward show. The last part of Matthew 20:16 reminds us that, "...for many be called, but few chosen." God expects faithful service from those whom He calls at whatever period of time they live, or whatever amount of age they possess; either young or old, they labor for the same reason and reward. None of those laborers have anything to recommend them, or qualify them for the Householders choice. It is God's sovereign choice. There is then no boasting. They are not laboring for salvation, but for reward. No longer being their own, they labor for Him.

Certainly all Christians receive eternal life and have the same standing before God no matter when they are called to Christ, be it youth or old age. They are to labor faithfully for 1 year, or 50 years and God gives by His grace what is right to each. I am sure that human assessment and judgment of service and what it should bring in reward is faulty, but God gives His laborers according to His assessment what is best for them and glorifying to Him. God's laborers are to have the pure motive of laboring for Him, being diligent and faithful in motive to Him. They are not to compare themselves to others, or what they are doing in trying to determine their own success and reward. The Master is concerned for all His laborers and will give to them according to His righteous and loving assessment.

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I am aware that this parable as most others, has several interpretations. Some believe that this parable concerns Jewish and Gentile labor in God's vineyard. Others teach salvation by works. Still others teach a standard universal reward. I believe, however, the emphasis of God's sovereign assessment of their labor and His perfect reward is best emphasized and applied to our lives.

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First, we need to see that this parable of the labourers was given after Peter had asked Christ, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matt. 19:27). In answer, Christ told Peter that they, the twelve apostles, in "the regeneration" (the millennium) would sit upon twelve thrones, judging the twelve tribes of Israel (v. 28). He also told them that everyone who would forsake all for "my name's sake shall receive an hundredfold," far more than what they had given up. Then He gives a warning, "But many that are first shall be last; and the last shall be first." In Matthew 20:1-16 He gives the parable of the labourers in the vineyard in order to illustrate what He had just said.

This parable was told to illustrate the sovereignty of God, as well as His mercy in calling the people of the world by the gospel at different times in history. At first the call was only to "the lost sheep of the house of Israel" (Matt. 10:6). The commission which Christ gave to His church before returning to heaven was that they were to be His witnesses beginning "both in Jerusalem and Judaea" (to the Jews), "and in Samaria" (to a mixed race), "and unto the uttermost part of the world" (the Gentile world).

## ACTS

(Continued from Page 3)

Hebrews 9:22 that -- "without shedding of blood is no remission". The reference of course, is not to the shedding of our blood, but to His blood. Those who have faith in their own efforts, or the efforts of some church group, will do well to consider that "without shedding of blood is no remission." Faith for salvation, therefore, must be "toward our Lord Jesus Christ." It is as stated in the following Scripture:

For almost two thousand years the gospel call has gone out to different peoples and nations of the world: first the Jews, then the Samaritans, lastly to the Gentiles. Even up to the eleventh hour there will be people saved and called into the service of our Lord. All who are called into His service shall share in His mercy and shall receive rewards for faithful service, be it long or short, "But many that are first shall be last, and the last shall be first" (Matt. 19:30).

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Read Matthew 20: 1-16:

The first thing I want to point out is that this is a spiritual parable and is not a lecture on fair labor practice. Do not try and compare this with what you would want in the work field. I once heard a parable defined as a earthly story with a heavenly meaning. I believe that is a good definition.

There are a couple of theories that I do not believe are being taught in this parable. I do not believe this parable has reference to Israel and the Gentiles being grafted in, as some do. I do not believe it is teaching an equality for all men relative to rewards. It is not teaching that every person will receive the same reward in heaven. This is a most foolish assumption. Lastly, it most certainly does not teach works for salvation. We know this from countless other verses of Scripture

Let us examine this parable a little bit. First, let us look at the characters and characteristics of this parable. The householder is God. The vineyard is the kingdom of God. The labourers are those, who, after they are saved, enter into the service of God. The day of work represents a persons life span from salvation. The evening is entrance into eternity. The penny is eternal

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

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life. Now what is the point being made in this parable. The point is that it does not matter at what stage of a person's life they are saved, they will all still go to heaven. One person may be saved when he is ten years old. Another person may not be saved until 70. The point being made is that they will both go to heaven. I believe this explains the riddle of the first shall be last and the last shall be first. The way for that to happen is for there to be a tie. No matter at what stage of life a person is saved they will all go to heaven. I believe this is the explanation of this parable. May God bless you all.

## JUDGMENT

(Continued from Page 1)

God's Word. What makes it so frightening is the fact that it is all true. What I write to you about in this article is not a scary story used to scare people into a profession. What I write to you is the truth according to God and His word. I will be as honest as I possibly can in this sermon. I beg of you to be honest with yourself about your condition before God. Beloved friend, judgment day is coming. Are you ready? What I have read is a true and accurate scene of the future. I hope and pray that you will not be a part of that scene.

This first thing I want us to notice about this judgment is, who is the judge? This judge has not and will not be elected by the people. This judge has already been determined by the determinate council and wisdom of God. This judge will be none other than the Lord Jesus Christ Himself (II Timothy 4:1). However, I want you to understand that this will not be the same Jesus that is preached in this world. The Jesus that most people preach and believe in is foreign to God's Word. The world has become so saturated with "God is love", that the true God is a stranger. Beloved friend, this is not the Jesus of modern religion. He will not be an old softy who will just overlook all your sins. He will not say that you didn't mean to commit sin so He will not hold it against you. There will not one single sin be overlooked at this judgment. This will not be the Jesus of the world who would never hurt anyone. Most people believe that Jesus is too loving and kind to ever hurt anyone. They will learn differently the hard way. I promise you that if you are at this judgment, Christ will not only hurt you, but He will hurt you badly. He will hurt you like you have never been hurt before. This will not be a Jesus down on bended knees begging you one last time to be saved.

I visited with a man recently who said that Jesus would be shedding many tears at this judgment. I promise you this, it will not be the judge that will be shedding tears; it will be the judged. This statement would be funny were it not so God dishonoring. Your opportunities for salvation will be over. There will be no more hope. There will be no begging (There never has been begging on God's part.) The pictures of Jesus begging sinners or knocking on the heart of sinners are all lies. This judge will not be a begging judge. This judge will not be the so called loving Jesus of this world's

theology. There will not be ounce of love shown here.

Let us notice some things about this Jesus. We have seen this Jesus before. This will be the Jesus of the flood. The Jesus who looked down and saw the great sinful condition of this world and decided to destroy it. The Jesus that brought rain that killed millions. This judge will see the sins of those in front of Him and will rain destruction upon them. This will be Jesus of the ten plagues. The Jesus that devastated and ruined the nation of Egypt. The Jesus that slew the first born of every Egyptian home. This will be the Jesus of Sodom and Gomorrah. The Jesus that rained fire and brimstone down upon these cities and destroyed them. The Jesus who would not even spare Lot's wife because of her sin of looking back. This will be the Jesus who was responsible for the destruction of whole nations in the Bible. He would command Israel to go in and kill every man, woman and child. He demanded their utter destruction. He demanded this because of their sinful actions and idolatry against Him. This will be the same Jesus as that of the tribulation period. Read Revelation as it tells about God's wrath on this earth. That is the same Jesus who will be the judge.

It will be a very angry Jesus. You have never seen anger until this day. Christ will be angry at only He is able. It will be such an anger that heaven and earth will flee away from His face. It will be a hating Jesus. This is one preacher who will not tell you that God loves you. I hope and pray that He does. However, know that there are people whom God hates. To my fear, I know that every person who will stand before Christ at this judgment will be an object of God's eternal and fierce hatred. What a frightening thought. How men should fear and tremble at the thought of God hating them. If you, at this present time, do not know Christ as your Lord and Saviour you may very well be an object of God's hatred. There will be no love on display at this Judgment. There will be the hatred of God upon man for many terrible transgressions against Him.

This will be an omniscient God. A judge that has seen every single sin you ever committed.

You will not have to remind Him of anything. You will not be able to hide anything.

He will be a just judge. This judge will not be bought. You may be able to buy judges in our earthly system; but you will not be able to buy Christ. He owns this world and everything in it. You have absolutely nothing to offer Him. He will not be influenced by position or power. He will make you this promise. The Kennedys will not get off with this judge. His decisions will be based on justice and on what is right.

Lastly, this will be a punishing judge. In the old days there was such a thing as a hanging judge. That is exactly the kind of judge that Jesus will be. He will not be like the sissified, soft judges of our day. He will be a judge that is set on punishing offenders. Dear friend, this is a judge that you will not want to see. Avoid this meeting at all costs. God forbid that you are at this judgment. What a horrible

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## The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

*What does it mean to be filled with the Holy Spirit? Can one know that he is so filled? Should he publicly state this?*

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"But there is a spirit in man: and the inspiration of the Almighty giveth them understanding" (Job 32:8). The existence and work of the Holy Spirit are eternal and equal with the Father and the Son. One of the works of the Spirit is that of indwelling true believers with a sure understanding relative to the believer's relationship with God the Father. This work is referred to as being filled with the Spirit. This filling of the Spirit takes place at the exact time a believer experiences the new birth. The believer understands that he has been saved through the witness of the Holy Spirit (Rom. 8:16).

What, then, does being filled with the Holy Spirit mean? "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph 5:18). The best definition for the word filled is controlled. When one is filled with the Holy Spirit of God, his actions are to be in agreement with the directions and commands of the Word of God. He is in and under the control of the Spirit. If he needs direction or instruction, he is to seek such from the Spirit. This is why the Holy Spirit was given. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). The Spirit is a guide and teacher. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but that whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John 16:13). The believer is to seek direction from the Spirit in his actions, spiritual as well as temporal.

Once the Holy Spirit has been received, he can never be lost. He will always be with us. He can, however, by our negligence and sin, withhold his influence from the believer. Just prior to writing to the people of Ephesus concerning being filled with the Spirit, he also told them not to "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph 4:30). The sin in the life of a believer is a

cause of distress to the Spirit. It affects our communion with Him, but it in no way causes us to lose the Spirit within us. Notice that the last part of the verse states that one who has been sealed is sealed until the day of redemption. That day of redemption is the second coming of Christ.

How does one know that he is filled with the Holy Spirit? The same way that one knows that he has been born again. That old things have passed away and all things have been made new; also by the witness of the Spirit with our spirit. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

The best way, in my opinion, to portray being filled with the Spirit is to allow our manner of life to make the public statement for us.

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To be filled with the Spirit is not of a fleshly nature or carnal nature, as some may think. It is that filling of the Spirit which makes the heart to be glad and rejoice in the things of the Lord. The things of the Lord are those graces whereby we testify of the Lord's mercy unto us. Such as the grace or gift of love, the gift of repentance; even the gift of patience, virtue, etc.

God blesses us with the ability to sing praises unto the Lord. This blessing comes from the Lord. The Psalmist said, "And he hath put a new song in my mouth" (Psalms 40:3). The giving of this song was of God. Many good things God has given to His children. These blessings that we receive from the Lord should make us to rejoice.

The filling of the Spirit is of God. We should think Him for it. When we are filled with the Spirit we can rejoice in the things of God. We rejoice in the fact that He has given unto us eternal salvation, He has loved us with an everlasting love and He has kept His children from falling so that they are eternally secure in Him.

God's children rejoice in the fact that their names are written in the Lamb's book of life from the foundation of the world. They rejoice in the fact that they are included in the everlasting covenant.

A person is filled with the Spirit when he is made conscious of the Lord Jesus Christ coming into the world and taking upon

Him our likeness, suffering in our place, dying in our place.

When the sheep of God are filled with the Spirit of God they have the knowledge of the Shepherd and His great care for His sheep. They have the knowledge that He feeds them and leads them beside fountains of living water. He gives them the bread of life, and He satisfies their soul.

The filling of the Spirit does not take place upon an empty knowledge. One is filled with the spirit upon the basis of the knowledge of God and His love, the knowledge of Jesus, the Saviour, coming into the world, the knowledge of His laying down

His life for the sheep, the knowledge of the guardianship of Jesus, the knowledge of the intercessory work, and His coming back the second time for His people.

I remember on one occasion when I was doing some visitation work and I came upon a man preaching on the street. He was preaching about being filled with the Spirit. A friend of mine that was with me, asked this fellow when could one know that he was filled with the Spirit. The answer of this man was, "Why I am filled with the Spirit now," and he started jumping up and down and popping his heels together. Such as that is of the flesh and not the Spirit.

Yes, we are to tell others that we are filled with the Spirit. We should witness to others what Jesus has done for us. Tell of His love and how He came to save His people from their sins. Not by telling that we are filled with the Spirit with our lips, but by telling of the sacrifice that Jesus made for sinners like unto ourselves.

### JUDGMENT

(Continued from Page 4)

day that will be.

The second thing we want to notice in this article is, Who are the judged? Let me state here that I do not believe in a universal judgment. All mankind will not be at this judgment. I hope you understand that the important issue here is not who will be there; but, will you be there? First, all those who die without Christ will be at this judgment. Those who never while on earth repented of their sins and trusted in Christ's shed blood will be there. You are going to die. You have an appointment that

you cannot break, because you did not make it. God has appointed the time of your death. God has appointed the means of your death. Everything about your death has been planned by God. The Bible tells us that it is "appointed unto man once to die, but after this the Judgment." The important thing to remember is that death is

not all. After death there is this judgment. Death is the easy part. This judgment will be the most horrible event you can imagine. This important question is not, will you die? The important question will you die saved or lost? If you die lost, then you will be at this judgment. Let me urge you to repent now that you might miss this horrible day.

The Bible tells us that the small and great shall be judged. All races will be judged. There will be no discrimination at this judgment. Color will not matter. Red, yellow, black or white, you must answer to God. Both the rich and the poor shall be judged. God will not be bribed by the rich man's money. Neither will God be brought to pity because of one's poverty. There will be no excuses with God at this judgment. No buying your way out and no sympathy for the poor.

The famous and the infamous will be judged alike. There will be no partiality shown because you are a person of influence. Being famous will not impress God. Do not think that you can get away with things at this judgment because of position. There will be parents and children there. Imagine the parents who failed to warn their children of this judgment. Imagine the sorrow of seeing your child being cast into an eternal hell. Oh, what a horrible day that will be. Kings and servants will be judged irrespective of their position while on earth. Beloved, friend, God is not a respecter of persons in this judgment. You had better realize that. You will not escape apart from the saving grace of God.

Let us look at some more specific people who will be there. I think about Pharaoh. He will be there. I recall how he boasted; "Who is the LORD I know not the LORD, I will not let Israel go. At this judgment he will be shown even further who the Lord is. The plagues that God sent upon Egypt will be nothing compared to the results of this judgment. Cain will be there, the world's first murderer, the man who denied being his brother's keeper when in reality he was his brother's killer. Pilate will be there, the man who tried to wash his hands of Christ's death will find out that water did not wash him clean of his guilt. He will be judged as one of those responsible for killing the one doing the judging. Judas will be there, the one who betrayed and sold Christ out. Can you imagine how these men might feel. Jezebel will be there, the old wicked woman who so persecuted God's men. Now it will be God's turn to judge and condemn. The soldiers who beat Christ will be there. The ones who plucked our Saviour's beard, stripped Him of His garments, mocked and ridiculed Him; they will all be there. They say that around 50,000 people passed by Christ as He hung on Calvary's cross, most of them mocking and scoffing at Him. What a terrible day that will be when they see Jesus this time sitting in judgment of them. Herod and Herodias will be there, the ones responsible for the death of John the Baptist. The Ted Bundy's, and Charles Manson's of this world will be there. They will receive proper punishment for their crimes. Nels Ferree and many others will be there. Religious men who denied the virgin

birth and perfect life of Christ. There will be many of our past presidents and politicians there. They will answer for not obeying. God's Word in their policies. There will be Popes there. I remember well Brother John R. Gilpin's sermon on when "John Meets John In Hell." The reference was to Pope John meeting past President John Kennedy. Kennedy will know then that his Pope lied to him. There will be many, many, doctors there who must answer for their murdering innocent babies. God have mercy!

This judgment will see people from all walks of life; preachers, teachers, factory workers, clerks lawyers, etc. Friend, without Christ, you will not escape this judgment. If your name is not found in the Lamb's Book of Life, then you will be at this judgment.

The third thing we want to notice in this article is, what is the purpose of this judgment? It is very important that you understand that this judgment is not to determine whether or not you are saved. If you are at this judgment it will be evidence that you have never been saved and that you never will be saved. There will not be scales there to weigh your good and bad works to determine if you deserve heaven. You do not deserve heaven. At this judgment your eternal state will have already been determined for the worse. Let us now notice the reasons for this judgment.

First, this is the place where all of your evil deeds will be recalled. Not one good thing will be said about you at this judgment. The books that will be opened will reveal to all present your life of sin and debauchery; sins that you had long forgotten, sins you did not even know you had committed; sins of commission and sins of omission. What a horrible day this will be! Your sin of failing to repent and trust in Christ will be brought up. You will have no answer, and will be without excuse. Secondly, at this judgment, you will declare Jesus as Lord. You may never have while here upon this earth declared it, but there will come a day when "every knee shall bow, and every tongue shall confess that Jesus is Lord." One by one, men, women, and children will fall and declare that Jesus is indeed Lord of all. Your pride will be abased. You will then glorify God, like it or not. Thirdly, at this judgment your degrees of punishment in hell will be determined. Please do not misunderstand me by thinking that, because there are degrees of punishment, some of hell will not be too bad. Nothing could be further from the truth. Hell is the most horrible thing that could ever happen to anybody. There is no such thing as a light sentence, or of getting off easy. At the judgment your sins will be totaled as only God knows how. Then your degree of punishment will be handed out. You will be judged somewhat on opportunity. If you read this sermon it will make you more guilty before God. I urge you to repent or your sins.

What will your defense be? You will have none. There will be no smooth-tongued lawyer able to get you free. You must (Continued on Page 6, Col. 1)



## JUDGMENT

(Continued from Page 5)

stand alone. There will be no technicalities that will free you of your guilt. There will not be any pardons given out. This judge does not believe in pardons now. His punishment will fit the crime. There will not be any leniency. You will be judged and prosecuted to the full extent of God's law and wrath. There will not be any excuses. God will not even allow you to mention them. Think about this! What will your answer be?

The fourth thing we want to notice is, what will the sentence be? Now comes the horror of all horrors. Now comes the truth about the end. May God have mercy on your soul if you are lost. The sentence will not be to purgatory. This is because no such thing as purgatory exists. Purgatory is another way in which the Catholic church extorts money from people. There will not be a period of suffering, and then deliverance. No, friend, purgatory will not be the sentence. It will not be the grave. It will not be just the ending of life as some teach. It will not be annihilation. You will not just burn up. These things would be bad enough of themselves, but the sentence is far worse than any of these things.

The sentence will be to an eternity in the flames of hell. Let me describe this place to you. It is a place of eternity. That means there will never be a getting out. You will dwell in this place forever and ever knowing that there is no hope for deliverance. It is a place of great torment.

In fact the Bible describes it in the plural as torments. It is a place of great pain and suffering. It is a place of weeping, wailing, and gnashing of teeth. It is a place of total darkness. It is a place of memories of all your failures. Oh, friend this is a terrible place. Jesus taught that the very worst thing that could happen to a person is to die and go to hell. I urge you to trust in Christ and avoid this place. What a frightening scene! One by one people come before Jesus. One by one He sentences them to hell. Depart ye cursed into everlasting darkness are His words. How horrible to hear your name at the start of these words. Tom, go to hell. Joe, go to hell. George, go to hell. Will your name be mentioned there? God forbid. Repent and trust Christ and escape this wrath.

Lastly, let me mention again the escape from this awful judgment. Trust in the shed blood of Jesus Christ. Repent of your sins and believe in His shed blood for salvation. Do not delay. Do not think that there will be other chances after death. You must trust while you are living. If you desire salvation, God will save you. If you are hungry and thirsty, God will feed you and give you drink. May God grant you repentance and faith. Throw yourself on the mercy of God.

Imagine the scene. Millions gathered before a great white throne. Jesus Christ the Son of God sitting upon that throne in great anger and wrath, His hatred shining forth in His eyes. One by one people are called before Him,

and one by one judged and sent to an eternal hell. Are you in this scene? Be honest. There is nothing more important than knowing you are saved. Salvation is the only thing that will enable you to escape this judgment. May God save your soul. May God cause us who are saved to view this scene with an eye towards the lost. May we view this scene with a great thankfulness to God for His wonderful salvation. May God bless you all.

## PAUL

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so strange that they are very definitely misunderstood, and if I were to carry an advertisement in the daily paper along about the time prior to election, I would be afraid to use the word "election" in an advertisement for fear people would think I was going to talk about the national political scene.

I can recall several years ago that I announced a sermon for a certain Sunday night on the subject, "Who Will Be Elected?" I had not thought that it was in the month of October and the annual presidential election was soon to come to pass. In fact, it never entered my mind, yet two individuals called me up that Sunday afternoon -- one a Methodist and the other a Christian Scientist -- to ask me which side of the question I was going to discuss, and who I thought would be elected, a Democrat or a Republican. I learned then that it wasn't wise to talk about election just prior to a national political campaign unless you were very careful to qualify yourself that you weren't going to discuss the political situation.

I say, beloved, this word "election" is a strange word. It is seldom used from the pulpit and is rarely understood by the people at large, to the extent that the majority of folk are entire strangers to the great doctrine of election. I can't understand why it is such, for all the way through the Bible, we read of "the elect" and of "election," and of those who are chosen of God. Therefore, I can't understand why it is that people are so dense in their understanding of the Bible to the extent they seemingly can't grasp the truth of God's sovereign election.

The Bible speaks of Christ as being elect, for we read: "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded" (1 Peter 2:6).

The corner stone is the Lord Jesus Christ, and God the Father refers to Christ as "elect." In other words, He was chosen of God to be the chief corner stone.

Not only is Christ spoken of as "elect," but the church at Babylon is called an elect church. Listen: "The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son" (1 Peter 5:13).

The word "elected" means that it was chosen for a particular purpose, and this church at Babylon is referred to as an elect church.

We also read how some of the angels are referred to as elect angels, for we read: "I charge thee before God, and the Lord Jesus Christ, and the

elect angels..." (1 Tim. 5:21).

I'll go further and say that Paul himself was definitely elected, or chosen of God, for when God was telling Ananias to go to Paul, He said: "...Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15).

Notice, God refers to Paul as a chosen vessel.

We see immediately from these four Scriptures that Paul is spoken of as being chosen of God to suffer for His namesake, Christ is spoken of as being chosen as the chief cornerstone, the church at Babylon is spoken of as elect or having been chosen of God to represent Him in that particular locality, and some of the angels are spoken of as elect angels. Now how is it that people can read of elect angels, Christ elect, the church at Babylon elect, and Paul chosen to suffer for the name of Christ, yet people will bypass the doctrine of election. I can't understand how it is that people will read the Bible and then leave out all that it says about the doctrine of election, in view of these Scriptures that I have read to you.

I. Election is a sovereign act of God. Beloved, I want to emphasize the fact that election is a sovereign act of Almighty God. We read: "For he saith to Moses, I will have mercy, on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will be hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 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, another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory" (Rom. 9:15-23).

Whenever I think of this I go back to the book of Jeremiah, and with Jeremiah I like to take a visit down to the house of the potter. I like to see that vessel the potter was working on his wheel. I like to see it as that vessel was marred in the potter's hand. The Word of God says the same potter that saw the vessel marred in his hands likewise made it over again. The potter was sovereign over the pottery. The potter was sovereign over the clay.

I insist, beloved, that God is sovereign so far as His will is concerned in your life and mine.

Just as the potter is sovereign over the clay to the extent that he can take clay and mold it into a thing of beauty on the one hand, or into a grotesque, hideous image on the other -- in like measure, God, motivated by His sovereign will, can take clay in one family and can make an individual who will stand four-square and stalwart for the things of the Lord, and likewise from that same family will perhaps come a gangster or a hoodlum that is entirely bereft of the saving grace of Almighty God.

Yes, beloved, I would insist that election is a sovereign act of God, for that is what the Lord Jesus Christ taught us when He said: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19).

This would tell us that God has chosen us out of the world. In other words, you didn't choose the Lord. You are not a saved man or woman because you made a choice in yourself. You are not saved because somehow you were a little more intelligent than somebody else and you were able to understand what the other individual couldn't understand. No, no, beloved, you are saved because the Lord Jesus Christ chose you out of the world. I tell you, election is a sovereign act of Almighty God.

II. Election Proceeds From Divine Volition.

God not only acts in a sovereign way, but it is His own volition whereby that you were chosen before Him. Listen: "Ye have not chosen me, but I have chosen you..." (John 15:16).

I ask you, who acted first? Who made the choice? Who took the first step? This text says, "You didn't choose me, but I have chosen you."

I remember several years ago that I attended a service one night that was conducted by an Arminian preacher. When he came to the invitation, though the balance of his message had not been too bad, his invitation was something like this: "Now if you will take the first step, God will take the next one. You move out and God will move toward you."

Beloved, that is not the language of the Bible. The language of the Bible is: "You haven't chosen me, but I have chosen you." I insist that election proceeds from divine volition. If God hadn't chosen us, not one of us would have been saved. If God hadn't made the first step -- if God hadn't, by His own volition, worked in your behalf, you would still be a lost sinner, condemned before God, and doomed for a Christless eternity.

III. Election Is An Ancient Act of God

By this I mean that election isn't something that God hurriedly got together in our behalf.

When I was but a boy I remember hearing Billy Sunday tell how the Lord looked down from the battlements of glory and saw this world steeped in sin and going to Hell; how God walked into the garden and chose there the lily of the valley and twined it with the sweetest and best of all the roses that He could gather together, and then dropped it down in Bethlehem and that became the babe Christ Jesus; and that God

sent Him for one purpose -- that men might make a choice as to whether they would take Jesus and go to Heaven, or reject Jesus and go to Hell.

Beloved, there is not a word of truth in it. God never waited until man sinned. He never waited until He looked down from the battlements of glory and saw the whole human family on the road to Hell. God never waited until sin became a reality, but rather, long before this world was, long before man was, and long before sin became a reality in this world, God had already planned our salvation, before the foundation of the world. Listen: "According as he hath chosen us in him before the foundation of the world..." (Eph. 1:4).

Somehow the majority of preachers make it appear that salvation is sort of a panacea, or a remedy, or a hurried-up first aid that the Lord brought into existence after man had sinned. In fact, the majority of preachers make it appear that salvation is more of a first aid remedy than anything else -- that man sinned and God saw that something had to be done, and therefore God got Jesus Christ ready in a hurry to become the sin bearer. It is not true, beloved. There is not a word of truth in it. Instead, election is an ancient act of God -- so ancient that you and I were chosen of God before the foundation of the world.

You ask me as to how old this world is, I couldn't say. Lots of folk will tell you that this world is six thousand years old. Lots of folk will tell you that this world is millions of years old. Some will even tell you that it is billions of years old. I don't know exactly how old it is, beloved, but I know one thing, before our God laid down the foundation on which the world was built, those who are saved today, and those that shall be saved to the end of the age, were already chosen of God in Christ Jesus.

As I drive about, I often look off in the distance and I see the rocks and the hills and I wonder how old those rocks or those hills are. I don't know, beloved, but I know this, before God ever made those rocks or those hills, God chose me in Christ Jesus, and so far as my salvation is concerned, I am older than creation. Actually, from an experimental standpoint, I was saved when I was sixteen years old or thereabout, and from the standpoint of the death of Jesus Christ I was redeemed nineteen hundred years ago when the Son of God died on the Cross, but from the standpoint of the eternal God, I was chosen of God before the foundation of the world. Therefore, I am older than creation.

Oh, how long ago did God think about us? Go back to the time when God laid down the first rock. See the Almighty as He sprinkled the earth upon top of that rock. See the grass as it begins to spring from that soil. I wonder how long ago it was when the first sprig of green grass came out of the soil that was placed upon the rock that God laid down. I don't know, but I know one thing, before that rock was ever laid down -- before the earth was ever sprinkled on top of it -- before that grass began to grow -- before ever there had been the slightest sign of life within this universe, I was already chosen of God in Christ.

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Jesus. I say, beloved, election is an ancient act on the part of God.

IV. Election Is Unto Salvation. Election is unto salvation through the means appointed of God. Listen: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13).

Herein do we differ violently with the Hardshell Baptists. The Hardshells say that election is salvation. That is not so. Rather, election is unto salvation. As this text says, "He hath chosen you unto salvation." You will notice it says that God uses means to bring salvation to pass, for Paul declares, "...God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Herein we differ again with the Hardshell Baptists. They say that God does not see means, but that whenever God gets ready, He will just quicken a fellow, and knock him down, and that is it; that is his salvation. They say that you don't need a Sunday School, you don't need to preach the Word of God to lost people, you don't need to send a missionary, you don't need to ever give an unsaved man the Word of God, but all you need to do is just wait, and in God's time, God will move -- He will strike that individual, and he will be saved.

Beloved, that is not God Almighty's way of working. God has chosen us unto salvation through sanctification of the Spirit and belief of the truth. In other words, God uses the means of the work of the Holy Spirit and the preaching of the Word of God. I tell you, beloved, there will never be a man saved in this world apart from the hearing of the Word of God, for God does not save except through the agency of the preached Word. Listen: "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

God uses means. God uses the means of the Holy Spirit and the Word of God in order to work out and bring to pass salvation, which was predestinated in our behalf before the foundation of the world.

Isn't it wonderful how God has worked? Before the world was, He elected, or chose, or predestinated our salvation; and then God went further and prepared the means whereby it would be guaranteed that I would believe; for He sent a preacher, and through the preaching of the Word and the application of the Holy Spirit, I came to a saving knowledge of the Lord Jesus Christ. Beloved, whenever you read II Thessalonians 2:13, you can't do anything but say, "Thanks be unto God, for our salvation is wholly, totally, and entirely dependent upon the work of God."

V. Election Is Wholly Of Grace Apart From Works.

We read: ("For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth") (Rom. 9:11).

Notice, this is a reference primarily to the children of Isaac. It speaks about Jacob and Esau, and it says before they were born -- before they had a chance to do any good or evil -- before there were any works at all on the part of Esau and Jacob, God had already chosen; the purpose of God according to election was already complete, not according to the works of Esau and Jacob, but according to Him that does the calling.

Beloved, I say to you, no man is ever saved because of anything good that he does. Someone may say, "God looked down and saw that you were going to do good; therefore God just accommodated Himself and chose you, and that is all there is to election." Beloved, this Scripture would tell us that election is wholly of grace, apart from works. Actually the election in the case of Jacob and Esau was before the children were born, before they had an opportunity to do any good or evil. I tell you, whenever you think about this, it certainly does take you off of your pedestal, and puts you down at the feet of a sovereign God. God didn't save you, and make you an heir of salvation, and subject of salvation, because He saw any good in you, but God saved you wholly of grace, apart from any works on your part.

Notice again: "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" (Rom. 11:5, 6).

You will notice Paul says we are saved either by grace or by works. He says you can't have a mixture. That is, you are not saved by grace and works, but you are saved either by grace on the one hand, or by works on the other. His conclusion is that there is a remnant according to the election of grace.

Brother, you were not saved because you were a good boy. Sister, you were not saved because you were a good girl. Rather, your salvation is because of the grace of God.

When I think of this, my mind goes back to that great expositor of the Bible of a few years ago, Arthur Pink. Pink was a great expositor of the Word of God. Arthur Pink had a good background. His father was a great and devout Bible student. When Mr. Pink visited his father over in England a little while before his father died, his father said, "Now, Arthur, while you are here visiting, any time you want a verse of Scripture, you just ask me to quote it. If I fail to quote it, I'll give you a crown." That, as you probably know, is an English piece of money. Arthur Pink said he was in England for six months, and tried to trip his father on some exceedingly difficult verses, but he never collected a single crown from his father in the six months.

Now you would think with a father like that, who knew the Bible from memory, and a son who knew the Word of God like Arthur Pink, that surely all the balance of the family would be the same type. But would you believe me when I tell you that Arthur Pink had a brother who hobnobbed with H.G. Wells, the infidel historian of England --

that this brother was a rank modernist who despised everything that Arthur Pink ever taught? Would you believe me when I tell you that Arthur Pink had a sister who is a rank Roman Catholic? Now how do you account for the difference? Here is a father who knew the Word of God to the extent that he could quote it from memory, and from that father comes one son who is an outstanding Bible student, a daughter who is married to a Catholic and who is a rank Catholic herself, and another son that is an out-and-out atheistic modernist? Beloved, there is just one way that it can be accounted for -- Arthur Pink was chosen of God unto salvation, whereas his brother and sister were not.

I say to you, election is wholly of the grace of God, apart from any works on your part or mine.

VI. The Elect Are Expected To Live Differently From The World. We read: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3:12, 13).

If you are one of God's elect, you ought to live differently from this world. You don't find any kindness in the world. You don't find any bowels of mercies on the part of the world. You don't find any humbleness of mind, or meekness, or longsuffering in the world. Instead, the people of the world are all just trying to get ahead of the other fellow. Where you work, the people of the world are trying to get ahead of you. They are trying to by-pass you. They are trying in life just to accomplish something for themselves. Paul says that is not the way God's people are to be. If you are one of the elect, you are to forbear one another, and you are to forgive one another; and if anybody has a quarrel against any, just like Christ forgave you, so also do you.

Beloved, I am saying that the elect are expected to live differently from the world. I don't say that you are going to live perfectly. I am sure there isn't a person today that lives perfectly. I am sure that there is not one of us that ever will live perfectly so far as this flesh is concerned. But I'll tell you, beloved, God expects you, if you are one of the elect, to live a lot differently to the way in which this world lives.

VII. We Should Seek To Bring In The Elect

Our business, as God's children, is to seek to bring in the elect of the Lord. Listen: "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (II Tim. 2:10).

I ask you, why was it the Apostle Paul went through all the sufferings through which he passed? Why was it the Apostle Paul didn't quit the ministry a long time before death overtook him? Why was it the Apostle Paul stood up for the things of God to the extent that he was publicly whipped five times -- almost 200 lashes to his bare back? I ask you, why did he endure all that? Why was it that they tried to kill him and Paul kept right on preaching? Beloved, he did it for one purpose, "that

they may also obtain the salvation which is in Christ Jesus with eternal glory."

Beloved, your business and my business is to seek to bring in the elect of God. I have no knowledge as to whom the elect are, but my business is to give out the Word of God to the best of my ability, and to witness to every man with whom I come in contact, and it is God's business to bring in the elect. I am to endure all things, not for the world's sake, but for the elect.

I hear some sinner say, "Now, Brother Gilpin, doesn't the Bible say, 'Whosoever will may enter'? Yes, it says something like that. In fact, I'll stand back and look up on a door into God's house and I see that there is written over the top of the door these words, 'Whosoever will may enter.' The door is standing open, and the invitation is, 'Whosoever will may enter.' Being a sinner and needing the salvation which is on the inside, I enter. I walk in and when I get on the other side I turn around and look up, and I find written over that door, on the inside, 'Elect according to the foreknowledge of God the Father.' I see the truth, beloved. As a sinner, the message to me was 'Whosoever will may enter,' but when I got on the inside, I realized that the reason I entered was because I was elected according to the foreknowledge of God.

Brother, sister, listen to me, my business is to keep at the task, making the message clear, giving to the world that message of the Word of God, and showing sinners the Lord Jesus Christ. Everyone that will enter, will be saved, and will find when he is saved, having entered through the door of the Lord Jesus Christ, the reason why he entered was because he was elected according to the foreknowledge of God the Father.

VIII. The Elect Are Secure

Every one of God's elect are secure and are going to heaven when they die. In fact, the only person who has any security is the elect. Listen: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn, among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. 8:29, 30).

Here is a chain of five links -- foreknowledge, predestination, calling, justification, and glorification. Back yonder in eternity past is the first link of that chain -- God's foreknowledge. Out yonder in eternity to come is the last link in that chain -- that of glorification. What does it say? "For whom he did foreknow, he also did predestinate... whom he did predestinate, them he also called: and whom he called, them he also justified, and whom he justified, them he also glorified."

Beloved, the same crowd He starts with in eternity past God ends up with out yonder in eternity to come. It doesn't say that God foreknew a crowd, and predestinated them, and called them and some of them didn't come. Rather, it says that whom He called, them he also justified.

God never calls a man without ultimately He justifies him. Likewise, whom He justifies, He also glorifies. Every one who is justified is going to ultimately be glorified.

Don't tell me that the devil is going to get some of us. Don't tell me that the devil is going to get a small number or a big number. Don't tell me that the devil is going to get any of God's elect. Beloved, every one that God started with before the foundation of the world, God is going to have out yonder in eternity to come. As Paul said: "Who shall lay anything to the charge of God's elect? It is God that justifieth" (Rom. 8:33).

If you are saved, do you realize that you are justified, and when you are justified your sins are all pardoned. You are no sinner on probation, but you are a sinner who has been justified.

A man goes to court charged with some crime. He is convicted for the crime and maybe the judge will probate him. That means that if he lives rightly and correctly and doesn't get into any more trouble, he will be all right; but if he gets into trouble, he will have to go back and serve out that old sentence that the judge has probated, or holds in abeyance against him.

Beloved, the majority of people have in mind that salvation is something like that -- that when the Lord saves a man He puts him on probation, and it depends on how he walks and how he works, and what he does from then on whether he goes to heaven.

No, no, beloved, I am not a sinner on probation; I am a sinner that has been completely justified by the Lord Jesus Christ. Doesn't it make you happy to know that you are so secure, and that as a justified sinner you can't go to hell? I don't say you are going to live perfectly. I don't say that you are going to do everything you ought to do. I don't say that your life is going to be absolutely a life that will please God. But I do say this, if you are a justified sinner, some of these days you are going to be a glorified sinner yonder with the Lord.

### CONCLUSION

What a wonderful doctrine this doctrine of election is! I am glad for it. I thank God because of it, and I rejoice that I can present it as it is in the Book. I pray God's blessings upon you that you will go out and say, "God helping me, I want to live a little better; I want to live a little closer; I want to live more like the Master. If He has done all that for me without anything on my part -- if He has chosen me strictly on the basis of grace, how much I owe to Him!"

I tell you, beloved, I don't understand how anybody can be saved and stay out of a Baptist church. I don't understand how a person could be saved and not want to follow the Lord Jesus Christ in baptism. I tell you, beloved, if you realize that God has done so much for us, that He has saved us after having foreknown us in eternity past, and has saved us not on the basis of our works, but on the basis of His grace -- if you realize this,

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may God help you to take your stand for the Lord Jesus in His church today and let your life count for Him today, tomorrow and all the tomorrows to come, because of what He has done for you.

May God bless you!

## GOD

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the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory; but they would not hear" (Jer. 13:1-11).

Jeremiah was a contemporary of Ezekiel and Daniel. He preached to Israel for nigh to 50 years. His message was one primarily of a negative nature and could be summed up in a few words: Repent, turn from your evil ways or be carried off to captivity by Babylon. Needless to say, they did not listen.

This message about the girdle is just another one of the many that God told him to deliver to Israel.

### I. Symbolism

This is a message illustrated by a symbol: a girdle. It does not sound too familiar to us men. Maybe you ladies are more "adjusted" than we men are. But God goes to all kinds of extremes to get the message out.

Look at Jonah. Surely there was an easier way to bring the message to the Ninevites than chase Jonah all over creation and prodding him to go there. God chased him from Jerusalem to the bottom of the ship, then to the ocean, then to the bottom of a fish's belly; from there to a beach, then on to Nineveh. At every turn of the road, Jonah was rebelling. Why didn't God just write it in the sky saying: "Attention all Ninevites, repent, or be damned." It would have gotten the same results, and there would have been a lot less wasted effort.

But God works in unusual ways to get the message out. In our case, He is using the symbol of a girdle that passes through several stages. He used the rod, a seething pot, a vine, soap, a maid, a bride, fallow ground, bottles of wine, broken bottles, the forbidding of marriage and raising of a family to Jeremiah, the potter, figs, yokes, the buying of a field (real estate) by Jeremiah, and fans to name a few of the many symbols used in this Book alone.

I have heard people say they only preach the Bible and don't use any illustrations, etc. The truth is, all great men of God used all kinds of symbols and illustrations to get the message out. This is the best way as it helps us to understand in a more practical way. The books of Daniel and Revelation are so symbolic that unless we can interpret the symbols, we can't get a handle on them.

### II. Instructions to Jeremiah

He is instructed to go and buy,

of all things, a girdle! Can't you see me or one of these brothers going to some men's store to buy a girdle? Personally, I quit wearing them several weeks ago. Now I think they are used to rearrange the figure primarily.

Of course, I am just being a little humorous. I know it was more like a wide belt that was wrapped around the waist to help hold up the upper part of the garments used in those days. This belt-like piece of clothing was also useful for holding small pieces of food stuffs, and other small articles. And it was also used for ornamentation purposes. This one he was instructed to buy was of linen (perhaps this type made him the object of ridicule) but they also were made of leather.

He was told how to wear it, and not to get it anywhere near water! Can you imagine wearing this belt for some time without washing it?

God's orders are not always easily understood and carried out. If we suffer some inconvenience as a result of them, it is a part of our profession. Certainly, he must have been an unusual sight on the streets of Jerusalem, walking around wearing a dirty old linen belt, and people saying to themselves and perhaps saying to him, what a nut he was. Yes, we are thought of as nuts at times as compared to other Christians. I believe we should be independent Baptists. I believe we will be better off at the "bema" seat of Christ when we stand there. I really can't afford the luxury of caring what others think.

If what we believe makes us different, so be it. I do my best to ascertain exactly what the Scriptures teach on a subject and then believe what the Bible teaches. I can't let what others believe affect me too much. We are told in the N.T. to gird our loins about with truth. There cannot be a more important function by us as individuals or as a church, than that of knowing and proclaiming the truth, be it different or not.

In its dirty state, this girdle may represent how our sins cling to us. Sometimes it is most difficult to be rid of them as they are so enticing and pleasing. We are told that Moses refused to "enjoy the pleasures of sin for a season." Though they may lead us to disaster, there is a certain pleasure in them. I heard of this case only a few weeks ago. A good Christian man found his wife was having an affair. After she left him for the other man, and had a child by him, as so often happens in these types of adventures, he abandoned her and the baby. Now she is left with a baby and bitterness. But I can imagine it was fun -- for a season.

After wearing it a while he is then instructed to take it to the bank of the Euphrates River, find a hole, and bury it! Can you imagine such foolish things? Was there not plenty of water around Jerusalem? (Remember Naaman? he said the Pharpar River was much better than the Jordan. He probably was right, but that was not God's plan). Certainly there was. But God said go to the Euphrates. It was several hundred miles at least.

You want to know why Jeremiah was such a great man? He carried out God's instructions, that's why! He says in verse 5, "So I went, and hid it by Euphrates, as the LORD

commanded me." He did not raise a bunch of foolish questions, he just went.

Guess what, after a few months or longer, he was told to return and get the girdle! Can't you imagine him going all these miles just to dig up an old dirty, mildewed, shredded girdle? If you had seen him, would you have wondered what looney farm he had escaped from?

And when he found it, he seemed to have been somewhat surprised to find it was ruined and, in his own words, "...profitable for nothing."

Now let's think of what great trouble God goes to, to:

### III. Teach Us a Lesson

He says this useless girdle represents Israel. They are good for nothing. God has given them the very best but they have refused it and are dirty, useless, and worse than the heathen. Their major sin was that of pride. He says they are an evil people, they have refused to listen to His Word. And in God's sight, we are all just like that. Proverbs says God hates a proud look.

They have walked in the imagination of their own hearts. In so many words, they did it "their way." They thought they had a corner on God because they were His chosen. God says if you don't listen to my instructions, you are good for nothing.

They had worshipped and served idols. So have we Christians. Anything that comes between us and the Lord is an idol. We have put all sorts of things before the Lord. You who are not saved have also done that. It could be pleasure. It could be feelings. It could be any one of a hundred things. But it serves as an excuse for not making a commitment to the Lord.

In closing, I wish to use an illustration from the book of I Kings. King Benhadad had just been soundly defeated by Israel and was fearing for his life, so he assumed the position of the repentant. Some of his men suggested,

"...put sackcloth on our loins... and go out to the king of Israel: peradventure he will save thy life" (I Kings 20:31). He made himself a girdle out of sackcloth and placed it in the appropriate place on his body to properly represent his plea for mercy. Sinners must fashion a "girdle of sackcloth," coming to the Lord, pleading for Him to have mercy on them and save their miserable souls. And for that matter, we Christians don't have a very good track record in regards to repenting of daily sins, and offenses to one another.

## RELATION

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and if a son, then an heir of God through Christ" (Gal. 4:4-7). "Having predestinated us unto the adoption of children by Jesus Christ to himself..." (Eph. 1:5). "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:14,15). "There was a certain credi-

tor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?" (Luke 7:41,42).

In God's plan with men, His purpose in giving the law has been sadly misunderstood. To the Jews the law was given on tablets of stone and copied in their sacred writing; to the Gentiles the law was written, in their hearts. The one class had more light than the other, and therefore will be judged differently.

For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law" (Rom. 2:12). "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness and their thoughts the mean while accusing or else excusing one another;" (Rom. 2:14).

Whether Jew or Gentile, God had one purpose in giving the law. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19). God's plan with the law includes "every mouth," "all the world," whether the law was written in their hearts or in sacred writings; and His purpose is, not that they should be saved by keeping the law, for then no one would be saved, "For all have sinned, and come short of the glory of God" (Rom. 3:23); but that they might be brought under judgment to God, every mouth stopped guilty, and thus be brought to realize their need of a Redeemer.

On this point God's Word makes His purpose very plain: "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster" (Gal. 3:23-25).

The Law's Purpose: God's Word is plain, that God put men under the law, not that they should be saved by keeping it, but that they might be led to see their need of a Saviour, one to redeem them from the curse of the law.

"Christ hath redeemed us from the curse of the law, being made a curse for us..." (Gal. 3:12); And then, having redeemed them from the curse of the law, and from all iniquity (Titus 2:14), to adopt them as His own children, "...heirs of God and joint heirs with Christ..." (Rom. 8:17).

So wonderful is the plan that it is hard for a human being to grasp it. God's plan with men is not simply to save them, but to put them above all other created beings.

"For unto which of the

angels said he at any time, Thou art my Son?..." (Heb. 1:5). Yet, "having predestinated us unto adoption as children by Jesus Christ to himself..." (Eph. 1:5), "heirs of God and joint heirs with Christ" (Rom. 8:17), He puts us far above angels; "for ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

But men can only come into this higher relation to God as sons by being redeemed from under the lower relation, under the law. Hear God's Word: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4,5).

This higher relation as sons of God can be attained only by men coming out from under the law; and men can come out from under law only by being redeemed from under the law.

Not Under Law's Curse: God's Word teaches clearly, then, that when one is redeemed, he is no longer under the law. "...ye are not under the law..." (Rom. 6:14).

"...what things soever the law saith, it saith to them who are under the law..." (Rom. 3:19).

Then some are under the law and some are not under the law; "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after the faith is come, we are no longer under a schoolmaster" (Gal. 3:24,25).

Pause, reader, and try to grasp the meaning of this. If the believer is redeemed from all iniquity (Titus 2:14), and is not under the law (Rom. 6:14), then he is sure of heaven; for "sin is not imputed when there is no law" (Rom. 5:13). It is not reckoned or imputed because it has all been reckoned or imputed to Christ (Isa. 53:6; Titus 2:14). Why, then, serve God? Not from fear of the law; not from fear of hell; but from love to Him who redeemed us from the curse of the law, having been made a curse for us (Gal. 3:13).

Now Sons of God: Just as clearly God's Word teaches that those who are redeemed from the curse of the law (Gal. 3:13), from all iniquity (Titus 2:14), become the sons of God; for that purpose "...God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father" (Gal. 4:4-6). "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

But there is, in God's plan with men, beyond this a still more blessed, wonderful teaching: "Wherefore thou art no more a servant, but a son..." (Gal. 4:7). The one who is redeemed from under the law (Gal. 3:13) never gets back under the law again, "Wherefore thou art no more a servant, but a son..." That means, then, cer-

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## RELATION

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tainty of going to heaven, certainty of being a son of God forever. And this new relation, and this certainty of heaven are settled for men, not when they die nor when they have united with some church, or have been baptized, but the moment men repent from their sins and trust the Saviour as their Redeemer from all iniquity; for God's Word says, "He that believeth on the son hath everlasting life..." (John 3:36); and "...ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

The Motive of Love: This new relation with God gives men a new motive. Under the law guilty, condemned by it, the motive was fear. But when men have been redeemed from under the law and adopted as sons of God, the motive of fear is no more the motive of life. "You have not received the spirit of bondage again to fear; but you have received the spirit of adoption, whereby we cry, Abba, Father."

The motive of the son toward the father is not fear, but love. And this love is produced by the fact that God, in love provided this great, wonderful plan for men, "Having predestinated us unto the adoption of children by Jesus Christ to himself..." (Eph. 1:5), and the fact that the Saviour loved us and gave Himself for us (Gal. 2:20). Hence Paul tells us "...the love of Christ (not the fear of the law, nor the fear of hell) constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:14,15).

Our Saviour, the night before His crucifixion, made clear that this was to be the motive in the life of God's children. In instituting the Lord's supper He said: "For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28). then, following this, He said, "If ye love me, keep my commandments" (John 14:15), not, "if ye are afraid of the law, keep my commandments"; not, "if ye are afraid of going to hell, keep my commandments"; not, "if ye wish to make sure of going to heaven, keep my commandments"; but, "If ye love me..."

But why love Him? Because, "...this is my blood of the New Testament, which is shed for many for the remission of sins." that this love, and that this kind of love is clearly the motive power of the real Christian life, notice the teaching of the Saviour in Luke 7:41,43.

This is no mere theory, that love ought to be the controlling motive, but it is the controlling motive. And it is not a mere theory that love ought to constrain the real Christian, the real believer, but the love of Christ does constrain us (II Cor. 5:14). What Is Your Motive?: One may be moral, of deep piety, and yet if the motive power of his life is not this love, he is lost, not a real Christian. God's Word

makes this plain, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my good to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (I Cor. 13:1-3).

Two of the mightiest preachers of all times, men whose tongues were those nearest to angels in preaching, Chalmers and Wesley, after years of most powerful preaching, came out and stated that during all those years they were lost, not Christians. Why? They had not been really redeemed from all iniquity (Titus 2:14); they had not been forgiven most; the motive had not been the motive of him who is forgiven most. Why? Because eloquent, powerful preaching cannot redeem from iniquity and God has said plainly, "...without shedding of blood is no remission" (Heb. 9:22).

Men may write great books explaining the mysteries of God's WORD, commentaries, Sunday school lesson helps, instructions to Christians; yet if the motive power of their lives is not love based on the fact that they are forgiven most, redeemed from all iniquity they are lost, not real Christians--"...though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

Why? Because there is nothing in understanding all mysteries and all knowledge in writing commentaries and other helpful books, to redeem from all iniquity. And God has said plainly, "...without shedding of blood is no remission."

The great capitalist, the multimillionaire, may turn philanthropist, and spend all his wealth in building schools, or libraries, or houses for the poor, or in feeding hundreds of thousands in times of widespread drought; the Catholic nun or Protestant or Baptist nurse may give her life in the epidemic in nursing the sick; and the heroic fireman give his life in rescuing others from the flames; yet they are all lost, unless the motive power of life is love, produced by the fact that they are forgiven most, redeemed from all iniquity.

Why? Because there is nothing in giving away money to care for the poor, nor in giving up life for others, to redeem from iniquity.

When God, "...that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:26). "...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). men must not, they must not, from intellectual pride, religious prejudice, family or race ties, or from any other motive, trifle with God and presume to dictate terms to the Most High. Were it one poor, obscure man

who presumed to do this, men would say that he deserved to be left to answer for his own sins before God at last. But vast numbers, whose religious denominations and university titles cannot change the Most High. God does not go by majorities. Earth's respectability does not pass current in heaven. "For the wisdom of this world is foolishness with God..." (I Cor. 3:19).

Who is this Being to whom puny men in their pride and prejudice presume to dictate terms as to how they may escape the just penalty for their sins, as to how their sins should be taken away.

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the LORD, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him in knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing." "All nations before him are as nothing; and they are counted to him less than nothing, and vanity." "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: That bringeth the princes to nothing; he maketh the judges of the earth as vanity" (Isa. 40:12-15, 17, 22, 23).

A professor in a great university has recently said, that to the "modern mind," untrained as the Jews, to daily sacrifices, unused, as those of ancient times, to blood-atonement, --remission of sins by blood,--substitution does not commend itself. If he and those who think like him do not care enough as to their eternal destiny to strive to become acquainted with blood-atonement to realize their need of it, and to see that God, in love, has provided it, complete and eternal, then there is nothing left but for them to go out into eternity to meet the just penalty of their sins; for even then God will be just to them. No one, barbarian or civilized, will ever be treated unjustly by the Most High.

Does Grace Lead to Sin? But it is objected that, if men are taught and believe that they have been redeemed from the curse of the law, that they are not after that under the law, that they have been adopted as God's sons, and that they are no more servants, but sons, they will not serve God from love of Christ for dying for them, but that they will become careless and not try to live Christian lives.

That is true with hypocrites; they will profess to believe that they are thus redeemed saved, and will live careless, worldly lives. But really redeemed men will love most, and live better lives from love.

The Saviour said, "...If a man love me, he will keep my words..." (John 14:23). "...If God were your Father, ye would love me..." (John 8:42).

And John, writing to believers only, says: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:1-3).

The one who is thus redeemed and adopted as a son of God not only purifies himself because prompted by love to the Saviour for redeeming him from all iniquity, but because he is born again, and this new nature leads him to hate sin and to love holiness.

"Whosoever believeth that Jesus is the Christ is born of God..." (I John 5:1). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Peter 1:23).

This is no mere theory, no mere theological dogma. Cases innumerable throughout the Christian era could be cited, where the most wicked men and women in a moment have been completely changed by simply being led to accept Jesus Christ as their Saviour, as their Redeemer from all iniquity.

In the author's work as an evangelist he has seen the most debased, hopeless men and women revolutionized morally, not by gradual processes, but in a moment, by leading them to repentance and faith in the Saviour as their complete Redeemer from all iniquity. And the moral revolution was not temporary, but permanent. Science cannot account for these moral revolutions brought in a moment. Infidelity cannot account for them. God's Word does account for them, that they have been born again, born of God, and have been taken from under the law and have been given a new relation to God and placed under a new motive power.

In a city a great mass-meeting for infidels was widely advertised; a large audience assembled. The leader asked all the men in the audience who had once been down in the depths of sin, everything gone, hopeless, and had been led to trust the Saviour as their Redeemer from sin, please to arise. Between three hundred and four hundred well dressed business men and working men arose. The leader then asked all who had been down in the depths of sin, everything gone, hopeless, and they had been led to believe in infidelity and it had made better men of them, please to arise.

One lone man staggered to his feet and he was drunk!

Science and infidelity cannot explain this difference. God's Word does explain it. There is no other explanation.

It may be objected that many who profess to be thus redeemed from all iniquities, to be born again, do not continue to live

better lives. God's Word explains every one of these cases: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (I John 2:19).

A Closing Word: In closing this article, reader, pause and consider: are you yet under the law? Have you been redeemed from the curse of the law? Have you been adopted as a child of God?

Is the motive of your life love of Christ because He has redeemed you from all iniquities? Do not be deceived by calling the motive love when really it is not love. If you have been trying to serve God, thinking that if you continued to serve Him, continue to try to do your Christian duty, you would go to heaven after this life, but that if you failed to serve Him and do your Christian duty, you would not be saved, then your motive has not been love, and you are lost. If you have been trying to serve God and do your Christian duty, fearing that if you failed you would be lost, then your motive has not been love, and you have never been redeemed from all iniquity and adopted as the child of God.

Let not pride nor prejudice prevent your coming out from under the law and becoming really a child of God.

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:1-4).

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

## VOWS

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before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?" (Eccles. 5:1-6).

Beloved, we make all kinds of promises to God when we are in trouble, even to making vows from time to time. But later, when we are again on easy street the scene easily changes to some amount of indifference on our part, and we are found breaking vows. We are relieved by His mercy, yet we are ready to forget anything that was promised until we need Him again! That ought not so to be! God did something for us that we could not do; and that was to save ourselves. Christ died for us. Our death is no good toward salvation. For us to die without Him is still a cer-

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## VOWS

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tainty of going to hell. Only His death is recognized by the Father in the work of our soul salvation, yet we are prone to forget our promises that we made when in some sort of bind. The truth is, that we are never truly in a serious bind if we are striving to please Him by keeping our promises that we have made to Him, that is, if we have made them in true faith, believing that He will do what He has said that He would, and will do. Brethren, do we really believe Him when we ask for His marvelous mercy and grace? It would be absolutely heart breaking if He could not be relied upon to keep His promises any better than we sometimes do. **"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."** (John 3:20-21). The alarming truth is that we fit into one of these categories. Why do we hate the light so much? Is it because we are not born again in the first place? Is that why we break vows? No. It is simply that we yield too readily to the flesh, and to the desires thereof. Christ paid with His blood, righteous blood, sinless blood. Give this some thought, His life, His pain and suffering, His shame, His vicarious suffering. All that we might live forever on His strength and gift of love to mankind. To give this the serious thinking that we should, it puts us into the category of fools. The Bible tells us, **"The way of a fool is right in his own eyes; but he that harkeneth unto counsel is wise."** (Prov. 12:15). We want God to be on standby while we do as we please. We call Him only when we need Him. We tell Him what we will do "if" He will do what we ask or tell Him to do. By so doing, we are telling Him that we are working, or doing according to our own plans, or terms, not His! We are telling Him that we will call Him when, and if, we need Him. If, if, if. We believe that God gets tired of our offers on our terms of saying what we will do if only He will do. We should realize that by so doing we are trying to bargain with God. If He had our disposition, that would make Him so angry that He would never hear us again. Beloved, He is not to be bargained with. He is God. We either accept Him, and that on His terms, or not at all. What sort of vow did you make to God? Did we mean it? Surely we were not trying to impress Him with our goodness when He is the one who forgave us in the first place. Are we lying to ourselves, and to God? Let us seek rest instead of breaking vows to God. **"There is no peace, saith my God, to the wicked."** (Isa. 57:21). There is nothing wrong in coming to terms with the Lord after we have stepped aside in our weakness. Oh, yes. We are weak, or we would not do this act of weakness, this breaking of vows to our Saviour. **"For my peo-**

**ple have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."** (Jer. 2:13). When we deliberately break our vows to God, we have spurned the living water and searched for our own. It is worldly waters that we seek. That is our old nature. The least bit of slackness, and we are back into the old way searching for, and drinking polluted water from the broken cisterns. In these waters are found the stagnant refuse of the world. Sin, ugliness and shame, the things that our old nature strives upon daily when we become backslidden. That is why that we readily break our vows to God. There is to be found a lot of stagnation in strange waters, unseen things that have been overlooked for long spans of time. The result, unclean. Unclean waters to a Christian are so very unhealthy, spiritually speaking.

**"Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number."** (Jer. 2:32). Do we forget God on purpose? Do we deliberately pull away and break our vows for fun? **"Surely as a wife treacherously departeth from her husband, so have we dealt treacherously with me, O house of Israel, saith the Lord. A voice was heard upon the high places, weeping and supplications of the children of Israel; for they have perverted their way, and they have forgotten the Lord their God. Return Ye backsliding children, and I will heal Your backslidings. Behold, we come unto thee; for thou art the Lord our God."** (Jer. 3:20-22). Are we willing to confess our faults? Are we really backslidden so far that we do not want to admit it? God will heal our backslidden condition, and restore the joy that we once had with Him.

We feel that we should strive to follow the old paths of the Scriptures a little closer than we sometime do. When we do not follow closely we are in serious danger of backsliding. **"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for Your souls. But they said, We will not walk therein. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth; behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected me."** (Jer. 6:16-19). I believe that we should strive to seek the proper paths even as we did when we were first saved. God does not change, we do the changing. We should pray constantly to Him concerning these paths of righteousness.

A good way to know about our waywardness is to take a personal look at ourselves on the Lord's Day. What is our attitude toward His church on the Lord's Day? Do we strive to gather with the brethren at our local home church? Do we try and find ex-

cuses for not attending like we should? **"If thou turn away thy foot from the Sabbath, from doing thy pleasure on the my holy day; and call the Sabbath a delight, the holy of the LORD, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the LORD hath spoken it."** (Isa. 58:13-14). Brother, are you a Sabbath Day breaker purposefully? The Lord's Day. That is God's Holy day. Oh, listen, God wants a faithful people today same as He did in the days of old. Where were you last Lord's Day?

What will happen if we do not repent of our willful wrong doing? Let us read what the Lord has to say about it. **"The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you you out of their hand. Yet ye have forsaken me, and served other gods; wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation. And the children of Israel said unto the Lord, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day. And they put away the strange gods from among them, and served the Lord: and his soul was grieved for the misery of Israel."** (Judges 10:12-16). Beloved, our strange gods are the major cause of the breaking of our vows. We break them so easily. What God has just said here is; **"Stay with your own crowd in times of sorrow and woe, and see if you can get any deliverance! Oh, that is shocking, isn't it?"**

May God help us to remember the God who came to our rescue when we were burdened and needed Him. Yes, we get into all sorts of jams from time to time, but there is only one God who is able, and will come to our rescue. When we get into our troubles, we like to hide them, but to no avail, then we come running to Him for comfort, but when the storm is over, we soon forget. Brethren, we owe it to God to keep our vows, because He is the author and finisher of our salvation according to Heb. 12:2. That is what I believed when I was converted, and I still believe it.

Brethren as we close this article, let me admonish you to read Psalm 116:12-18; and then Psalm 139:23-24. Let us be very careful of our vow breaking today. Let us make it right today for Christ's sake, Amen.

## MESSENGER

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make His Word to be the Word of God to the one reading or studying it, then it would be all right to give it some consideration, and the reader or the one doing the studying would be blessed. Such students, needless to say, have

been advised to suppose that the Bible should never be their final authority, as it is supposed to be deemed in whole or in part to be "Mythical." In those dark days in Baptist History, Barth, Brunner, and Bultmann were being believed, but Jesus was being openly challenged and without conscience rejected, and no one seemingly even cared. Sadly, even the most famed were "pulling in their horns"! And, their defense of the faith became a din of rhetoric!

A.W. Criswell was preaching and writing his books, "In defense of the faith," "Why I believe that the Bible is literally true," and "Look Up Brother." In these, he was giving the impression that he had a concern for "the defense of the faith, once forever delivered to the saints." He said that he believed the Bible was God's Word and that it was to be considered to be "literally true." Yet, it is quite probable that much of this was only rhetoric. He was fully knowledgeable that some of the professors under whom he had sat and some who were teaching in those days were bearing down on Neo-Orthodoxy, but he raised no voice of opposition. He apparently was perfectly content to let those "denizens from the deep" -- those men who were denying that the Bible is God's eternal Word, and teaching that saved Baptists lose their salvation -- freely indoctrinate the next generation of preachers and professors. In those days, he took a stand, for such unscriptural teaching! He fellowshiped the Seminary and toured the world with McCall!

Tragically, though this man had national exposure, he was very careful that he did not raise his voice against his Southern Baptist brethren. He had learned his Seminary Lessons of Compromise well! He knew how "to fight the devil" everywhere except among those of his Southern Baptist brethren who were very busy making certain that the Devil's Doctrines of "Modernism," "Liberalism," and "Neo-Orthodoxy" were being indoctrinated into the hearts, the minds, and the lives of the young men and women who were being religiously taught and "trained"; somewhat as creatures are sometimes "trained"! Thereby, many who go forth to serve as Pastors and as Professors really are nothing more than Neo-Orthodox Automatons, or religious zombies! Though he may have been claiming to believe that "the Bible is literally true," it obviously was of little or no concern to them that a coming generation of pastors and professors would be fully indoctrinated to believe that the Bible is not the Word of God and that the salvation which our God provides is not eternal.

So, what may sometimes appear to be "conflict" among Southern Baptists really is not any such thing. It may even seem at times that there really is a wide difference between "the Moderates" and "the Fundamentalists" among Southern Baptists. In reality, most of this is just religious noise and designed confusion. In some respects, I would suppose that it is just political window-dressing for the Southern Baptist people who no longer read or study their Bibles. Southern Baptists today may for the most part be living in what is called "The Bible Belt" of America, and Baptists today may be known as Bible believers, but

surveys provide the evidence that few Baptists of any kind really do any serious study of the holy Word of God, the Bible. The teachings of the "modernists," the "liberals," and the "neo-orthodox" have had their longtime effect across the last 50 years. The situation among Southern Baptists today is such that it appears that most men on both sides of this supposed "conflict" think alike! Listen to them reference the famous, and they sound alike!

Fourth, "the Moderates" will not be leaving because their future financial welfare is tied in very closely with "The Cooperative Program" and their heavy involvement in "The Annuity Program" of The Southern Baptist Convention. Many years ago, I both knew and loved a man by the name of I.W. Rogers. This dear man who had been preceded by another of similar attitude published a magazine which was known as "The Faith And Southern Baptists." For probably 30 years of his ministry he thought of himself in a very real sense as "The Watch-dog of Southern Baptists." If one read his paper from cover to cover and from year to year, one would suppose that he was outside of the Convention looking in, but this was not the case. Until old Brother Rogers retired in Kentucky, and moved to Texas and joined an Association Baptist Church in San Antonio, Texas, he had been and was a Southern Baptist. When he retired, it was on his Southern Baptist Pension, and his Social Security. As the saying goes, "Moderates" know how their bread is buttered! I.W. Rogers may have been Fundamentalist, he lived as moderate!

Fifth, there is what we may speak of as "the tie of fellowship." It really is no happenstance that the regular Alumni Publication which is the regular monthly communication Instrument of The Southern Baptist Theological Seminary in Louisville, Kentucky, is called "The Tie"! Though this school has been going down the primrose path of pathological unbelief for more than 50 years, one never hears of its graduates such as W.A. Criswell and some others who have been prominent on both sides of the present conflict among Southern Baptists taking a stand against the desperate unscriptural teachings of the professors of this school and its desperate and determined promotion of Barthian, Brunnerian, and Bultmannian Neo-Orthodoxy which has been the primary Academic emphasis among theologically-oriented Northern and Southern Baptists since the 1930's until our day. W.A. Criswell and some others who are sometimes spoken of as "Fundamentalists" may have a name for "roaring about heresy" among other religious groups and even among some "distant Baptists," but we may be assured that they have no interest, really, in breaking "the ties" which they have with other brethren whom they know from their compromising academic days!

This really is not a new phenomenon among Southern Baptists or even among other Baptists. During the time when J.R. Graves was very prominent among Southern Baptists as a pastor, an evangelist, and as the editor of a Southern Baptist Convention state paper there was

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## MESSANGER

(Continued from Page 10)

no "Annuity Board," to "keep him in the fold," as it were. Yet, we learn from our Baptist history that when he died, he still was a Southern Baptist. That "fellowship tie" among what we may speak of as similarly-trained and similarly-fellowshipped "brethren" oftentimes takes precedence over one's belief in the holy Word of God as the Bible. Perhaps, it is "the pull of tradition" or it may be the effects of that early "academic compromise" which took precedence over the truth when they had an opportunity "to defend the faith, once for all delivered to the saints."

Nevertheless, that which we have noted above has been true elsewhere, in fact, we might legitimately inquire, has there ever been a denominational or any "fledgeling-denominational" situation in which "the tie" of tradition or compromise did not in time take precedence over the Bible and truth? Needless to say, we see the same situation among Northern Baptists who have been called "American Baptists." This, then, is true of W.B. Riley. Though he wrote and preached in such a manner that the Northern Baptists, as it were, came apart at the seams for a time, and eventually split wide open, this dear man remained a Northern Baptist until his death. Now that most of the men on both sides of the present apparent "conflict" among Southern Baptists have fellowshipped one another as true equals -- some of them for many, many years -- the likelihood of their

ever making a final break in that fellowship would seem to be rather remote.

Sixth, as "the Moderates" continue to deal with the problems which they have brought upon themselves, really, they have to ask themselves, "Where can we go?" Needless to say, there is no easy answer to their question. We may be assured, however, that they have given some thought to such an eventuality. There are some experiences that other Southern Baptists have had in other days which provide them with considerable reason to go very slowly. Some of these, on both sides of that which appears to be "A Real Conflict" -- when it really is not -- may be old enough to remember the sad experiences which some Southern Baptist Churches had in the early 1950's when those men whom J. Frank Norris had put in the ministry decided to break with their mentor and begin "The Baptist Bible Fellowship."

In those days, when "The Baptist Bible Fellowship" men were breaking with their founder and their dying mentor, "The Bible Baptist Fellowship," J. Frank Norris, they made some very deep inroads among Southern Baptists. It is quite probable that "The Baptist Bible Fellowship" would never have succeeded had it not been for many Southern Baptist Churches who forsook the Southern Baptist Convention and joined "The Baptist Bible Fellowship" boys as they moved from Fort Worth, Texas, to Springfield, Missouri. In fact, some of these very successful Southern Baptist Convention

Churches were really responsible for putting "The Baptist Bible Fellowship" boys into the religious business in a very big way. Some of these Southern Baptist Churches had become unhappy or disgruntled about some things that were transpiring in their Convention, and they supposed "something new" would be better.

One dear pastor in Dallas with whom I have corresponded in other days took his church into the newly-formed "Baptist Bible Fellowship," but he soon became disillusioned by the way the Fellowship Brethren limited his preaching and by the very subtle and unholy manner that they attempted to dictate his church practices, and the Bible which he was supposed to read and from which he was to preach. Too, he found them to be a very calloused people. Soon, he was happy to be back in the Southern Baptist Convention, where he found at least a measure of freedom.

In recent days, some of the religious papers and magazines and some of the secular papers have been keeping us apprised of the fact that the church which now claims to have been pastored in other days by J. Frank Norris has moved to disaffiliation itself from "The Baptist Bible Fellowship." It, too, has moved to seek fellowship with "The Southern Baptist Convention" once again. One dear lady who has been in the church since its beginning was rejoicing publicly at this turn of events. She explained that J. Frank Norris was always a Southern Baptist, and that he never really wanted to be inde-

pendent of Southern Baptists. The Association of which he was a part, however, found some of his activities in the State and National Conventions to be displeasing, so they simply excluded him.

That J. Frank Norris may have desired to be a Southern Baptist may well be indicated in some of his activities toward the end of his life. As has been noted elsewhere, during some of his latter days, J. Frank Norris sought the friendship and the fellowship of W.A. Criswell. After he had been forsaken completely by the men whom he had put in the ministry, he both visited with W.A. Criswell and fellowshipped with him.

Seventh, it is my considered opinion that "The Moderates" will continue as Southern Baptists because they are needed as "a thorn in the side" of Southern Baptists. As "A Messenger of Satan" or as "Messengers of Satan," the "Moderates" may not preach the Gospel as Southern Baptists did in the days of Kerfoot, Dagg, Boyce, Carroll, Truett, Lee and others. As "Messengers of Satan," they may not believe that Jesus Christ, alone, is "the way, the truth, and the life." Some of them may question whether God did any creating, as did another professor in another day, the man, Toy. Some of the "Moderates," as "messengers of Satan" may question whether Jesus is God, as many of the Neo-Orthodox. Some of them may be rather adamant in their questioning that Jesus is God, and that He actually died or was raised from the grave in bodily form. Some of them may preach a "Libertarian" or "Social Gospel," and thereby attempt to dispose of the Bible as the Actual Word of God.

Some of the "Moderates" who have "joined in the flow" to what is being called "The Cooperative Baptist Fellowship" when it certainly is not at all "cooperative" may simply "hold their peace," as it were, and not become involved in "a judgment of their fellowmen." Yet, as "a thorn in the side" of Southern Baptists, they will serve our God's sovereign purposes for time and for eternity! As "A Messenger of Satan," it is quite probable that the "Moderates" will keep all other Southern Baptists on the defensive, and thereby preclude Southern Baptists being "an evangelical people" who are reaching the world with the Gospel, as they have done in other days. Even today, some of those Southern Baptist saints of other days who gave their lives to the promotion of the Word of God and to the preaching of the Gospel to the world of men in accord with Matthew 28:19-20 are regularly quoted by Baptists of many sorts in order to fulfill their responsibility to God, our Heavenly Father, and to our Savior, the Lord Jesus Christ in the power of the Holy Spirit. How very, very sad it is that it is "Moderate" Southern Baptists today who are taking their stand against these men of God of other days who stood with and for the Bible, as the Word of God, good for time and for eternity. In this, those of us who can believe, can continue to rejoice! Though to some it may seem evil, to God's own it will be good!

It is understandable, then, that "The Moderates" have considerable reason to desire to continue to be "Southern Baptists,"

though they may desire to do so as "The Cooperative Baptist Fellowship," when they are doing just about everything other than cooperating. As we have noted, first, men in all age brackets are involved on both sides of the supposed conflict. Therefore, there is no call for "splitting" on the basis that there is age discrimination or because of age discrimination. Second, there is no strong voice or prominent leader or personality for either side to follow. Third, most of those who are involved in that which appears to be a real "conflict" really are Southern Baptists at heart. Most of them have come out of or are apart of the same Southern Baptist milieu, and much of that which is being dealt with as apparent conflict really is political "window-dressing." Fourth, there is today a very strong financial reason for "the Moderates" to continue as Convention men. Their pensions and their retirement are tied-up in "The Annuity Program." A real powerful reason to "stay"! Fifth, there is that "tie of fellowship" which has been in force for several decades for many of them. Many of them fellowshipped through years of study and then joined one another in wearing their caps and gowns. Then, across many years some have fellowshipped in convention!

Sixth, there really is no place for them to go. They can reflect upon what happened to those Southern Baptist Churches which became disgruntled or unhappy in the early 1950's and realize that they are far better off as Southern Baptists than they would be as Fellowship Baptists or any other kind of Baptists. They can look at what has transpired among the Northern or American Baptists and Association Baptists whose "early splitting," as it were, was just a training ground for more "splitting," which "splitting" continues apace! So, there really would be little gained by "jumping out of the frying pan into the fire." And finally, or seventh, God has had a Sovereign purpose in the existence of Southern Baptists, but, as they have aged or matured if you like, there has been some fleshly "boasting"! Hence, the need for that "thorn in the flesh," or that "messenger of Satan." And though the "moderates" -- some of them, at least -- may enjoy questioning that the Bible is the Holy Word of God and questioning that Jesus is God, we shall find in finality that, "By Him were all things created, that are in heaven and that are in earth, visible, and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him; and He is before all things, and by Him all things consist" even if we are not able to rejoice in this truth now!

Grace is not a helpless, frustrated passion in the heart of God, causing him to desire the salvation of sinners. It is the almighty, irresistible power of his goodness, by which he accomplishes the salvation of sinners!

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## REVEREND MINISTERS?

by C.H. Spurgeon  
(1834-1892)

This article by Spurgeon is on a controversial subject which, to many, will be viewed as unimportant. We disagree that the subject is unimportant and wish to cast in our lot with Spurgeon on the matter. How can some men continue to use "Reverend" in face of the plain facts? Spurgeon himself used the title in his earlier years, but later removed it. For readers with the Metropolitan Tabernacle Pulpit set, note that after August of 1864, the title "Rev." never again appears before Spurgeon's name in the entire set! This certainly speaks of a growth in Spurgeon's understanding of the subject, and we could wish the same for countless numbers of learned men in our day!

These few remarks touch only upon ministers, and leave other matters for another equally brief chapter; but we cannot lay down the pen without asking why so many brethren still retain the title of Reverend? We are willing to reverence the aged pastor, and we did not hesitate to give that title to our beloved friend George Rogers, just in the same way as we use the term "the venerable Bede," or "the judicious Hooker," but we are not prepared to reverence every stripling who ascends the pulpit; and, moreover, if we thought it due to others to call them reverend, we should still want some reason for their calling themselves so. It seems rather odd to us that a man should print upon his visiting card the fact that he is a reverend person.

Why does he not occasionally vary the term, and call himself estimable, amiable, talented, or beloved? Would this seem odd? Is there any valid objection to such a use of adjectives after the fashion is once set by employing the word reverend?

If a man were to assume the title of reverend for the first time in history it would look ridiculous, if not presumptuous or profane. Why does not the Sunday-school teacher call himself "the Respectable John Jones," or the City Missionary dub himself "the Hard-working William Evans"? Why do we not, like members of secret orders and others, go in for Worthy Master-ships and Past Grands, and the like? I hope that we can reply that we do not care for such honors, and are content to leave them to the end of the world, or to the use of those who think they can do some good thereby. It may be said that the title of reverend is only one of courtesy, but then so was the title of Rabbi among the Jews, yet the disciples were not to be called Rabbi. It is, at any rate, a suspicious circumstance that among mankind no class of persons should so commonly describe themselves by a pretentious title as the professed ministers of the lowly Jesus. Peter and Paul were right reverend men, but they would have been the last to have called themselves so. No sensible person does reverence us one jot the more because we assume the title. It certainly is in some cases a flagrant misnomer, and its main use seems to be the pestilent one of keeping up the unscriptural distinction of clergy and laity. A lad fresh from college, who has just been placed in a pulpit, is the

Reverent Smith, while his eminently godly grandfather, who has for fifty years walked with God, and is now ripe for heaven, has no such claim to reverence. A gentleman of ability, education, and eminent piety preaches in various places with much zeal and abundant success, but he is no reverend; while a man of meagre gifts, whose principal success seems to lie in scattering the flock, wears the priestly prefix, having a name to be revered when he commands no esteem whatever.

This may be a trifle, many no doubt so regard it; why, then, are they not prepared to abstain from it? The less the value of the epithet the less reason for continuing the use of it. It would be hard to say who has a right to it, for many use it who have not been pastors for years, and have not preached a sermon for many a day; what on earth are they to be revered for? Other men are always preaching, and yet no one calls them reverend, but why not? The distribution of this wonderful honor is not fairly arranged. We suggest that, as the wife is to see that she reverence her husband, every married man has a degree of claim to the title of Rev., and the sooner all benedicts exercise the privilege, the sooner will the present clerical use of it pass out of fashion. We wonder when men first sought out this invention, and from whose original mind did the original sin emanate. We suspect that he lived in the Roman Row of Vanity Fair, although the Rev. John Bunyan does not mention him. One thing is pretty certain, he did not flourish in the days of the Rev. Paul, or the Rev. Appollos, or the Rev. Cephas.



## IS ABORTION MURDER?

A mother stepped into the doctor's office carrying a bright and beautiful baby a year old. Seating herself near the family physician, she said, "Doctor, I want you to help me out of trouble. My baby is only one year old, and I have conceived again; and I do not want to have children so close together."

"What do you expect me to do?" asked the physician. "Oh, anything to get rid of it for me," she replied. After thinking seriously for a moment, the doctor said, "I think I can suggest a better method of helping you out. If you object to having two children so near together, the best way would be to kill the one on your

lap, and it makes no difference to me which one I kill for you. Besides, it might be dangerous for you if I undertook to kill the younger one."

As the doctor finished speaking, he reached for a knife, and continued by asking the mother to lay the baby on her lap, and turn her head the other way. The woman almost fainted away as she jumped from her chair and uttered one word, "MURDERER!" A few words of explanation from the doctor soon convinced the mother that his offer to commit murder was no worse than her request for the destruction of the unborn child.

In either case it would be murder. The only difference would be in the age of the victim. Surely, no one can read this true story and not agree with this doctor.

## THANK YOU FOR SOVEREIGN GRACE

Spiritually blind, and deaf, and dumb,  
To the Saviour I would not come;  
Dead in sin, altogether depraved,  
Heavenly things I did not crave.

But even before I was created,  
I was chosen and predestinated;  
To save my soul was GOD'S decree,  
Before He made the earth or sea.

Salvation came by GOD'S own plan,  
Not by my will, or the will of man;  
How thankful I am to be among  
Those people He chose and gave to His Son!

He drew me with His cords of love,  
Gave me life from up above;  
Oh, I've never known such love as this,  
The Spirit of GOD I could not resist!

I saw my wicked deceitful heart  
And knew that from sin I must depart;  
He gave me faith that I might see  
The Son of GOD who died for me.

Praise GOD! I'm saved for evermore,  
Kept by His power, 'till on heaven's shore,  
One day in glory I'll take my place;  
Oh, I am thankful for Sovereign Grace!

Kathryn Parrish

## TEN MINUS ONE

Ten minus one equals more than ten  
When the tenth is given to Him  
Ten minus one equals more than ten  
To withhold it is a sin

Ten minus one equals more than ten  
Do you give it every week?  
Ten minus one equals more than ten  
Tithe if God's blessing you seek

Ten minus one equals more than ten  
Into the storehouse it all should go  
Ten minus one equals more than ten  
Give it and watch it grow

Ten minus one equals more than ten  
Would a man rob God of His due?  
Ten minus one equals more than ten  
The tithe applies to you

For copies and other tracts write:  
Pastor Medford Caudill  
Rt. 4, Lot 7 Belaire Estates  
Starkville, Mississippi 39759

Martin Luther once said that there were three things which he dared not think of without Christ -- his sins, his death, and the day of judgment.

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## MY IMPRESSIONS

This conference was the best ever. The preaching was from heaven and the fellowship was a blessing and encouragement to me. Thanks to Calvary Baptist Church for this wonderful weekend.

Herbert Cole, King, NC  
\*\*\*\*\*

The conference was wonderful, as it is every year. The food was delicious. The preachers were very good and the hospitality was very, very good. All in all it was an excellent conference.

Amanda Wilson, Gladwin, MI  
\*\*\*\*\*

I think the conference was good and I like to sing at it.

Rebecca Riner, Grayson, KY  
\*\*\*\*\*

The subjects and messages were very good and gave praise and honor to God and the responsibility of all men to repent of their sins and give praise and worship to God. The preachers brought forth very good messages being led by the Spirit of Christ. All those attending had a good spirit and were very friendly. Praise God for His true churches, His called preachers and most of all, Christ Jesus our Lord.

O. K. Sevy, Goshen, IN  
\*\*\*\*\*

After regretfully having to miss last year's conference, it was fantastic to be back. It's the best family reunion here on this earth! To enjoy fellowship with Christians from all over and hear preaching that truly uplifts and honors the name of Jesus Christ is the greatest experience. Lord willing, there'll be many, many more and I'll never have to miss another.

Marty Foor, Gladwin, MI  
\*\*\*\*\*

The conference was great. The spirit was good. The preaching was what is needed in our day. The fellowship was sweet. The host church made our stay a happy event. Keep up the good work in the future.

Mr. & Mrs. Chester Powell  
Burghill, OH

## A FLAME OF FIRE

A flame of fire God's ministers are  
Ignited by His hand;  
Reflecting of His brightness  
In a dark and sin-cursed land.

In the sides of the north above the clouds  
Above the heights of the stars,  
God knows all thoughts and all intents  
Within these hearts of ours.

To all whom God doth send them  
His ministers must go;  
Beyond the waters of Meribah  
His Grace to others show.

It is written in the prophets  
All shall be taught of God;  
Those He has chosen always hear  
And are saved by Jesus' blood.

Have you heard a man with heart aflame  
Laboring here below?  
Obeying God by preaching Christ  
That His elect might know?

Allowed of God to be put in trust  
With the gospel quick and sharp;  
Not pleasing men but Him above  
Who alone can change the heart.

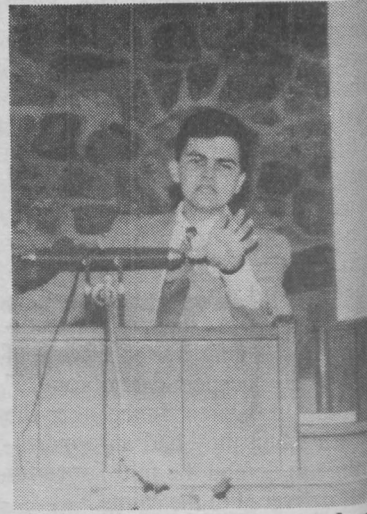
If in your heart you feel your need,  
Then Jesus died for you;  
Come to Him now and you'll be blest  
With joys you never knew.

Charlene M. Redding

## OUR 1991 BIBLE CONFERENCE



Sammy West preaches on the terrible sin (murder) of abortion.



Troy Sheppard preaches at our conference, a fine young preacher.



George Sledd plays and sings for us.



Food and fellowship after the conference.

## CAN YOU IMAGINE THIS?

The woman taken in adultery going back to her former ways?

"...Jesus said unto her, Neither do I condemn thee: go, and sin no more" (John 8:11).

Of course, you will need to use the KJV for this, as most other versions say this is not part of the Word of God. If I believed it were not part of God's Word, I would never preach on it as such.

## ANNOUNCEMENT

The editor will be speaking at the Temple Baptist Church in Appalachia, Virginia, at 7 p.m., Saturday, September 14th, and twice on Sunday morning, the fifteenth. This will be the church's annual homecoming service. I was scheduled for this last year, but instead was still in or just getting out of the hospital after two surgeries and 39 days in the hospital. I look forward to being there this year, God willing. For further information, contact the pastor at 703 565 4604.