

TRIUMPHANT RIDE

by Fred C. Beard
Luke 19:28-40. "And when he had thus spoken he went before, ascending up to Jerusalem. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon



Fred Beard

yet never man sat: loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of

(Continued on Page 6, Col. 4)

STUDIES IN ACTS

by Willard Willis
"And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of His



Willard Willis

mouth" (Acts 22:14). Paul, in the text before us, is continuing to address the angry mob from the stairs which led to

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HERE'S HOW TO PREACH AND JUST FOOL THE PEOPLE

by Frank Beck

Scripture reading: Titus, chapter one. "Beware of false prophets..." (Matt 7:15). Be on your guard against false teachers. "For there are many...deceivers..." (Titus 1:10), adds the Apostle Paul. They are "false apostles" who transform themselves into "...apostles of Christ...as the ministers of righteousness..." (II Cor. 11:13-15). And John, the apostle of love adds: "...many false prophets are gone out into the world" (I John 1:4). To this collection zealous Peter adds still further: "...there shall be false teachers among you..." (II Peter 2:1). Now you have been duly and amply warned. Or do you think that all the deceivers and false prophets, apostles, and teachers, died out in the first century?

Where do you think the devil would rather be, in the gutter, or in the pulpit? In the pulpit! I never read in any place in the Scriptures where the devil got

(Continued on Page 6, Col. 2)

LAZARUS AND THE RICH MAN

by Gene Abbott

I'd like to suggest to readers of this effort that the quickest way to come to an understanding of God may be to do just what this rich man did. I don't really recommend his procedure, but I'm inclined to



Gene Abbott

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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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PREACHING THE LAW

by A.W. Pink

The fairest face on earth, which was endowed with the most comely features, would soon become ugly and unsightly if one feature continued to grow while all the others remained undeveloped. No matter how well formed or beautiful the mouth, if it became ten times the size of the eyes or ears, how repulsive it would appear. Beauty is principally a matter of proportion. So it is with the Word of God: its beauty and blessedness are best received when it is presented in its true proportions. To be all the time dwelling on the love of God, and silent about His wrath, or to be constantly expounding His righteousness and say little or nothing about His mercy, is to pre-

sent a caricature of the Divine perfections. So also to preach ten sermons on the gospel of God's grace to one upon God's law, is to lose the balance of truth, and to present the truth disproportionately.

It has long appeared to the writer that the greatest and most deplorable defect in modern "evangelism" is the almost total absence of the preaching of the law. Before a servant of God is warranted in setting before the unsaved the divine way of salvation, he needs to make very clear wherein lies the need of salvation. This is the order of Scripture throughout. The Old Testament precedes the New. The ministry of John the Baptist comes before that of the Lord Jesus Christ: and the former came

"in the way of righteousness" (Matt. 21:32), calling to repentance. Rom. 3:10-20 (Read it!) precedes Rom. 3:21-26, and so it should be in all preaching.

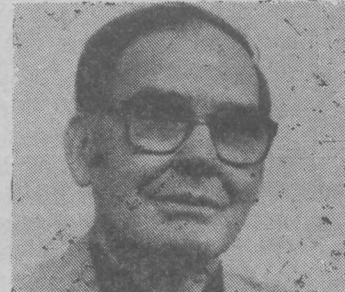
"by the law is the knowledge of sin" (Rom. 3:20); then why not preach the law! Does not the apostle to the Gentiles tell us, in that wondrous and blessed biographical passage of Rom. 7, "I had not known sin but by the law" (v 7)? Fellow preachers, the knowledge of God's law is absolutely necessary in order to a true knowledge of sin. Because God's law is the rule of man's conduct, of all his heart exercises and outward actions, so that he is sinful or not just in proportion as he conforms to the law, or does not

(Continued on Page 3, Col. 5)

STUDIES IN JOSHUA

by C.T. Everman
1:9-2:5

In our last lesson we saw God talking to Joshua, giving him the charge to go over Jordan and take possession of the land that He has promised to Abraham many hundreds of years before. God had brought the children of Israel out of Egypt, across the Red Sea into the wilderness. But because of their unbelief, they were made to wander around in the wilderness for forty years. Now that all (except Caleb and Joshua) who were twenty years or older when



Clyde Everman

they left Egypt had died, the time had come to take possession of the promised land. Because of his disobedience, Moses was not permitted to lead the people into the promised land. After the death of Moses, God appears unto Joshua and tells him to take over the leadership of the new generation and go forth into the land. Along with the command to go over Jordan, He gives the assurance that no man would be able to stand against him and that He,

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

LIKE HIM

"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" (I John 3:2).

To be like Jesus Christ will surely be one of the greater blessings of heaven. We greatly desire this. We have not yet attained unto this, but we surely will. Oh, glad and glad some day, when we will all be like Jesus.

What does it mean that we will be like Him? It does not mean

that we will be exactly like Him, for that could never be. No created being could ever be just like Jesus. He is unique; He is one of a kind. He will eternally be infinitely above any and every created being. We will not be little gods. He will be ahead of us in wisdom, in strength, in knowledge, in holiness, and in many other ways. This does not bother us. We desire that He shall always have the preeminence in all things. We will gladly give Him glory eternally.

We will be like Him, but we will not be equal to Him.

We will be like Him in that we will have glorified bodies like unto His own. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Php.3:20-21). What all this means, the fulness of its

(Continued on Page 2, Col. 1)

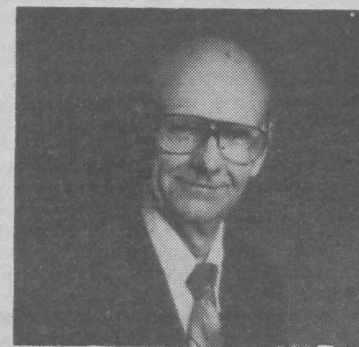
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MANY PREACHERS, FEW SHEPHERDS

Verse 11 - "He gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers". Why? Verse 12 - "The perfecting of the saints, for the work of the ministry, for the edifying

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Edward Graff

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LIKE

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meaning, we will never know in this life; but it will be glorious beyond compare.

In our glorified bodies, we will have no deformity, no sickness, and no pain. We will have abilities that we cannot now even imagine. Best of all, we will be totally, completely, eternally free from sin. We will be like Jesus in this. He never had a sinful desire, never spoke a sinful word, never had a sinful thought, and never performed a sinful act - and then we will be like Him in this. Oh, I sometimes think that one of the chief glories of heaven will be to be forever done with sin. Sin has caused me so many problems here, so many heartaches, so many tears, so many disappointments - what a blessing it will be to be for ever done with sin. Oh, beloved, can anything ever be more wonderful than to be like Him?

There are a people (whom no man can number) who have been predestinated to be like Jesus. "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). God knew His people in electing love before the world began (foreknow means that he knew them in love before the foundation of the

world). He predestinated that some glorious day they would be conformed to the image of His Son, Jesus Christ. In time, He called them and justified them. Later He will glorify them. No wonder that Romans 8:28 tells us that all things work together for the good of these people, and Romans 8:31 tells us that we can hardly imagine what to say to these glorious things, also that since God is for us, no one can be successfully against us.

God has predestinated that His chosen people be conformed to the image of Jesus Christ; who



Joe Wilson

can disannul it? "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa.14:27). God has purposed it, His mighty arm is performing it; who then can defeat it - God's people will be just like Jesus.

In regeneration these people have been made to desire to be like Jesus. This desire is an essential element or consequence of regeneration. When one is born again, thus becoming a child of God; he just naturally has a burning desire to be like his Lord and Saviour. This cannot but be true of every child of God. This desire to be like Jesus is an important indisputable evidence of regeneration. Oh, my friend, test your profession of salvation by this. Are you satisfied with what you are? Are you satisfied with sin? Or do you have an insatiable desire to be like Jesus? Do you, "hunger and thirst after righteousness"? If so, you are hungering to be like Jesus, for He is the standard of righteousness; and you will be filled. The person who does not truly desire to be like Jesus just is not saved.

In sanctification these people are being more and more conformed to His image, being made more and more like Him, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor.3:18). This verse teaches us that there is a continuing work of the Holy Spirit in the truly saved, making them more and more like Jesus Christ. Regeneration is always followed by sanctification. Where there is no sanctification, there has been no regeneration. Glorification is always preceded by sanctification. Where there is no sanctification, there will be no glorification. Regeneration, sanctification, and glorification are three inseparable parts of one true salvation.

Beware of thinking that you are regenerated and justified if you are not being sanctified. Sanctification is not the eradication of the sin nature as some Holy-rollers foolishly and ignorantly teach. Sanctification is not a work of or in the flesh, accompanied by

screaming and shouting. Sanctification is not giving up some things (that you probably did not care for anyway) and holding onto others. Sanctification is not simply an emotional experience. Sanctification is not a one time dedicating of one's self to the Lord (and then rededicating again and again). Sanctification is a growing in grace. It is a growing in love for the Lord, the Word, the church, brothers and sisters in the Lord, and the unsaved. It is a growing in knowledge as one learns more and more of the precious truths of the Word of God. It is growing in prayer, oh, it is a growing in prayer - more time in prayer, more sincerity in prayer, more faith in prayer, and more answered prayers.

It is a growing in service, being more willing and more active in serving the Lord. It is a growing, maybe above all else, in holiness of life. The believer is to grow in separation from sin and from the world, and unto the Lord. Sanctification is the getting of more and more victory over sin. Different sins will vanish from the life of the believer as he is more and more sanctified. As the believer is progressively sanctified, he will bear more of the precious fruit of the Holy Spirit described in Galatians 5:22-23.

My brother, my sister, there is the Bible doctrine of progressive sanctification. It is taught clearly in II Corinthians 3:18, and in many other places. I do not understand why some men disbelieve and even oppose this doctrine. The spiritual life that is given in regeneration is not a static, almost dead, thing. It is a living life. It lives in the believer and grows and is active in the believer's life. Why do some men believe that one can be saved, and twenty years later die and go to heaven; and that salvation does nothing in or to that one in the intervening years? This is not the doctrine of Scripture, and it most certainly is not the experience of truly saved people.

These people who have been predestinated to be like Jesus will never reach that goal in this life. They can, they should, and they will get closer and closer to it. I think that most of us will agree that sinless perfection (this is one thing it will mean to be like Him) is not attainable in this life.

These people will be like Him at the rapture; oh, glad and glad some day. The text that heads this message tells us that, "when he shall appear, we shall be like him." Philippians 3:20-21, quoted early in this message tells us that He, "shall change our vile body, that it may be fashioned like unto his glorious body," and that this will be when He comes. When we are like Him, and when our body is like His glorious body; oh, what a wonderful day that will be. We will then be that to which we were predestinated in eternity past.

Now, so far as we know or can know; the rapture could occur at any moment of time; yes, I surely do believe in an "any moment" rapture. I know that the rapture will occur at the time predestinated by God. But that time has not been made known to us. Therefore, we can, and should, be looking daily for the coming of the Lord. The Biblical attitude towards His coming is

that we should be ready, watching for, desiring, and loving His appearing.

Who can tell the blessings of that day; who but God? We will be done with this world of sin, ridicule, and persecution. We will be done with sickness, sorrow, suffering, and pain. We will be done with sin - oh to never sin again, how glorious that will be! We will see loved ones who have gone before. As the years go by, more and more of our friends and loved ones move across the river into God's heaven. They are not gone, but just gone ahead. We will see them at the rapture. Of course, the chief blessing of the rapture will be to see Jesus, our Lord and Saviour. And, remember that we shall be like Him for we shall see Him as He is.

These people will be perfectly

satisfied when they are like Him. "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake, with thy likeness" (Psa.17:15). Oh, the believer is not perfectly satisfied now. How could he be satisfied with an aging body with many illnesses, with a world of which he grows more tired as the years pass, with a life that is far short of what it ought to be and is going to be? No, the believer is not satisfied now. I do not mean that he is not satisfied with Jesus, but that he is not satisfied with and for himself. The believer is made for another world; how could he be satisfied with this one. The bird, made to fly, can never be satisfied to stay permanently on the ground. The believer, made for

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FROM THE EDITOR

"And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat" (Gen.3:12).

WHOM CAN I BLAME WHEN I SIN? Well, this is an important question, and much in your Christian life depends upon the answer you give to this. I will deal with it in the first person; I hope - each reader will apply it to himself.

Can I blame my old nature? Well, I surely do have the old nature; it is not eradicated. It still gives me worlds of trouble. And of course, my sins can be traced to my old nature, for the new nature cannot sin. But I cannot blame my old nature in any way that relieves me of total responsibility for my sin. The old nature is not a separate person, living in me, and sinning on its own. I am one person. It is my responsibility, what I do.

Can I blame my natural temperament? Some people just have a natural meek and mild temperament. They are naturally quiet and contented. Others have a naturally argumentative, trouble-making, hateful, etc. disposition. Some can naturally hold their temper, and others have a bad temper - I am speaking of the natural differences in people, not of the things wrought in the new birth. Well, can I blame my natural temperament when I sin? By no means. I am responsible for what my temperament might influence me to do. I cannot "fly off the handle" and excuse it by saying, I am just made that way. I don't have to give in to these things. I have a new nature. I have the Holy Spirit who is serious, willing, and able to produce His precious fruit in my life.

Can I blame my wife? Adam tried to do this, but God did not accept his excuse. Some people (not me, Katie) will say, you just don't know what I have to put up with. If you had to put up with what I do, you would do like I do, or worse. I fear that far too many Christians blame their failures and sins on their mates.

Can I blame my background? Can I say that I was not brought up as well as others were, that I was influenced by my parents, etc., and I got my poor disposition from them? (I am not saying this, but asking if this is a legitimate excuse for sin.)

Can I blame my circumstances? I think we would all be somewhat surprised if we would investigate and see how often we blame our failures and sins on our circumstances. One will say, if you had to live in the circumstances that I do, you would be worse than I am. The neighborhood, the neighbors, the living conditions, financial situation, health problems - these, and many other circumstances are used by many to excuse their sins. A man may work where he knows he should not, and say, "Well, a man's got to live." No, a man does not have to live; but he does have to die and face God's judgment. A man or woman will work in a place where there is much cursing and other sins, and allow this to influence them as to their behaviour. Women will often dress in a way that is clearly contrary to the Word of God, and common decency as well; and say, "Well, I must keep in style." Young people will often excuse their sins by saying, "Well, everybody is doing it."

I could go on, but these are enough for now. Can I blame these things for my sin? No, I cannot. Well, whom can I blame for my sin? I can blame only myself for my sin. No one else is to blame. Circumstances and situations are not to blame. The world is not to blame. The devil is not to blame (I forgot to mention this one). I am to blame for every sin I commit. I alone am to blame. I am totally to blame. Now, it is very important for me to see this. I will never truly repent of my sin until and unless I take the full responsibility for it. I will not confess it to the Lord so as to receive His forgiveness until I take full blame for it. He will not accept my confession as genuine (and it is not) so long as I blame someone or some thing for it. I must face my sin. I must be honest about it. I must own it as my very own sin. I must take the total blame for it, I must repent of it as my sin, I must confess it as my sin; then I can receive the Father's forgiveness and cleansing. Then I will be better armed against doing it again.

Let me give a warning as to all excuses that men make for their sins. Be careful that you are not blaming God for your sin. Adam said, "The woman whom thou gavest to be with me." Does it not seem that in addition to blaming his wife, he was to some extent blaming God? After all, the background we have, the temperament we have, the circumstances we face are all ordered by the sovereign will of God. Oh, do be careful that you are not really blaming God for your sins.

Well, I am to blame for my sins, only to blame, and totally to blame. Let me face this in my own life. When I do face, realize, and admit this; I am on the way to God's sweet forgiveness and cleansing, and I am on the way to more victory over sin in my life.

LIKE

(Continued from Page 2)

glory and for heaven, made for better things than he now experiences, can never be satisfied with this life and this world.

Oh, when we see His face,

A MESSAGE OF GRACE

by Paul Jackson
Father to Son

"My son, forget not my law; but let thine heart keep my commandments" (Proverbs 3:1).

Solomon was given more wisdom than any man conceived of woman that has ever lived. His instructions and exhortations are not to be taken lightly. The Bible teaches that "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:" (Proverbs 1:5). Solomon's instructions to sons should be heeded by all sons, and daughters for that matter. He says, "My son, hear the instruction of thy father, and forsake not the law of thy mother: For they shall be an ornament of grace unto thy head, and chains about thy neck" (Proverbs 1:8-9).

There are many reasons why sons should heed the instructions of their fathers. God has promised them long life. "For length of days, and long life, and peace, shall they (your father's instructions) add to thee" (Proverbs 3:2). God has promised if sons will not let mercy and truth forsake them; and will write them upon the table of their heart, they will find favor and good understanding in the sight of God and fellowman (see Proverbs 3:3-4). God has promised if sons will trust in the Lord with all their hearts and look not to their own understanding, He will direct their paths (see Proverbs 3:4-5).

God has promised if sons will not be wise in their own eyes and depart from evil, He will see to it that they will have good health. "It shall be health to thy navel, and marrow to thy bones" (Proverbs 3:8). Children today seem to think they know it all, and parents are the most stupid people in the world. Could this be the reason our younger generation is plagued with so many terrible diseases?

God has promised if sons will give back to Him (God) what is rightfully His, He will bless them with blessings untold. Look at the following verses: "Honor the Lord with thy substances, and with the firstfruits (tithes) of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Proverbs 3:8). This is good instruction for grownups also. Churches struggle because men and women rob God of that which is due Him. It is one thing to rob your fellowman, but quite another to rob God. You will surely not get away with robbing God.

God has promised if sons will not despise the chastening of the Lord and not be weary of His correction, He will love them as children.

Sons and daughters, for your own sakes, listen to your parents. There are many blessings headed your way if you do.

when we are like Him; then we will be totally, completely, and eternally satisfied. Notice in this text that it is beholding His face, and in I John 3:2, it is seeing Him - this produces the great change in us.

Note that in the above text, the Psalmist says, "when I awake, in thy likeness." The Old Testament saint did not have the promise of a rapture such as we have today. He knew that he would die. He knew also that he would awake (rise from the dead), and see God's face, and be like Him. Job knew that his redeemer liveth, and that He would stand upon the earth, and that Job would see Him face to face. Yes, the Old Testament saints knew they would die, and knew they would be raised from the dead.

We, in this day and age, do not know that we will die for, "...We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51-52). We are not waiting for the undertaker; we are waiting for the "upper-taker."

Psalms 17:15 tells us that we will be in His likeness, and that we then will be satisfied. Oh, why would we not be satisfied; what more could we desire? Oh, to be like Him; oh, to be like Him; and we surely will, and it may be soon - praise the Lord.

Some stores advertise as to their products, "satisfaction guaranteed." Well, maybe? I want to tell you that, with the salvation of the Lord, satisfaction is guaranteed, and guaranteed by God. Repent of your sins, believe on Jesus Christ as Lord and Saviour; and you will have present satisfaction, growing satisfaction, and then complete and eternal satisfaction.

If you are saved, rejoice in and draw comfort from these precious truths. If you are not saved, believe on the Lord Jesus Christ, and thou shalt be saved.

CHRIST

(Continued from Page 1)

into the grave but left to decay on top of the ground.

"But I don't believe in a God of wrath," says the objector. The one who makes this objection either has not thought on the subject or is rotten in moral character. I get a telegram that my family has been murdered; when I arrive at home, I learn that they found my wife with her skull crushed in with an axe, and my oldest daughter who had rushed to the mother's rescue was found with her skull crushed in with an axe from behind; my two younger daughters had their throats cut from ear to ear, and the baby lay against the wall with its brains dashed out against the wall. The one who does not believe in a God of wrath for such crimes, is fit only to associate with the doomed and the damned in hell.

A young man in Mississippi murdered a young woman in an automobile at night; soaked his overcoat in gasoline and burned the young woman's body. The man or woman who does not believe in a God of wrath for such crimes is fit only to associate with the doomed and damned in

hell.

A pure, modest sixteen-year-old girl was kidnapped on the streets of Los Angeles; some days after, she was found wandering in a dazed sort of way, on a vacant lot. Her body was bruised, and almost all the clothing torn from her body. In the hospital, whenever a man would come near her cot, she would scream and shriek and plead with them not to take her to Frisco. The man or woman who does not believe in a God of wrath for such crimes is fit only to associate with the doomed and damned in hell.

But those who commit such crimes are angels compared with those who, under the guise of science or religion, take away the faith of the people in the virgin birth of Christ; for those murderers only damn the body; but those who destroy faith in the virgin birth of the Saviour, leave the people without a real redeemer, and thus damn the soul.

"But," says the objector, "I believe God punishes sin only to reform the sinner." Any honest man would rather be in hell with devils than in heaven with such a God. Three men murder my family and are captured; the first is already thoroughly penitent, thoroughly reformed. If you punish sin only for the purpose of reforming the sinner you would not punish him at all though guilty of the murder of a woman and four children. The second is a tender-hearted fellow, and by sending him to prison for thirty days, he will be reformed; and that would be all the punishment he would get for murdering a woman and four children. The third is a hardened wretch, so hardened that the more you punish him, the harder he gets. There are many such in our prisons; then you would not punish him at all. Why, if you punish sin only to reform the sinner, all a man would have to do to go to heaven would be to become such a hardened wretch that you never could reform him by punishment; then give him a harp and put him in heaven's choir!

"But I believe we get our hell here in this life," says the objector. On the contrary, as a rule--there are exceptions--the more people sin in this life especially along certain lines of sinning, the less they suffer. Some sweet, pure girl is teased and nagged at, and in sudden anger, rips out a black oath; she will suffer for days over sin of that kind. There are those who use that oath hundreds of times every day and never suffer; because the more you sin, especially along certain lines of sinning, the less you suffer. A pure girl, under severe temptation fell. For many years she suffered fearfully over that one sin. In Colorado a society man boasted that he had debauched and wrecked forty-five pure lives. In North Carolina a grocery merchant, once a drummer on the road, boasted that he had debauched and wrecked one hundred and twenty-nine pure lives. These two laughed and gloated over their sin; where was the difference? The more people sin, along certain lines of sinning, the less they suffer in this life. Then there must be a hell beyond this life, if God is just.

Whatever hell will be, it will be just; hence, "...these shall receive greater damnation" (Mark 12:40); hence, "...every transgression received a just recompense of reward"

(Heb. 2:2). Whatever that just punishment is, the Saviour redeems us from it all. "All we like sheep have gone astray; we have turned every one to his own way, and the LORD hath laid on him the iniquity of us all" (Isa. 53:6). They cry, "Back to Christ!" Well, listen to Him: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). Listen to Him again: "For this is my blood of the new testament, which is shed for many for the remission of sin" (Matt. 26:28).

"But guilt cannot be transferred from the guilty to the innocent." No, but penalty can be transferred. Every enlightened nation, every judge in every enlightened nation allows the innocent to pay the debt of the guilty, to pay the fine of the guilty.

"But it is morally wrong for the innocent to bear the penalty of the guilty." Is it? Two men are found on the street bleeding and dying from a drunken street fight; they deserve every pang they are suffering. Two other men pay for a doctor and nurse and save their lives. Is that morally wrong? When the Saviour redeemed us from all iniquity, He did the same thing in principle.

But the redemption is from "all iniquity." "...our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity..." Hence, the Saviour said, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation..." (John 5:24). Why not? Because the believer is redeemed from "all iniquity."

"But that puts a premium on crime, to tell a sinner that when he believes on the Saviour, he is redeemed from all iniquity." It would be but for two facts: first, the one who believes on the Saviour as redeemer from all iniquity is born again of God's Holy Spirit. "Whosoever believeth that Jesus is the Christ is born of God..." (I John 5:1) I could stand here till moons should wax and wane and tell of the many men and women who in my work have been led to believe on the Saviour as Redeemer from all iniquity, who at once were completely changed in life. Neither evolution nor "salvation by character" can account for such change of life. There is but one rational explanation--they were really born again.

Second, there is a new motive power in the life of the redeemed. As our Saviour instituted 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." Then he said, "If you love me (not, 'if ye are afraid of hell,' nor 'if ye wish to be saved'), keep my commandments."

"But it is only a theory; it will not work." It will not work with lost church members; but with the really redeemed it works every time, for the Saviour said, "...If a man love me, he will keep my words..."

It is either "Christ or hell."

LAW

(Continued from Page 1)

conform thereto, it necessarily follows that he cannot possibly judge of his own character and determine whether he be a sinner or no, if he is completely ignorant of the law; and he must be ignorant of his own sinfulness, however great a sinner he be, just in proportion to the degree of his ignorance of the law he is under.

"Sin is the transgression of the law" (I John 3:4); therefore where there is no law, there is no sin; and he who has no idea, no apprehension or knowledge of the law has no real idea of sin; it is impossible that he should have, for every person's notion of sin will be according to his notion of the law. If he thinks God's law requires that which it does not, then he will judge that to be sin which in truth is not so. If he thinks the law he is under does not require what it does (for example, heart-purity), then he will look upon that to be no sin, which in truth is so, and so far as he sees not the ground and reasonableness of the law, he will be ignorant of the crime or real sinfulness in transgressing it. While he is ignorant of the excellency of the law, and the authority of its giver, and so sees not the glory of the law, he must be blind to the turpitude of sin, and can have no true idea of it.

There is a threefold knowledge of sin and the law. First, a speculative knowledge. Men may have, to a considerable degree, clear and sound intellectual views with respect to the law of God and sin. They may perceive the reasonableness of God's law, the obligation they are under to obey it, their great lack of conformity thereto, and the infinite evil there is in all sin. They may reason accurately about these things and yet their hearts remain quite unaffected by them. They may live at the greatest ease, trouble not themselves about their disobedience, and continue sinning with a high hand. So it was with Israel of old; and so it is with many who are familiar with the letter of God's law.

Second, there is a convictive knowledge. Unregenerate persons may have their consciences awakened so as to attend to these things in some measure as solemn realities, and with particular application to themselves. They may feel themselves condemned by the law and under the curse of Him against whom they have so grievously rebelled. They may have such a sense of the majesty, holiness and power of God, the dreadfulness of His anger and their constant exposedness to be cast in hell as to fill them with sore distress and horror. Self-interest, the instinct of self-preservation, and the movings of self-love may cause them to be greatly concerned how they shall escape the wrath to come. Later, their convictions fade and disappear.

Third, there is a regenerative knowledge. Those who have been born again have a heart-realization of the superlative excellency and glory of the Divine character by which He is infinitely distinguished from all other beings,

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The Baptist Examiner Forum I

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

Explain "contend earnestly" Jude 3. Especially with reference to those who say we should not argue the Bible.

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"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." (Jude 3)

The phrase "earnestly contend" in the Scripture just quoted is often passed over in a cursory way, or discounted totally, in our modern day ecumenical environment. While so many in the Christian realm are trying to find areas of agreement and tolerance today, it is no wonder this phrase is ignored. The attitude of today seems to be, "heaven forbid that a Christian should say anything (Scriptural truth) that would offend someone, let alone actually contend for that thing." Most people today believe that the Bible should never be defended with any kind of argument, or contention. So does Satan.

Jude was here writing to exhort Christians to contend earnestly, strenuously for "the faith" (only one) which was "once for all" (not to be added to) delivered to the saints. It is a determined, strenuous conflict which contains the element of battle within it. We are to defend and retain that which the adversary would try to take away. Further, this contending is to be continuous as evidenced by the present tense of the infinitive. It is not something that we may occasionally decide to do. It is a lifetime effort that can at times, reach an extreme and severe state. We are talking about contending for "the faith". The definite article is with the noun. We are talking about the one and only faith that was once delivered by God to the saints, which we are continually to defend and retain. How do we do that?

God's ministers, of course, are to do this; but so are all true believers. One way to do this is to answer attacks upon the truth by contending and not passively sitting back. As the opportunity arises, we should not let any error, or Bible misconception in others go by without an answer, or presentation of what God says. We are to be good soldiers of Jesus Christ.

Paul reminds bishops that

they are to be, "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." (Titus 1:9). Our argument, our combat is to be "thus saith the Lord". The sword of the Spirit, which is the word of God, is our best and only effective weapon. As good soldiers of Jesus Christ we are to use it always. One connotation of argue is "to persuade by giving reasons". Presenting this kind of argument from the Bible is proper and ought to be continually used. There can be no effective argument in this sense without using the truth of the word and not human reasoning. We should all, as Paul told Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (II Timothy 4:2)

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I do not believe that arguing about the Bible is what Jude was talking about when he said that we should "earnestly contend." What happens in an argument? Most of the time someone ends up being offended. It has been my experience that, someone who wants to argue is not interested in learning; they have their minds made up and are trying to change everyone else's mind. In an argument there is a winner and a loser. The loser will usually go away mad or hurt, while the winner walks away with his pride all puffed up. I do not think that is what God wants from us.

There is nothing I love more than discussing the Word of God with a brother or sister who is either willing to learn or eager to teach. Bible discussion, whether one on one or in a group, is healthy and blessed. Arguing is harmful.

When Jude penned those words of challenge he was talking about being rooted and grounded in the truth. The Word of God and the principles of faith are to become a part of us. "The faith" is that system of doctrine which involves salvation of the soul as well as how to accurately carry out the great commission which was delivered to us by our Lord. It involves a life of obedience and holiness. It has to do with commitment and services. To contend for these principles means that we must allow their doctrines to embrace us. It is one thing to embrace truth, it is something else to have truth em-

brace you. To "earnestly contend" is to be prepared to defend truth when error tries to creep in; when heresy attacks. It is being willing to continue on in the truth when others are compelling you to join the religious fan-fair and leave truth behind. To earnestly contend means that we become so diligent in keeping the principles of God that we are willing to suffer, yea even die for them rather than compromise.

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"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

First, we need to see why we are to "earnestly contend for the faith." We are told in verse 4 that it is because, "...certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." The remainder of the letter gives a description of the false teachers and their evil deeds. It is these and their false doctrines with which we are to contend. The next question, How are we to "earnestly contend" against these? To earnestly contend for the faith (the whole body of truth) is to preach and teach the truth of the Word of God. As a preacher stands and proclaims the truths of the Bible he is earnestly contending for the faith. The Sunday School teacher who "rightly divides the word of truth" is earnestly contending. The missionary who gives his life to the preaching of the gospel is contending for the faith. Christians who give their loyal support to those who are faithfully preaching and teaching God's Word are earnestly contending. Christians not only earnestly contend for the faith by their mouth, but by their way of life, what they do as well as what they say. Those who refuse to listen to false teachers are contending against their errors. It is written, "Cease, my son, to hear the instruction that causeth to err from the words of knowledge" (Prov. 19:27). Also it is written, "Be watchful and strengthen the things which remain, that are ready to die..." (Rev. 3:2).

In verse 3 we are urged to contend for the faith, in verse 20 we are urged to be building up ourselves on our most holy faith, praying to the Holy Spirit. It is only as we are built up in the faith, that by the leadership of the Holy Spirit that we can contend for the faith. There are many ways we can earnestly contend for the faith, besides arguing.

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Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

I guess it is quite clear that there is a disagreement between those who say we should not argue the Bible and what the Bible teaches. I personally will side with the Bible. I believe the Bible is worth arguing over. I believe it and everything in it is worth fighting and standing up for. It has been my experience that those who say we should not argue the Bible are those who know very little about the Bible. Since they do not know enough to argue, they cover up with the theory that we should not argue the Scriptures.

We find that Paul did not hold to the "not argue the Bible theory." Acts 17:17 says; "Therefore disputed he in the synagogue with the Jews, and with devout persons, and in the market daily with them that met with him." It looks like from this passage that not only did Paul not adhere to the theory that it is wrong to argue the Bible; He seems to be a man who went looking for opportunity to argue Bible. It did not matter to him whom he argued with The Bible was worth arguing to him. He loved the truths that were found in it and thought they were worth fighting for.

The Bible here is not only teaching that we can argue Scripture; it is teaching that we must, if we are going to properly serve God. The word in our text for contend, implies that we are to attack this like a combatant. Vine compares it to an intense contest. We find that the Holy Spirit adds the word earnest to show just how strong we should contend for the truths of God's word. Away with the theory that we are not to argue God's Word. I guess I am ready to argue over whether or not to argue God's Word.

Let me conclude this by saying there are proper ways in which we are to argue. We are not to argue with an attitude of arrogance. We are not to argue with an attitude of anger. We are not to argue with an attitude that our opponent is ignorant. We are to argue because we love the truths we stand for, not because we think we can show someone how smart we are. We should argue in love and prayer, hoping that we will by the Spirit convince

someone of the truth. May God help us to contend for the truth to love the doctrines and stand for them no matter what the cost. Ignore those who say we are not to argue. May God bless you all.

LAW

(Continued from Page 3)

and they feel the deep obligation they are under to love Him perfectly with all their hearts forever. They discern the reasonableness, the spirituality, and extent of the law in such a manner and degree as produces a heart approval and love to it, and their souls exclaim; the law is holy, just and good. Hence they perceive what sin is. It appears to them infinitely odious and ill-deserving a dreadful opposition to the Divine character and law, and they hate and abhor sin, and wish to be done with it forever.

"They who have quite wrong ideas of the law of God will have equally wrong ideas of their own character as sinners, and, consequently, wrong ideas of the character of the Mediator and the grace revealed in the gospel. The gospel has such respect to the law of God, and the latter is so much the reason and ground of the former, and so essential to the wisdom and glory of it, that it cannot be understood by him who is ignorant of the law; consequently, our idea and apprehension of the gospel will be erroneous and wrong just as far as we have wrong notion of God's law. The character of the Mediator is necessary, excellent and glorious only in this view and on this supposition, that the law of God, which requires perfect persevering obedience, on pain of eternal damnation, is unchangeably right, just, excellent, and glorious, and consequently, sin infinitely criminal and odious; for the most essential part of the character of the Mediator consists in His honoring this law, and making atonement for sin. He, therefore, who does not believe there is any such law, or does not view it in this light, and so does not see sin in its true demerit and hatefulness, cannot possibly understand the gospel, but must be blind to the true wisdom and glory of it.

"This has been, and now is, the sad case of multitudes under the gospel. They hope and expect to be saved by Christ; they speak much of the grace of the gospel, and the wonderful mercy of God to sinners; but at the same time they are ignorant of the Divine law, and never were reconciled to it as holy, just, and good; so never saw sin in its true odiousness and ill-desert. Let such rise as high as they will in their admiration of gospel grace, and, though they are affected even to raptures, they are wholly ignorant of the true grace of God, of their need of a Mediator, and of the way of salvation by Him. So important are right notions of the law. He who fails here must be in darkness with respect to the whole system of religious truth; the true gospel will be hid from him; and to him Christ crucified will be nothing but a stumblingblock and the most perfect foolishness.

"There are many who speak out and say, 'We do not believe there is now any such law binding on men which requires perfect

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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

Since the church is the people and not the building, shouldn't we make this distinction in our church sign? Should our sign read "Calvary Baptist Church?" Shouldn't we use "meeting house" or some equivalent on our sign?

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I have always taught our people that the building is not the church, and that those who have been Scripturally baptized and Scripturally organized make up the church. I think that most of us know this, but driving along the country side, we will point out that there is the Baptist Church, Catholic church, Methodist church, and so on. Even though this is not true, we have always used this method to point out various churches. It has always been our method in order to identify the church.

Long before the buildings, we had a church. Churches met in homes, out-doors or where. ever in order to worship the Lord of grace. They had no sign, no piano, no organ; but they had singing, preaching and praying. What more did they need to worship the Lord?

Should we change our signs? I think not, this is the way we have accepted the identifying of the church. The Campbellites often use so and so church meets here, or the meeting house of so and so church.

If I was called to pastor a church who had on their church sign, the meeting house of so and so Baptist church, I would have no problem with it; I wouldn't suggest they change, however, it would be a little confusing to change our church signs now that they have been there for some time.

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I agree that the church is made up of Scripturally baptized believers, and the church is not the building in which we meet. If a church wants to make a statement to that effect they could change their sign. I don't believe it is necessary to do so. I don't have any problem explaining the nature of the church to people, and I have never had anyone indicate to me that the name of our church was a stumbling block that had caused some confusion. Or that they were surprised when they learned that the church was the people and not the building. I'm not sure, but somewhere I think I saw a sign in front of a church building that said... "...Baptist Church Meets Here". I am not sure maybe it wasn't Baptist.

The word church is a New Testament term. It comes from the Greek word ekklesia, meaning assembly, and is used from Matthew to Revelation. It is not known when these assemblies began placing signs where they met. A sign is the mark by which places are made known or distinguished. It tells the type of building that is erected at a certain place. Down through the years, the word church has come to have a different meaning to most people than it has for members of a New Testament church. To most people, the building designates where the church is.

Since the church is the people and not the building, and since we know or understand the meaning of the word, the only reason for changing what we use today, would be to accommodate those who do not know or care to understand the true meaning of a church. If some distinction is needed, then the words "meets here" could be added underneath the name of the church. After all, the purpose of a sign is to advise the public as to type of meeting house and time of services.

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The word "church" comes from a Greek word which means a called out assembly, and so, a body. The church of the Lord Jesus Christ is a body of people called out from the world for the purpose of carrying out His commands and to give praise and honor unto the Lord. Christ's people are to learn of Him by taking His yoke upon them.

Christ's body should do all that could be done to let the world know where she stands and what she believes. We, as the people of God, should let the world know of the doctrines we preach and teach. We should let the world know what we believe about the way of salvation. If Christ's churches do not let the world know these things no one else will. All that some people will learn about the hereafter, about heaven, about hell or any other thing of the hereafter, will be from the people of God.

If using some term as suggested in the question, would help to get our message to the public, I would be for it. Maybe it would help. Some of our people should try it.

One thing about it; I would not want the public to confuse our Baptist churches with some other churches so called. Our doctrinal stand is different from other churches of the world and we need to let this be known. We need to magnify our differences.

Another thing that we need to do is to live and practice according to our name. James said (James 1:22), "But be ye doers of the word, and not hearers only...." Our name says we are missionary. We should live according to that name. In this we would be doers of the Word.

Our name is "Baptist." We should let the world know that we are not like some Baptists, that we are different, that we are the kind of Baptists that there was in days that are gone by.

Maybe the question is a good suggestion. After all, the Bible says, "A good name is rather to be chosen than great riches." (Proverbs 22:1). Would not this apply to our name on the front of our building, so that our name would show that the assembly is the church and not the building?

LAW

(Continued from Page 4)

obedience on pain of eternal damnation. This law is wholly set aside by the gospel, and we were never under it, nor indeed would it be just in God to hold us to it. Christ -- blessed be His name! -- has introduced a more mild dispensation so that we are now not under law, but under grace! But, pray, what grace is there in abolishing and freeing you from a law which you never could be justly under, and which, therefore, ought in justice to be set aside? And what need of a Mediator to die to deliver you from this law and introduce a more mild dispensation? Must there be so costly a sacrifice to induce the great Law-giver to give up that which He could not justly insist upon, it being itself unreasonable? But if it is in itself reasonable, being founded in the reason and nature of things, it cannot be given up and abolished on any consideration whatsoever. Surely, such, however they may 'desire to be teachers of the law, understand neither what they say, nor whereof they affirm' (I Tim. 1:7). When will such horrible jargon and blasphemy be banished from the Christian world? How far are such from knowing their own characters as sinners, and the true grace of the gospel whereby the sinner is saved!

And suffer me to add here a hearty submission to, and acquiesce and delight in the law of

God, rightly understood, and so a true hatred of sin must take place in order to any degree of true approbation of the gospel, faith, and trust in Christ. For so far are we from approving of the law of God in our hearts, and a sense of the hatefulness and ill-desert of sin, just so far shall we always be from being pleased with the atonement of Christ, rightly understood, in which the law is set up and honored as most excellent and glorious, and sin is condemned in the highest possible degree, and its infinite odiousness and ill-desert set in the most clear and striking light imaginable. Indeed, this approbation and sense of heart is implied in a true idea and knowledge of the law in its excellency and glory, and of sin in its true odiousness and ill-desert; for the very idea of duty and excellence consists in a sense of heart, and is itself a pleasedness with that beauty and delight in it; and there can be no distinction between seeing the true hatefulness of an object and hating it.

"Thus evident is it that the sinner who comes to Christ for salvation comes as a true penitent, and that repentance, which must essentially consist in a sense of heart of the true odiousness and ill-desert of sin, is not only implied in faith in Christ, but is necessary in order to this faith; and the former takes place before the latter, as there must be the knowledge and approbation of the Divine character and law, and a sight and sense of the ill-desert of sin, before there can be any true knowledge of the Mediator and faith in Him. Thus it is only the humble, contrite, broken-hearted penitent who is revived and comforted by Christ, as none but such did or ever will know His true character or are prepared to receive with approbation and joy the good news He proclaims. This is so plain and demonstrable that it may be reasonably concluded that many who have objected against the notion that repentance toward God is antecedent to faith in Christ, and before it, as being heretical and absurd, have done it through some misunderstanding of the matter.

There are those who zealously contend that a sight and belief of the grace of God through Christ, and a view of God as reconciled to the sinner by Him, is the first and only thing that begets love to God and His law, and repentance of sin, and that it is impossible that the sinner should be reconciled to God and the Divine law in any other view. I leave the attentive reader to observe and reflect upon the absurdity of such a notion. It is certain to a demonstration that they who are not heartily reconciled to God and His law, and do not hate sin and abhor themselves for it, do not know and are not reconciled to the grace of God through Christ. Nor can they attain to the latter if not first brought to the former, but will remain eternal enemies to both. They, therefore, who have never been reconciled to God and His holy law in any other way but by first seeing and believing in the grace of God through Christ, are yet ignorant of the true grace of God, and enemies to it. And all their love to Christ, and supposed reconciliation to God, all their repentance, religious affections, and rapturous admiration of the love and grace of God is nothing but mere enthusiastic delusion, bottomed on

that selfishness which is perfect enmity against God." (Samuel Hopkins, 1880 -- in close fellowship with Jonathan Edwards).

Hence it appears of what great importance it is that the law should be preached and held constantly before saved and unsaved, as this is absolutely indispensable in order to give a proper view of the gospel. Alas, how many poor souls are being deceived through preachers studiously keeping the law out of their sight, yea, making remarks derogatory unto the holy law of God. Notwithstanding the high-sounding phrases which may be employed in favor of the gospel, and no matter how much the grace of God may be magnified in words, they are, in truth, without meaning, and convey no proper idea of the true grace of God, and the real gospel of Christ is neglected; for the gospel is a message of glad tidings for those who are sick of sin, who desire to be conformed to the law, who are groaning under a felt anguish for their transgressions of it.

1. Make clear the absolute and infinite authority of the Law-Giver. This is of first importance, not only that God may be honored, but that the sinner may the better perceive the infinite enormity and unspeakable guilt of openly defying the Most High. The law is the voice of God to His creatures; it consists not merely of good advice, but of Divine commands. It is the rule which the Almighty Jehovah has set up, and therefore it is clothed with His authority. Because of His excellence and greatness, He is exalted infinitely above all creatures, and it is His right to dictate to and dispose of them. Failure to submit to His authority, disregard of His righteous law is the crime of all crimes: it is spiritual anarchy.

2. Explain the inexorable demands of the law. It requires perfect, perpetual and personal obedience. It is given for the regulation of all the faculties and powers of the creature, and all their exercises and conduct, both internal and external, both of the thoughts and motions of the heart, and all their outward behaviour. It is the one unchanging rule of every moral agent, in all places and at all times; not leaving him at liberty to act without regard to the law in any one instance so long as he exists. No allowance is made for the slightest infraction. The obedience which it requires is not a forced or feigned obedience, but must be a cordial and loving one.

3. Expound its spirituality and extent. The law of God is a perfect rule, being neither too strict nor too lax. It requires not too much or too little in any instance, but points out and prescribes what is exactly right and fit in all cases. Hence every voluntary exercise of the creature is either in perfect conformity to it, and so is perfectly right, or so far as it is not so, is wrong and a violation of it. There is no medium between right and wrong, between virtue and sin.

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LAW

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God requireth truth in the inward parts (Psa. 51:6), and every ungodly thought, imagination, or desire, is a violation of the law: (Matt. 5:22-48).

4. Announce its fearful curse. There is a dreadful penalty annexed to God's law which consists in a threatening to the disobedient: **"Cursed is every one that continueth not in all things which are written in the book of the law to do them"** (Gal. 3:10). This is peculiar to a law. Where a rule and directory of conduct is given, and where it is clothed with authority, it must be enforced by the authority of the legislator. A rule which carried in it no threatening to the transgressor, is clothed with no authority at all, has not the force of the law. The penalty (or evil threatened) by God's law corresponds exactly to the authority of the Law-Giver and the just desert of the transgressor: it cannot be anything short of eternal punishment, infinite misery.

5. Insist that every member of the human race is under God's law, and will yet be judged by it. Show that this must be so, for otherwise there would be no rule by which our actions could be squared and the whole of our conduct would possess no moral quality. **"Where there is no law, there is no transgression"** (Rom. 4:15). **"sin is not imputed where there is no law"** (Rom. 5:13); but God does impute sin to all men, therefore all men must be under His law: were it otherwise, they would be irresponsible and sinless creatures. Romans 3:19 makes it plain that "all the world" is under the law and under its curse.

6. Point out that Christ did not abolish the law. He expressly announced, **"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill"** (Matt. 5:17). The very phrasing of this declaration shows that some men do "think" He came here to abrogate God's law; but their thoughts are utterly erroneous and highly insulting to the holy Son of God. Instead of abolishing the law, Christ constantly expounded and enforced it, and was Himself subject to the law as a perfect example for us to follow. Nor has Christ delivered His people from the law as rule of life: (I Cor. 9:2).

7. Show what is that salvation which Christ came to purchase for His people. First, the gift of His Spirit (Acts 2:33), to overcome their enmity against God's law (Rom. 8:7), and to work in them a love for it (Rom. 7:22). It is by this we may know whether we have been regenerated. Second, to bring us into a hearty and cordial consent to the law, so that each true Christian can say **"so then with the mind I myself serve the law of God"** (Rom. 7:25). Third, to deliver from the curse by dying for our sins of disobedience against the law, Himself enduring its penalty in our stead: (Gal. 3:13).

Only as the first five points

above are faithfully preached, is any real foundation laid for the gospel message! Without that foundation the preacher is building a house which will not stand; yea, he is throwing dust in the eyes of the people, bolstering them up in a false hope. Until the law is given its proper place in the pulpit, and is preached regularly, plainly, authoritatively, the tide of lawlessness which has swept over this favored land will continue rising higher and higher. Well may we pray, **"It is time for Thee, Lord to work: for they make void Thy law"** (Psa. 119:126).

PREACH

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drunk. He is too smart for that. But I do read where he said: **"...I will be like the most High"** (Isa. 14:14). The devil is a religious rascal! I mean in a vain sense. Who do you think the devil was more proud of, and who accomplished his greatest work: the drunken sot, Belshazzar, king of Babylon, with his many wives, praising the gods of gold, silver, brass, iron, wood and stone? (Daniel, chapter 5); or the sober, smooth speaking apostle Judas Iscariot (Mark 3:13-19)? Judas Iscariot, by far! The devil himself is ashamed of drunken and idolatrous Belshazzars. They do his cause little or no good. It is the Judas Iscariots, who know how to preach and fool the people, who are his chief agents. Who are they? How can they be identified? How can we beware of them?

First, there is the preacher in the pulpit who questions the Holy Bible, who does not believe the Scripture.

He has learned the knack of preaching and fooling the people.

How does this unbelieving minister do it?

He impresses his audience by his so-called scholarship. One of his terrifying bludgeons whereby he beats any who might dare disagree with his precepts is the declaration: **"Scholars agree!"** "All of us well-learned scholars agree on what I am telling you, hence who are you, you scrawny-necked little pebble-head to question it?" Question the Word of God, question the sacred Scriptures, but do not dare to question this unbelieving doctor of deviltry in the pulpit. If you do you are an ignoramus!

He also overpowers his congregation by the guesses and theories of science "falsely so-called" (I Tim. 6:20). I do not mean true science. True science is based on proven facts, but the science the doubting preacher binds himself to is based on fat, which usually gathers around the area of the ears, and the empty space between. Therefore the great fish could not have swallowed Jonah and delivered him again alive. The sun could not stand still. Jesus could not be born of a virgin. He could not turn water into wine. He could not actually walk on the water. He did not really feed 5,000 men with just 5 loaves and 2 fishes. He could not really die and rise again from the dead in the body. It is not scientific. Oh, he believes in the wonders of the modern submarine, but doesn't believe that the mighty God could make one. He can turn his watch back five minutes, but doesn't believe that God can stop the mechanism of sun, moon and stars; if He

pleased. That is not scientific!

But what about the people in the church (?) who still believe the Bible? Will they not object? Not too much, if at all, for he has also learned how to preach and mix them in to convince them that he still believes the Bible. He knows quite a number of verses on love. Also on giving. One of his favorite texts is **"Judge not that ye be not judged"** (Matt. 7:1), which he uses to judge those who are judging him!

The second type of preacher is far more dangerous than the unbelieving minister who expresses his doubts. I hardly know what to call him. Shall I call him the conventional preacher? He fits anywhere, and flits everywhere. Now he is a Baptist. But he no sooner has time to remove his soaking wet robes than he has arrayed himself in the stately garments of the Presbyterian or Methodist Church.

He preaches the Bible! He believes it, he says, and acts like it. But--he only preaches that part of the Bible that will suit his congregation, and that will advance himself. Pretty clever! The only way to catch this wary old (he may be young) fox is to notice what he does not preach, and not so much on what he does preach!

He omits preaching on hell. That would offend some of the haughty members of his herd, and make him unpopular.

He does not preach against worldliness. The page in his Bible whereon I John 2:15-17 is printed is just as nice and new and daisy-fresh as the day he first purchased the Bible. Oh, he may mention worldliness but he will not go into detail. He will not tell you what that means. **"...why shouldest thou meddle to thy hurt?"** (II King 14:10).

He does not preach on election or predestination, except to say that it does not mean what it says. Why if a man preached right out on that we would drive everyone away! Says he. So he doesn't preach on it. Even though it is in the Scripture (as in Romans 8:28-30; II Timothy 1:9).

As I said, he preaches the Bible (suitable parts of it!). He preaches to his audience in every sermon as if they are all saved and ready to step right into heaven.

Fervently does he call them to church membership, and that with Scriptural appeal (Acts 2:37-47).

Furiously does he preach Bible messages on tithing and giving and stewardship (Malachi 3:8-10).

Faithfully does he urge his people on to greater and greater service for Christ and the church (Luke 22:26).

But there he stops. He has learned how to preach and fool the people. Mention sin, but not specific sins, **"...why shouldest thou die before thy time?"** (Ecc. 7:17). Preach holiness, but do not become involved. That is the way to preach and fool the people.

Finally, there is the orthodox, Bible-believing and preaching preacher. He is God's man. He is one out of a thousand. I have met very few of them, but there must be about 7,000 around (I Kings 19:18). Let me be but his armour-bearer as he goes forth in the name of the Lord to smite every Goliath that raises his slimy head against Christ and His church. How can I tell him? By

what he preaches, and by the way he preaches.

1. He preaches on whatsoever he believes God has laid upon his heart. Once that is done that settles it. You might as well move heaven and earth to turn him away. It will do no good. **"For we cannot but speak the things which we have seen and heard"** (Acts 4:20)- This is his testimony.

2. He preaches messages which he believes are needed by his congregation, even though they may not be especially wanted or welcomed. In that respect, Acts 4:35 is not only good for the distribution of silver, but also for the application of sermons; **"...and distribution was made unto every man according as he had need"** (Acts 4:35).

3. He preaches as if he means it! He does not preach apologetically. He is not a scared rabbit, but a bold lion (Proverbs 28:1). You are afraid to go to sleep on him, lest you arouse yourself to discover that he has taken advantage of you and placed the cross on your back while you were drooping in the pew and also taken your wallet or purse you have kept so stringently and relieved you of your tithes through the years! Yet you wish you could fall asleep, or fall unconscious, for while he preaches he looks right at you, and you feel the hot blast of the Holy Spirit breathing upon you. Hallelujah! God give us such preachers! Oh, preacher, so divinely zealous that you have never learned or forgotten how to preach and fool the people, so that all you can do is to preach the God-given, pure truth as needed! Oh, preacher, baptized with the Holy Ghost and fire (Luke 3:16), **"fervent in spirit"** (Romans 12:11), **"zealous of spiritual gifts"** (I Cor. 14:12), filled with fervent charity (I Peter 4:8), though your zeal hath provoked **"very many"** (II Cor. 9:2): may your number be increased and multiplied until the whole earth ring out with **"all the counsel of God"** (Acts 20:27). Amen!

RIDE

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him. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, **Why loose ye the colt? And they said, the Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these**

should hold their peace, the stones would immediately cry out."

This morning, as we contemplate these words of Luke concerning the triumphant ride of Jesus into the city of Jerusalem, may we be ever mindful that our Lord and Saviour rode into our lives on the wings of the Holy Spirit by way of the Holy Word of God, and He has triumphantly brought us out of darkness into light. The light of His truth. His overpowering, ever reigning truth, and blessed deliverance.

Jesus knowing full well what was to happen to Him rode into Jerusalem. How many of you today, if you knew that going into your house after services today, you would not live to step out of the door again, how many would go home? I dare say not a one of you would, and neither would I. You see the difference between man and Jesus? Man has only thoughts for himself, his own desires, his own needs, his own life, but Jesus had love for His people and was willing, yea even prepared to lay down His life a ransom for many. Mark 10:32-34. **"And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again."** The Lord was aware of what lay ahead, but even this could not hinder Him from doing the will of God.

Those so-called great men of war in our day and time who enter in to take any city, it is only after the battle is won. After all, the enemy has been taken and very little, if any, opposition remains. Always the forward assault has taken the ground, but not so with our Lord. He went before, ascending up to Jerusalem. Christ never put any man in danger, never called upon a man to do that which He had not done, or was doing, for He said, **"I and I will be with you always."**

Man for centuries has pictured our Lord and Saviour as a weak little man, one who cowed before the bullies of the world. But I say to you Jesus was a man, there wasn't a drop of coward's blood in His veins. In the parable of the pounds Luke 19:26, 27 Jesus said, **"For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him."** To those that God's almighty grace has been given, freely given in salvation, to them shall be given the more. But to those that have not this gift, even that which they have, their very life, shall be taken away.

"But those mine enemies, which would not that I should reign over them, bring hither, and

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RIDE

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slay them before me." Beloved, that does not sound like the words of a coward to me! That sounds like a King, a sovereign ruler speaking. And there at the throne of judgment, you shall see His power, His might manifested; and every knee shall bend and every head shall bow and every tongue shall proclaim Him Lord and King, ruler over all.

My Lord and Saviour rode into Jerusalem triumphantly with a throng of followers who laid even their clothing in the path to make His way smoother. And He rode in to my life, the way prepared and made straight by His forerunner today, the Holy Spirit of God.

Yes, just as John the Baptist was sent from God to prepare the way for Jesus, so it is today. God sent this Holy Spirit, preparing the hearts of His people making the way for His Son, our Lord and Saviour, Christ Jesus.

As Jesus passed through Jericho, you will recall Zaccaeus, chief among the publicans, a rich man. He wanted to see Jesus, and being little of stature, he climbed up a sycamore tree so he could see over the heads of those who stood before him. What in the world do you imagine would cause a rich man like this to act as he did? Can't you just see one of the Rockefellers, or Hunts, or Kennedys climbing a tree to see a poor carpenter's son pass by on the street. Why, the Pope, or Billy Graham, James Robinson, Jerry Falwell, and every other minister we know of including ourselves, would not climb even one step to see Jesus, unless it be given us of the Holy Spirit of God to do so. You see, Zaccarius had already been dealt with by God, he desired to see Jesus! not of his own desires, but buy the design and desires of God.

When you were quickened to life; don't you know that God's Spirit maneuvered you to the right place, the right time, the right conditions. No two cases are the same. You might have been saved sitting in an easy chair watching and hearing the gospel preached by way of T.V.! You may have been quickened riding down the road in your car as the Spirit brought a Scripture to your mind, applied it to your heart. You may have been saved in your home, in the church, in a bar for all I know. No matter where or when, be assured it was by the same power and means, by the Spirit of God quickening your heart to new life. And Jesus rode in triumphantly, ruler and King of His domain.

Jesus rode into Jerusalem triumphantly, He rode in to my heart the same, if in fact you are His.

Having completed the mission that God sent Him to do, Jesus rode into heaven, returning to the Father triumphant; victory over death, over the temptations of Satan and the flesh, victory over all. Returning to sit down at the right hand of God, there to make intercession for His people. The battle having been fought, the victory proclaimed, and Jesus Lord and Master ruleth and reigneth forever more.

But wait, there is yet a battle to be fought!

Jesus was triumphant in life, triumphant in death, triumphant in salvation of the souls of His

people, triumphant in leading their lives! And He shall continue to be triumphant in this last battle, for He is coming again.

"...ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Yes, He is coming, and His coming will triumph over all.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16-17). He is coming for His saints! And He will triumph over this world. He comes then in the air. But beloved, later, He will come to set up His kingdom here on earth and then we too shall rule and reign with Him for a thousand years. Are you ready for that triumphant ride?

JOSHUA

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the Lord, would be with him and would never let him down. Three times Joshua was told to be strong and courageous and to do all according to the "book of the law," letting it not depart from his mouth, but to mediate upon it night and day and observe to do all that was written, and by doing this he would be "...prosperous, and then thou shalt have good success."

"Then Joshua commanded the officers of the people, saying, Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go into to possess the land, which the LORD your God giveth you to possess it" (Josh. 1:10, 11).

"Then Joshua commanded the officers--" Joshua, having received God's promises, along with the charge, immediately got busy getting ready to begin the crossing of Jordan. What did Joshua command the officers to do? Did he tell them to call out the Seabees and get them started on building a temporary bridge across Jordan? No, he told them, "In three days we are crossing Jordan, so get the people ready. Have them prepare victuals for the journey." Some one may have asked, "How in the world, Joshua, do you think we can cross the great river while it is in flood stage? Joshua's answer would have been, "That is God's department. He said to go forward that the land is ours to possess, therefore, prepare the people for moving." No doubt, Joshua remembered some forty years before when the children of Israel had come to the Red Sea with no way to cross and God had opened up the way and made dry ground for the people to cross over. God had told Joshua like He told Moses to go forward. That was enough for Joshua, he believed God. Joshua was walking by faith. Are there any Jordans in our lives which God has told us

to cross? Instead of worrying how to cross them should we not let the Lord open up the way? After all, He has told us as He did Joshua, "I will not fail thee, nor forsake thee" God will never let His children down. Joshua acts by faith. Should not we do the same? Can we trust God to make a way?

The fact that they only had three days in which to get ready to me shows that Joshua wasted no time in obeying God's command. Remember, this was no small group of people but it has been estimated that the congregation was over two million people. They were still being fed from the manna from heaven, which they were to gather in each day, but now they were to store up for this journey across Jordan. Each tribe had a proper place when they traveled, they must get in place. The tabernacle must be taken down and made ready for travel. Those three days must have been a busy time for the whole camp.

"And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them; Until the LORD hath given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrising" (Josh. 1:12-15).

After giving the charge to the officers of the people to get the people ready to move forward, he now turns to the two tribes, the Reubenites, and the Gadites, and reminds them of their promise made to Moses when he gave them their allotment on the east side of Jordan. They had promised that they would go on across Jordan and help their brethren to conquer and possess the land. Joshua tells them now to leave their families and cattle behind, and they were to go in front of their brethren in the attack on Canaan. Although they had already received their inheritance on the east side of Jordan, their response shows they were ready to live up to their promise, "And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we harken unto thee: only the LORD thy God be with thee, as he was with Moses. Whosoever he be that doeth rebel against thy commandment, and will not hearken until thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage" (Joshua 1:16-18).

Note there was one condition in their promise to co-operate with Joshua, "...only the LORD thy God be with thee, as he was with Moses." They were willing to obey Joshua as long as he was led by the Lord. We are commanded to obey those who have the rule over us, but it is understood that they are to be under the leadership of God, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17).

With this assurance of enthusiastic and wholehearted support Joshua made ready to move forward. It is only with such unity and support of her pastor that a church can do the work which the Lord has called her to do. True unity can be obtained only by the work of the Holy Spirit, we are commanded, "Endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). How can we endeavour to keep the unity? It is only as we are led by the Spirit, by letting Him control our lives. As Joshua led the people into the promised land, he had the assurance of the support of the people. As the man whom God had chosen to lead the people, he could count on them to stand behind and with him. Can your pastor count upon you to stand behind him as he leads the church into its work?

As we come to the end of chapter one what are we to learn from this study? Remember we are told that what God told Joshua was not for him alone but, "...whatsoever things were written aforetime were written for our learning." God told Joshua to be "...strong and of a good courage; be not afraid, neither be thou dismayed: For the LORD thy God is with thee whithersoever thou goest." This command is just as much to us as it was to Joshua as well as the promise that went with it, "For the Lord thy God is with thee whithersoever thou goest". "GOD is our refuge and strength, a very present help in trouble" (Psa. 46:1). How this promise should encourage us to face every trying circumstance with the assurance that the Lord is ever there to work every thing according to His purpose.

The Lord told Joshua three times to "Be strong and of a good courage." This was to emphasize the fact that to walk by faith requires one to be strong and of a good courage. As Joshua led the people he faced many impossible tasks, but he was to go forward with courage, knowing that God was with him and would never fail him. As we face our spiritual warfare, we must fight "a good fight of faith." To live a life of faith one must be "strong and of good courage." It calls for complete reliance upon God's promises. The victory is ours when we have faith, "...this is the victory that overcometh the world, even our faith" (I John 5:4).

"AND Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an

harlot's house, named Rahab, and lodged there" (2:1).

Joshua, having given instructions to the officers of the people concerning preparation for crossing Jordan, now sends two spies into the land to find out what the situation is there. The camp of Israel is in Shittim which is near Jordan across from Jericho. He sends them into Jericho. Now Jericho was a key city of the land. It lies near the center of the land and by taking it, the country would be divided. The Israelite army could then move either north or south. But Jericho had a great wall around it, a city built as a fortress against the enemy. Joshua wanted to know what the conditions were in Jericho, the military force, the entrances into the city, and what was the male population of the people. He sent the two men "to spy secretly." He did not let the Israelites know about this mission. If the spies brought back an unfavorable report, he did not want the same thing happen to them that occurred to their fathers when they received the report from the ten spies and became disheartened and rebelled against God (Num. 13:28-13:4).

"...And they went, and came into an harlot's house..." We are not told how they crossed Jordan or how they chose the house of Rahab the harlot, but one thing is certain, God led them to the very house He wanted them to go to. He had a purpose in leading the spies. That purpose was more than just obtaining military information for Joshua. There was a woman, a harlot, in that house that God purposed to spare from the fall of Jericho, a woman that was to be recorded in the Scripture as an example of one who had faith, "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace" (Heb. 11:31). While some maintain that this woman was only an innkeeper who lodged these men, yet the Bible records her as a harlot, here in Joshua, in Hebrews 11, and also in James 2:25. In Matthew 1:5 she is listed in the genealogy of Christ. The fact that God sometimes uses those of an immoral character for His purpose only shows His mercy and grace. It shows that even those who are deep in sin can receive repentance and faith.

"And it was told the king of Jericho, saying, Behold, there came men hither tonight of the children of Israel to search out the country" (2:2).

The people of Jericho were well aware of the multitude who were camped across Jordan. No doubt, they expected the Israelites to attack them, therefore they were keeping a close watch upon their activities. So when the two spies entered the city and went to Rahab's house it was immediately told the king, "And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country. And the woman took (had taken) the two men, and hid them, and said thus. There came men unto me, but I wist

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JOSHUA

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not whence they were: And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them" (2:3-5).

Rahab not only lied to the king's men but also was disloyal to her own government. The question is asked, did she do wrong in doing this thing? God has commanded, "Let every soul be subject unto the powers higher. For there is no power but of God..." (Rom. 13:1). We are required to be obedient to the law of the country in which we live. There is one exception to this; if that law is in conflict to the revealed will of God. Examples of the exceptions are found in Daniel 3:18, 6:10 where the three Hebrew children refused to bow down to the image of the king, and of Daniel's refusal to obey the decree of the king not to pray to his God. Also we find in Acts 5:29 the apostles telling the Jewish leaders, "...We ought to obey God rather than man." Rahab was in the position of either being loyal to her king or being loyal to God and His people. It is clear from her talk to the two spies that she was fully convinced that the Lord would destroy the people of Jericho and of the land of Canaan. Therefore she must either side with God and His people or go down to destruction with her people. Hebrews 11:31, "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace."

As to her lying, lying is always wrong, and it is never right to do wrong. In lying in order to protect the spies, she was acting to help God and His people in His purpose to gain possession of the city. She did not realize that God could protect the men with or without her help. But before we condemn her for this lie, let us first examine our own life, "...He that is without sin among you, let him first cast a stone at her" (John 8:7). What would you or I do if placed in the same situation?

LAZARUS

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think it is very effective. I don't give this as a definite truth either, for it is merely my private feeling from reading this Scripture. Why Lazarus before the rich man in the title? Why not? The rich man was not the straight man, and among theatrical teams the straight man was traditionally the first named of the set. It wasn't Lazarus who played the fool, living a joyous life of orgies and parties.

Luke 16:31: "And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Let's start at the end of this story: Abraham didn't bother to explain his declaration to this rich

man, and this is why I suspect that one will come to a more complete understanding of God's sovereignty in hell. It appears this rich man was expected to comprehend why this declaration was true. Let us deal with one problem right off. We might be inclined to "jump the gun" here and think the rich man was condemned because of wealth and that Lazarus gained salvation through poverty, but there appears to be some good reasons to say otherwise. We would first need to find condemnation of the wealthy in the prophecies of Moses and these other prophets along with a salvation promised for poverty, since the rich man is told that his brothers can avoid damnation if they'll heed them. I don't think we can find such inferences. We need next to consider the context and, in this case, it appears to have been established just before this story is related. It may well deal with greed (the love of money) and self-justification, but it does not harmonize with other Scripture or with the context to suppose salvation is a matter of wealth and poverty. We can be confident that wealth will not bring salvation to anyone.

The most certain element of consideration seems to be that these men (the rich man's brothers) wouldn't heed the prophets or anyone else, because of the condition of their will. Their will needed changing. Of course, this is in perfect harmony with the doctrines of grace; because it is illustrative of the depravity of the natural man. One must be "elect" or he will not heed the things of God. I am making no attempt to use this narrative of Lazarus and the rich man as the "proof text" for Unconditional Election. I'm using it only as another example of how Scripture will be in total harmony with other Scripture. If we cannot reconcile one passage to another, either we have missed something, or we are wrong! I can think of no other alternative to this statement. We are dealing with Divine sovereignty, so let us progress to another lesson from this passage. I'm not one to become mired down in the matter of whether this is a parable, or not. Jesus didn't call it one, but he didn't bother to say it was an actual story either; and I feel we should deal with what this teaches us rather than whether it was an actual story. It indicates (beyond reasonable doubt) that the "chosen" will be separate from the non-elect. It indicates, also, there is a great difference in the eternal status of the two groups. It indicates the lost will be tormented in fire. It does assuredly support the concept of a burning hell!

We might notice also that this rich man got the message that there was no way he could convince Abraham to get him out of this torment, because he only asked to get some relief to help him tolerate his lot. Had he felt there was any slight chance he might beg for and gain a reprieve, it would seem that he would have done so; for the Scripture tells us he was in torment or agony. It was more than just a little discomfort. Lazarus, of course, had it much better. We aren't advised in this particular passage just how much better, but we could look to Revelation 22 (among other places) to get some idea. It is also interesting to notice that the rich man learned to have compassion here in his tormented state for others. The others are his brothers, in this case, but the point appears

to be that here the adage that misery loves company doesn't always hold true. Perhaps the extreme agony of hell will cause one to recognize that he has nothing to gain by forcing such torment on others. Perhaps it requires the torment of damnation to make one face this fact that we achieve nothing by bringing another down to our state. If we compare this passage with the episode of Paul on the Damascus road as it is related in Acts, we would find we must either confirm effectual grace or this doctrine of election for the sake of harmony; and I think we must confirm both, because either of these doctrines will demand the other, if we consider that the wills of men do change.

I've said I wouldn't expect to use this as a proof text for election, but I feel it is a strong correlative for the general topic of the sovereignty of God. It informs us that men will not be converted by seeing one come back from the dead, if they won't heed Moses and the prophets; but this does not appear basically logical, if we do not recognize the power of God in working upon our will. Why, Paul seemed to be converted by seeing a resurrected Christ on the road to Damascus. If this were indeed the fact of the matter, this statement by Abraham, would need some agile rationalization. If the appearance of Christ on the Damascus road was only incidental to conversion, we have no conflict. If Paul was saved, regardless of Christ's visible appearance, we can say the statement of Abraham to the rich man also applied to Paul on the road to Damascus. We can then perceive how nicely sovereign grace will fit in this story (or parable). It is perfectly consistent with every Word of Scripture I'm familiar with to say these brothers must be enabled by the Spirit of God if they are to avoid a destiny in hell. Abraham is telling the rich man that he (the rich man) is mistaken, and that those who cannot, or won't, be brought to repentance by these prophets have no will to come to repentance. Nothing in the Bible really conflicts with sovereign grace under careful scrutiny. A quick consideration of Paul's Damascus road experience does assuredly indicate that Paul was not offered any choice in this matter. As it is affirmed by Acts 9:15, Paul (or Saul) was a chosen vessel. This is another example of harmony within Scripture. I don't believe it is stated in any account of Paul's conversion (or any other place in Scripture) that Paul, or anyone for that matter, was (first) required to make a choice before being converted; nor do I see that this is even implied in Paul's conversion.

Now, what about Lazarus? He was apparently a chosen one also. We can conclude that, and nothing more, from this passage. We're forced to make the assumption that he was a believer, because we find him in a state of eternal bliss; but we can find no evidence that he did anything specific to achieve or qualify for salvation. In this narrative, as throughout all Scripture, divine sovereignty is affirmed through Biblical harmony.

MANY

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of the body of Christ".

Now pastors are preachers of the gospel, but there are more duties than just preaching the gospel. There is no place in the Word of God for just a preacher!

Notice: Evangelists, we call them missionaries today, pastors and teachers, in the last part of verse 11.

Please understand that what I am about to say does not apply to men that, because of illness or physical disabilities, can not do the work that they have been called of God to do. Now, having said that, there are far to many men that call themselves preachers, and yet they have never in their life been a pastor, nor do they want to be. They have never in their life been evangelists, nor do they want to be. They want to be called preacher-preacher, but they do not the work. Jesus said of them in Matthew 23:6-7, "...love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi."

They do love to be called preacher, and to hear "he is a preacher". No man is called to be just a preacher. A man is called to be a pastor and teacher, or an evangelist. The man who says, "I have been called to preach the gospel of Jesus Christ, and then does nothing, is flying under false colors. It is also true, if one has been called to preach the gospel, he also has been called to pastor or to be an evangelist. Most of these so called preachers never preach in any worship service of any kind. Oh! maybe two or three times a year if they are shamed into, or forced to.

A pastor has a great deal more to do than just stand before some people and give a talk; that is only a small part of the work of a pastor. A pastor is also a shepherd; and as a shepherd, must lead, call on and see to needs of the sick and the lonely, as well as the needs of saints and the assembly. A shepherd must also study many long hours, so that he may give food to the sheep that God has given him to shepherd. One cannot preach only on one, two, or even three subjects all the time; the Word of God is not only election, headship, or grace. Although all that must be taught, if you feed your sheep the same thing all the time they will quit eating, and they will not grow; they may even die to your preaching.

All of the books of the Bible, all 66, must be taught. Those 66 books are not there just to hold the covers apart. They are for our learning! II Timothy 3:16, "All scripture is given by inspiration by God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness". All Scripture, not part, but all! Not only the part we like, but all! Not the part we can take from what some other man has preached, because we like what he said, or the way he said it; for we are to preach all Scripture!

We must be as Jesus, and open up the Word of God to the people. Luke 24:27, "...beginning at Moses and all the prophets, he expounded unto them in all the scripture the things concerning himself". Was Jesus Christ a sometimes preacher, or was He a full time pastor and teacher? Was Paul or Peter a sometimes preacher? A sometimes preacher can not expound unto them in all the Scripture the things concerning Christ! Where in verse 11 does it say: "He gave some, to be some

times preachers?" Nowhere! A little extra note: If one does not study the Old Testament, he cannot understand the New, nor can he expound in all the Scripture.

Take note again of Ephesians 4:12, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The body of Christ is the saints in the local assembly. Again, a sometimes preacher can not fulfill this Scripture!

I have heard from far too many men, "I have been called to preach, not to pastor". I tell them they had better look to the Word of God, for there is no such calling. Others say, "I cannot find an assembly to pastor". Then let them go out to a place where there are no true Baptist assemblies, and be an evangelist, as was Paul, and preach to the lost until a body of believers is formed to pastor. But, I tell you the truth, there are assemblies out there that need a pastor, if those sometimes called preachers really want to pastor an assembly, but that would mean that they would have to move away from home. They would have to work, and work hard, study, and study hard. They would have to deal with the needs of people. They may even have to work two jobs, one to feed his family, and as a shepherd to feed his flock. This is not an easy road; and I ask, do those some times preachers really want to follow that road?

The very fact that those some times preachers need to know is that God never, never promised the ones He has called to preach the gospel that the way would be easy, and it is not.

We who say I am called, think on this, you have been separated unto the gospel of God! And we must be as Paul, when he wrote to the assembly at Rome, "I am ready to preach the gospel to you". Yes! we who say we are called must be ready to go as far away as Rome, and farther if need be. Paul was eager to preach the gospel, as an evangelist (missionary) he went wherever the Spirit of God lead him. Most of those some time preachers have never left home. Would they be willing to leave home if God led them? I do not think so!

If you are an evangelist (missionary), be as Paul, go where no one has gone before. Romans 15:20, "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." Preach where Christ is unknown, that is the work of an evangelist. We need so many evangelists, but we have so few. But there is no honor from man in it.

If one is really called to preach the gospel, he will be under compulsion of the Holy Spirit to preach. I Corinthians 9:16, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe unto me, if I preach not the gospel!". Willing or unwilling, one that is truly called to preach the gospel cannot escape his responsibility to do so. A stewardship has been committed to the one called, and woe to that one that does not preach.

In this work there can be no let up. II Timothy 4:2, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with" (Continued on Page 9, Col. 1)

MANY

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all longsuffering and doctrine." Always be ready, whether the time is opportune for preaching the gospel or not. Never be without a message to preach wherever you are, for this is what God has set you aside for. A some times preacher does not, and can not obey the commandment set forth from God in II Timothy 4:2. If one has been called to preach the gospel, he has been solemnly charged by God to do the work of a pastor, or of an evangelist, not to stay at home as a disobedient servant.

I have talked to far too many of these so called preachers, and sad to say most of them do not know how to preach; and when asked, how many times have they preached this year, most answer, "Oh! about two or three times, at a fellowship meeting, or at an all day service and dinner on the ground meeting!" The sad fact is, most have not preached in years.

Age seems to be a factor to some, but I have not been able to find any place in the Word of God that says at sixty, seventy, or even eighty that you are to stop preaching and pastoring. All I see is that you stay the course until God calls you home to be with Him.

The some times preacher thinks to bring honor to himself, but Jesus said follow me and the world will hate you and despise you. Luke 6:22, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." And if you are a faithful pastor, this will happen to you sooner than later. The some times preacher wants none of that, it is honor he is looking for. He does not want the world to hate him, but hate him they will if he is doing the will of God. John 15:18, "If the world hate you, ye know that it hated me before it hated you." The some times preacher does not want any part of this fact, and I am afraid that far too many pastors do not want this either, for they preach only what those in the assembly wish to hear.

II Timothy 4:3, "...the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." The faithful pastor is not called to please men, but to please God. The some times preacher says that is what he is preaching for, to please God, but if he would please God he would be preaching at all times, not some times. Here in the so called "Bible Belt," we have many, many of these so called preachers; and I know, from listening to people, that the some times preacher has no honor among men or women. I hear, "He says he is a preacher, but I do not know, he has never pastored, or preached any place I know of, he just likes to be called preacher", and then they laugh. No! the sometimes preacher does not honor himself, nor does he honor God. The sad fact is, he does dishonor to Christ and brings the cross of Christ to shame.

Men, if you are, as you say, a

called preacher of the gospel, then in the Name of our Lord Jesus Christ preach the gospel, and find a place of service. There are many, many assemblies in need of a true man of God, and the field is ready for harvest. Honor God and be not disobedient to your calling. You have been called to a responsibility that can not be escaped, you will answer the call here on earth or answer to God when you face Him, face to face. What will your answer to Him be then? It is time for some times preachers to stop play acting and get down to God's work. The time is short. Amen!

Editor's Note: I do apologize to the readers for allowing this article to be printed. Things have been hectic at our home, with revival and Katie getting ready to go to the hospital (I write this on Nov. 11). I just allowed this to slip by. After reading it in the proof, I called the printer about removing it totally, but was told this would be difficult. Brother Graff is entirely too judgmental in this article. Furthermore, he is certainly too harsh in what he writes. He has no right to speak like this about men who say they are called to preach, and who are not pastors or evangelists. There are men like this who are great helps to their pastor and church. No man should speak about these men as Brother Graff does. I resent the content and tone of his article. I will surely try to be more careful about what I send to the printer in the future. To all of you brothers who are dealt with so wrongfully and harshly by Brother Graff, I sincerely apologize. Please forgive me.

THE TONGUE

If I had a thousand tongues
And used them for His praise
I'd visit every nursing home,
And there'd be no lonely days.

If I had a thousand tongues
And sang as the little bird
I think I'd sing from morn 'till nite
'Till everyone has heard.

If I had a thousand tongues
To be still as I lift my cup,
I'd learn so much of His likeness
I'd brighten my corner up.

If I had a thousand tongues
To cheer the sick in heart,
I'd say "believe, and you'll receive,
He'll bid your sins depart."

I'll never have a thousand tongues
To spread the Gospel story
I'll try to "keep" the one I have
And use it for His glory.

ACTS

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the castle of Antonio. He, in addressing the angry mob, said that Ananias, a devout Jew, and one who had a good report of all the people, was the one who had informed him of three things which related to his ministry. The first was that God had chosen him to know His will. The second was that he should see that Just One and the third one was that he should hear the voice of His mouth. One would think that the angry mob, after pondering that which Paul had to say would not have taken any further action until consulting with Ananias. The mob, after all, claimed to be followers of God and thus followers

of His laws which required that no one be judged in an unjust manner.

"For thou shalt be his witness unto all men of what thou hast seen and heard" (Acts 22:15).

This prophecy by Ananias was being fulfilled even as Paul spoke. The "all men", in fact, included that angry mob. The devil had brought the mob together for an evil purpose, but God was using this occasion to have Paul witness to them.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

This passage of Scripture is a foundation or basis for the belief of many that one must be baptized in order to be saved. They also appeal to Acts 2:38 which states **"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost"** (Acts 2:38).

We, in order to understand Acts 2:38, must understand how the preposition "for" is to be used in this passage of Scripture. Does the word "for" meant in order to" or "because of"? Are we to be baptized in order to have our sins removed, or because we already have our sins removed? We can solve this mystery by noting how the same word "for" is used in the following passage of Scripture.

"And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them" (Mark 1:44).

The leper, in the context before us, had already been made clean (Mark 1:41). His offering therefore was not in order to be clean, but because he was clean. This is how the word "for" is to be used in Acts 2:38 and in numerous other places.

Ananias, when he said to Paul, **"...arise, and be baptized, and wash away thy sins..."**, appears to say that sins are remitted by the act of baptism. Scripture, however, must be interpreted in the light of other Scriptures and the Scriptures which will clarify the above are as follows:

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (I Peter 3:20,21).

The above phrase "like figure" will tie these Scriptures in with the above statement made by Ananias. We, therefore, in resolving the question which is before us, must determine how it was that the eight souls on the ark were saved. Were they, in other words, saved by the water or by the ark? We know that they were saved by the ark. What, then, does Peter mean when he

says that they were saved by the water? He meant that the water was the means which declared their salvation. The water lifted the ark up for all to see the safety of those who were on board. Peter realized that many would try to make him say something that he did not say, so he added, **"...not the putting away of the filth of the flesh, but the answer of a good conscience before God..."** It is strange that so many people disregard this latter statement by Peter.

Peter, then, said that baptism is **"...(the answer of a good conscience toward God)..."** The word "answer" can be defined by the act of calling into a canyon. The echo is the answer to one's call. We, by being baptized, "answer", or echo to the fact that we, in Christ Jesus, have died, been buried and risen from the dead. We, in other words, by the act of baptism, picture the death, burial and resurrection of our Lord. We, by being baptized, say that we were there that He was thinking of us when He did these things. It is as stated in the following passages of Scripture:

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism unto death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death we shall also be in the likeness of his resurrection" (Romans 6:3-5). It is very important that we carefully note the above words which state, **"...we are buried with him by baptism..."** Baptism, in other words, is a picture, or an "answer" to that which our Lord did for us. This picture or answer can only be carried out if one is immersed in water and then raised up out of the water. The act of sprinkling could never picture a death, burial and resurrection and thus answer to that which our Lord did in our behalf.

Let us, before proceeding, note carefully the meaning of the word "baptize". The following definitions given by various lexicons will help us arrive at the proper definition.

"To dip in or under water: Lat. immergere" (A. Liddell and Scott).

"To dip, to immerse, to sink...There is no evidence that Luke and Paul and other writers of the New Testament put upon this verb meanings not recognized by the Greeks" (B. Sophocles).

In the New Testament it is used particularly of the rite of the sacred ablution first instituted by John the Baptist, afterwards by Christ's command received by Christians and adjusted to contents and nature of their religion...viz., an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messiah's kingdom" (C. Thayer).

Martin Luther, when commenting on baptism, said "Baptism is a Greek word, and may be translated immersion, as when we immerse something in

water that it may be wholly covered: and, although it is almost abolished (for they do not dip the whole children, but only pour a little water on them), they ought, nevertheless, to be wholly immersed, and then immediately drawn out, for that the etymology of the word seems to demand."

I have in my possession the witness of many other recognized authorities on the subject of baptism and they all agree with the above. The matter is now between you and your God.

Those who still contend that one must be baptized in order to be saved, should call to their remembrance the fact that the thief on the cross was not baptized and he went to heaven. The Old Testament saints were saved even though they were not baptized. Let me add that it is very strange that Paul made the following statement if baptism is required before one can enter heaven.

"I thank God that I baptized none of you, but Crispus and Gaius" (I Cor. 1:14).

We, after being saved from hell by the blood of Jesus Christ, should be baptized into the Lord's church where we can work effectively for our Lord. We, however, must never think that the act of baptism adds anything to our salvation from hell. We know, in fact, from Hebrews 9:22, that blood, and only blood, can wash away sins. It always has been and always will be as it was when the Jews came out of Egypt, that is, "When I see the blood, I will pass over you."

"And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance" (Acts 22:17).

One might think that Paul would have rushed through his defense and said all that was possible in as short a time as possible. He, however, took his time, while depending on his God, and said all that was needed to be said. God the Spirit, in fact, kept the angry mob silent while giving Paul the words to say to them. We can be sure that the "great silence" (Acts 21:40) and the "more silence" (Acts 22:2) was the work of God the Spirit. Paul, then, as he stood on the stairs to the palace of Antonio, rehearsed, before the mob, the things which happened during his trip from Jerusalem to Damascus and back to Jerusalem. He pointed out to the angry mob that, due to the things which happened to him during his trip, he was not the same person in mind, when returning to Jerusalem.

"And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me." (Acts 22:18).

We, as we proceed, will find that Paul's story would, no doubt, have been accepted if he had not mentioned the name of the Lord Jesus. Paul, after all, had appealed to very qualified witnesses and had given great credentials for himself. It becomes obvious that they were rejecting Jesus Christ rather than the apostle Paul. It had been the same story when Jesus lived

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among us as it was when Paul represented Him.

Paul, when saying that he had heard and seen Jesus, caused the mob to begin to simmer more and more with anger. They, after all, considered the Lord Jesus to have been slain and buried and they did not want to hear Paul announce that He was back again, **"And I said, Lord, they know that I imprisoned and beat in every synagogue them that believe on thee"** (Acts 22:19).

We are to see that Paul, when returning to Jerusalem, was not only rejected by the unbelieving Jews but by the believing Jews too. This fact is confirmed by the following passage of Scripture.

"And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple" (Acts 9:26).

Paul, in a sense of speaking, had become a man without a country. He had no earthly friends in Jerusalem. He, however, had a very close friend in heaven.

"And when the blood of thy martyr Stephen was shed, I also was standing by, and consented unto his death, and kept the raiment of them that slew him" (Acts 22:20).

Paul adds this fact so as to show why the believers feared him even after he had made a profession of faith. He, after all, by holding the coats of those who killed Stephen, played a very active role in the death of Stephen. The holding of one's coat during a controversy means that a definite commitment has been made.

"And he said unto me, Depart: for I will send thee far hence unto the Gentiles" (Acts 22:21).

One can be sure that the words "He" and "Gentiles", in the above statement by Paul, brought the angry mob to the boiling point. They, after all, rejected Jesus Christ as their Messiah and they did not recognize the Gentiles as a part of God's chosen people. They also did not consider Jesus to have any authority to send Paul or any one else **"unto the Gentiles"**.

Paul had defended himself in an excellent manner. His defense, due to his own credentials and the witnesses to whom he had appealed, should have been accepted. Jesus, however, at an earlier date, had made a much greater defense than Paul, but they had also rejected Him. The problem was, as the Scriptures teach, that the god of this world had blinded their eyes to the truth.

"And they gave him audience to this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live" (Acts 22:22).

Paul's defense had been made and the jury had reached a verdict. The verdict reached was that of death-death to the great apostle Paul; death to a man who could have been one of the best friends they ever knew. Paul, in fact,

was very well acquainted with Israel's Messiah and they would have done well for themselves if they had listened and accepted Paul's advice. Those same Jews today, as they cry for a drop of water to cool their tongues, know that there is **"none other name given among men"** whereby they could have been saved. They, therefore, by passing a sentence of death upon Paul, were passing a sentence of death upon themselves. Their death however was to be much, much worse since it would be eternal.

"And as they cried out, and cast off their clothes, and threw dust into the air" (Acts 22:23).

Offended drivers of automobiles, in some cases, will shake their fist at the offending driver. This is a manner in which they can express their anger. They are saying by their action that they would like to use their fist on the offender. The mob, in the text before us, by their action, were also expressing their great anger. They removed their outer garments and thus declared that they were ready to stone Paul to death. They proceeded to throw dust in the air in an effort to vent their anger. They could not reach Paul with their fists, so they cried out in an effort to hurt him with words.

"The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him" (Acts 22:24). Paul was removed from the sight of those that he had called **"men, brethren, and fathers"** (Acts 22:1). The authorities from Rome, a foreign power, removed Paul from the presence of his own people that he loved. The captain of the foreign power commanded that Paul be examined. The word **"examined"**, as used in the text before us, commonly referred to the testing of metals by way of fire. The fire, in Paul's case, was to be an examination by way of torture to the point that he would make a confession as to what evil action he had taken against the Jewish people. This kind of examination was used often by the ancients, and it proved to be very effective. The rack, in fact, was one of the methods of examination. Our text, however, points out that Paul was to have been scourged.

IS THERE AN ARMINIAN GOSPEL?

by Joe Wilson

"MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:1-4).

Several years ago I took the stand that a church that opposes

the doctrines of grace and teaches Arminianism is not a true church. I still take that position. I did not and do not say that a church that is weak on the doctrines of grace is not a church. I did not and do not say that a church that does not teach all five of the doctrines of grace is not a church. There are churches and preachers who do not believe in the Limited Atonement that I recognize as Sovereign Grace preachers and churches.

That controversy arose over the question of the validity of Arminian baptism. I was asked, "What is Arminian baptism?" I replied, "Arminian baptism is baptism administered on the authority of an Arminian church." Understand that the whole controversy dealt with churches that call themselves "Baptist." Other denominations were not considered in the controversy. I was asked, "What is Arminianism?" We had battled Arminianism for so long. I thought every one knew what was meant by the term. I never dreamed I would be asked this question. I replied, "Arminianism is that system of doctrine that makes the final, deciding factor in a man's salvation to be the decision of his own will." I still consider that a good definition.

I was opposed by many in this controversy - many, by whose opposition I was very grieved and extremely shocked. We had all fought Arminianism for so long. We had repeatedly taught that Sovereign Grace was the Baptist position. We had taught that those who wore the Baptist name, but taught Arminianism, were wearing a name to which they had no right - that they were flying under a false flag. The booklet, "The Historical Faith of Baptists on the Sovereignty of God" was very popular in our midst. But, to my utter surprise, many in opposing me, said that a church could teach Arminianism and vehemently oppose the doctrines of grace, and still be a true Baptist church.

I quote some recent statements by one who opposed my position at that time. "Most Baptist churches are now in a state of apostasy, and nothing proves this more than their departure from the doctrine of free and sovereign grace...The Christ of Arminianism is not the Christ of the New Testament...The gospel of Arminianism is not the gospel of the New Testament, but it is 'another gospel: which preaches 'another Jesus'" (Gal. 1:6-9). I leave it to this brother to fit these statements into his opposing me on the question of an Arminian church being a true church.

For this article, I take the words, "The gospel of the Arminian is not the gospel of the New Testament" to deal with a very vital subject. To get the subject clearly before us I add some words by the great Charles Spurgeon, "I have my own private opinion that there is no such thing as preaching Christ and Him crucified, unless we preach what nowadays is called Calvinism. It is a nickname to call it Calvinism; Calvinism is the gospel, and nothing else. I do not believe we can preach the gospel, if we do not preach justification by faith, without works; nor unless we preach the sovereignty of God in His dispensation of grace; nor unless we exalt the electing, unchangeable, eternal, immutable, conquering love of Jehovah; nor do I think

we can preach the gospel, unless we base it upon the special and particular redemption of His elect and chosen people which Christ wrought out upon the cross." Note that the writer quoted above tells us that the Arminian gospel is not the gospel of the New Testament, and that Mr. Spurgeon tells us that a man is not preaching the gospel unless he preaches the doctrines of grace.

As a public speaker and writer, I know that it is easy to sometimes make statements that one has not fully thought out, (that likely one does not really mean), that one has not fully considered the necessary consequences of his statement; and that one does not really believe those consequences. I know I have done this myself. I have learned by experience to be more careful about what I say and to consider what are the necessary consequences of what I say. I have had to admit that I did not mean something exactly the way I said it, and did not believe what seemed to be the necessary consequences of what I had said. I hope I have learned to be more careful and thoughtful about what I say or write - though I suspect this affliction and failure will remain with the public speaker and writer a long time. I say these things because I think this may be the case with the writer quoted above and with Mr. Spurgeon. I surely hope that neither of them believes what is the necessary consequence of what they have written.

The necessary consequences of what these men have said is that no Arminian is saved that one cannot be saved so long as he believes Arminianism. Yet, one of the flaws I have found in the great Mr. Spurgeon is his high praise of the champion Arminian, John Wesley. Let me prove what I said in the first sentence of this paragraph. I think we will all agree that there is only one saving gospel. I think we will agree that this gospel is that set forth in I Corinthians 15:1-4 concerning the death, burial, and

resurrection of Jesus Christ. I think we will agree that one must believe the gospel in order to be saved - surely, we will all agree as to this. Now, if the Arminian gospel is not the gospel of the New Testament, but is another gospel that preaches another Jesus; how then could an Arminian, believing this Arminian gospel, be a saved person? How can the Arminian believe another gospel and believe in another Jesus, and be a saved person. If, as Mr. Spurgeon says in the above quote, the doctrines of grace are an essential part of the gospel; how can one who does not believe in those doctrines (which, remember, Mr. Spurgeon says are part of the gospel) be a saved person? Now, let us be honest (and I have sadly learned that honesty is sometimes hard to come by in some preachers) and face these things fairly, openly, and frankly. (Sadly, I have also learned that many preachers just will not face questions fairly, frankly, sincerely, and openly. For example, it is very difficult to get some preachers to honestly face what the Scriptures teach about divorce and remarriage - especially as to preachers). But, please let us be honest here, and face the question frankly and sincerely. If the Arminian gospel is not the gospel of the New Testament, and is another gospel preaching another Jesus, then the Arminian who, of course, believes this gospel cannot be a saved person. If, as Mr. Spurgeon wrote, one cannot preach the gospel without preaching the doctrines of grace, if the doctrines of grace are an integral part of the gospel; then one who does not believe these doctrines cannot be a saved person. I am not saying the the two men quoted in this article believe that one cannot be an Arminian and be saved; I am saying that this is the logical and necessary consequence of what they have said, which I have quoted here.

(Continued on Page 11, Col. 1)

APPRECIATED LETTER

Dear Brother Joe:

Good morning in the precious name of our Redeemer.

Periodically, I travel to meetings throughout the country and because of the airlines' reputation (and past personal experience) of misdirecting luggage, I travel with carry-on baggage and usually do not pack my Bible since every name hotel (except Marriotts) usually provides a Gideon's KJV.

I am forced to be in Las Vegas on business and this hotel has no Bible. Had I given much thought before coming to America's "Sodom and Gomorrah," I wouldn't have been surprised. But, thank the Lord, I didn't forget to bring my latest issue of The Baptist examiner - and what a blessing it has been on this trip! I love for people sitting next to me on the plane to see what I'm reading.

Thank you for allowing bold men of God to contribute to TBE - I'm especially partial to brother Don Pennington (my mother's pastor). I never throw away my TBE when I have finished reading it. It is passed to my secretary (thank God for a good Christian secretary), to her mother, to her friends, etc.

Brother Joe, I humbly offer

this observation because there may be some true churches of God and saved residents in this city, but I feel sure I'm in the minority of people in these many hotels on their knees morning, noon and night thanking my Sovereign Saviour for writing my name in the Lamb's Book of Life before the beginning of time and for His matchless grace and mercy upon me! Oh, how easy He could have passed me by! The indwelling Holy Spirit helps hold me accountable in my daily walk, and I know you can relate to the privilege we enjoy of speaking with the Triune God any second of the day we wish.

Again, I am so thankful to have my TBE on this trip and enclosed is a contribution to help those who cannot afford it to receive your wonderful publication.

I trust God has completely restored your health! The Lord has blessed me recently with good reports that I remain in remission of my colon and lung cancer - please continue to remember me in prayer for this, but, more importantly, that I will continue to improve my witness for our Blessed Saviour!

Your brother in Christ,
Randall James,
Orlando, Florida

GOSPEL?

(Continued from Page 10)

Oh, brethren, let us be careful what we say. Let us realize that we are responsible for what we say, and for the logical and necessary consequences of what we say.

Ever since I have been editor of this paper, I have repeatedly, insistently, and adamantly taught that one does not have to believe the doctrines of grace in order to be a saved person. I repeat that truth again. I have fought repeatedly and hard against the idea of some (thank God, I believe their number is few) that one must be graced or be lost. There are two things that have arisen among us recently and utterly detest. One of them is that one must be or become a Baptist or go to hell. The other is that one must believe the doctrines of sovereign grace or go to hell. Both of these are heresies of the worst sort. I returned an article that was sent to me because it taught this latter heresy, and told the writer why I returned it and would not by any means print it. (I was very surprised to later read that article in a Baptist paper. Listen, I yield to no man in my belief in and love for the wonderful, glorious, precious doctrines of God's sovereign and saving grace. If any man believes these doctrines stronger than I do, he has gone too far, he is a hyper-. But I do not, I cannot, I will not say that belief in these doctrines is essential to salvation.

The saving gospel of Jesus Christ is stated in I Corinthians 15:1-4. That gospel is about Jesus Christ: who He is and what He did. He is God, He was born of a virgin, He lived a sinless life, He died a substitutionary death, He was buried, and He rose again. This is the saving gospel. One who believes this gospel and trusts the Jesus Christ of this gospel is thereby saved with an everlasting salvation. Unconditional Election is a blessed truth, but it is not a part of the gospel. Limited Atonement is a Biblical and precious truth, but it is not a part of the gospel. Irresistible Grace is a wonderful and glorious truth, but it is not a part of the gospel. (I could go on, but forbear). Understand me very clearly: there are things that are precious Biblical truths that are not part of the gospel, and do not have to be believed in order to salvation. One does not have to be a the-

ologian in order to be saved. I have often said that there are two things one must know in order to be saved: he must know that he is a sinner, and that Christ is the Saviour.

Now, I am about to make the statement that all of this has been said to prepare the way for. I know, I know that I will be crucified, by some for what I am about to say. I know that some will say that Wilson has gone Arminian. I only ask that when you crucify me, you write the truth of the charge against me and put it over my head. Charge me with that of which I am guilty. Do not make a false charge against me. I beg this truthfulness and honesty of my crucifiers.

Here is what this article is all about: There is not an Arminian gospel that is different from the Sovereign Grace gospel. The difference between the Arminian and the Sovereign Gracer is not a difference in this gospel. They both believe and preach the same gospel. Yes, I said it, and I don't plan to retract it. (I know some of you can hardly believe your eyes) (What in the world has happened to Joe Wilson? You ask)- I will say it again: There is no difference between the Arminian and Sovereign Gracer as to the gospel; they both preach the same gospel. They both preach that Jesus is God, that He was born of a virgin, that He lived a sinless life, that He died for sin, that He was buried, and that He rose again. Is this not true? Is this not the same gospel? I make one allowance, but it does not constitute a different gospel. The Sovereign Gracer believes that Christ died only for the sins of the elect, while the Arminian believes that He died for all men. Still, they both believe that Christ died for the sins of all those who will trust Him as Lord and Saviour - is it not true? If you say that the gospel of the Arminian is not the gospel of the New Testament, please tell me wherein they differ - I challenge you to do this.

Please understand that by the Arminian gospel, I am not talking about works for salvation, or baptism for salvation. If one does actually believe that he is saved by his works and trusts his works for salvation; of course that one is not saved. If one actually believes that he is saved by baptism, and trusts baptism for salvation; of course that one is not saved. I am talking about the

Arminian who believes the gospel as I have repeatedly described it in this article, and believes that gospel and trusts the Jesus Christ of that gospel for salvation - that one is eternally saved, no matter what else he does or does not believe. The one saved by that gospel should go on and believe other things, and I believe he will. He should go on and do more things, and I believe he will. But any man, woman, boy, or girl who repents of sin, believes the gospel as stated in this article, and receives the Jesus Christ of that gospel as Lord and Saviour - that one is eternally saved at that moment.

Now, some of you are going to argue with me about this. Some of you are going to denounce me over this. Some of you are going to crucify me over this. Please, I beg you, be fair with me and with what I say. Face the issue honestly. If you disagree with me on what I say about this matter, you must say that no one can be an Arminian and be a saved person.

Be honest now. Sincerely face this matter. Face what I have said. Face what you are saying if you disagree with me. You will agree with me, will you not, that one must believe the true gospel in order to be saved. You will agree with me that the Sovereign Grace gospel is the true gospel. If you say that the Arminian gospel is a different gospel, must you not also say that the Arminian, who believes this Arminian gospel, is not a saved person? Put on your thinking cap. Think this matter through. Face the issues. Be totally honest in the matter. If the Arminian gospel is another gospel, preaching another Jesus! surely you must agree that the Arminian is not saved. I don't believe that. I believe that many Arminians are saved. I believe that they were saved by believing the same gospel that I believed for salvation.

And, my dear brother, how many of you were saved by believing an Arminian gospel? How many of you were Arminian for some time after you were saved? How many of you believed Sovereign Grace truth from the moment you were first saved? Come on now. Tell me the truth. Brothers and sisters, God's family of saved children is larger than that group who believe the truths of Sovereign grace. Is it not so?

Well then, what is the difference between Sovereign Gracers and Arminians as to the gospel? The difference is not the content of the gospel; what is it? The difference is what the two groups teach as to what causes one to savingly believe the one true gospel. Arminians teach that it is the will of man, in and of itself, that decides to believe the gospel. Sovereign Gracers teach that it is the irresistible and efficacious work of the Holy Spirit that causes one to believe the gospel. Please study this statement carefully and apply it to the subject of this article.

Sovereign Gracers believe in Total Depravity; Arminians do not believe this. Sovereign Gracers believe in Unconditional Election; Arminians believe in election conditioned upon man's foreseen faith. Sovereign Gracers believe that Jesus Christ died savingly for, and only for, the elect of God; Arminians believe that Christ died for every individual of mankind but that, that death does not secure or guarantee the salvation of any man - that death is ineffectual unless man's

free will decision to accept it is added thereto. Sovereign Gracer believe that the Holy Spirit irresistibly and efficaciously causes the elect to repent of sins and receive Jesus Christ as Lord and Saviour; Arminians believe that the Spirit tries to save everyone, but it is up to man whether or not he will let the Spirit do this. Sovereign Gracers believe that the believer will persevere in repentance, faith, and holiness and is eternally saved; consistent Arminians (many are inconsistent on this point) believe that a believer can lose salvation and go to hell. These are plain and clear differences between Arminians and Sovereign Gracers. Let us stand for Sovereign Grace truth and against Arminian heresy. But let us not accuse Arminians of not believing some of the same truths that we do. Let us be very honest in this matter. Let us give credit to the Arminian for the truths they do believe.

One of the truths that Sovereign Gracers and Arminians agree on is that of the gospel. They both believe that Jesus is God, that He was born of a virgin, that He lived a sinless life, that He died for sinners, and that He rose again - and these things constitute the saving gospel of Jesus Christ. Arminians and Sovereign Gracers agree as to what constitutes the gospel; they disagree as to what causes one to believe the gospel and thereby be saved. Understand that I admit that the Arminians believe that Jesus died for everyone, and that consistent Sovereign Gracers believe that He died only for the elect. But also understand that both believe that Jesus Christ died for sinners, and that men are saved by repenting of sins, believing the gospel, and receiving the Jesus Christ of the gospel as Lord and Saviour.

My brother, my sister, if you are going to disagree with my position in this article, please give much thought to the matter. There is one true, saving gospel. No one can be saved who does not believe this one gospel. Sovereign Gracers preach this one saving gospel. If the Arminians believe and preach a different gospel, then they are not saved. I really think that nearly all of us believe that there are many Arminians (surely, we believe there are some) who are saved. If the Arminian gospel is a different gospel, preaching a different Jesus, how could any of them be saved? Consider this matter again. How were you saved? What did you believe when you were saved? Many of us were saved in Arminian churches under Arminian preaching - is this not true? Well, if we were saved by the Gospel that an Arminian preached to us, how can we say that what they preach is a different gospel than that which we preach?

Oh, I am a Sovereign Gracer. Oh, I am a Baptist. Oh, I praise God for these glorious, Precious, and wonderful truths. I delight in them. I preach them strongly and frequently. But I was saved some years before I was a Sovereign Gracer or a Baptist - how about you? I praise God for the truths of Sovereign Grace and of the Lord's Baptist churches. I also praise God that I am not so narrow as to believe that one cannot be saved who does not believe Sovereign Grace, or who is not a Baptist. The elect family of God is larger than Sovereign Grace Landmark Missionary Baptists. I

thank God that I am such myself, but I do not even consider teaching that only such are saved. Am I not right in this? Who can argue with this? Who will argue with this? I surely do believe that most of us will agree with what I have written in this article. Comments and questions welcome.

GOD WILL DELIVER HIS CHILDREN

by Paul Jackson

"Make haste, O God, to deliver me; make haste to help me, O Lord" (Psalm 70:1). God chose a people in Christ before the foundation of the world and predestinated them unto the adoption of (His) children by Christ according to the good pleasure of His will and purpose of grace. When the time was right, God called His children by the word of His truth; the GOSPEL of our salvation and after God gave His children the will to understand and believe the truth of the gospel, He sealed them for His own inheritance according to His own glory and honour. (Note: Ephesians 1:1-14). In summary, God chose a people; God chose a time to call them; God chose a method to call them (the foolishness of preaching the cross; note I Corinthians 1:18). Apostle Paul says, "How then shall they (elect) call on him in whom they (elect) have not believed? and how shall they (elect) believe in him whom they (elect) have not heard? and HOW SHALL THEY (ELECT) HEAR WITHOUT A PREACHER?" (Romans 1:14). The Word of God is so clear concerning these great truths, yet there are those who will deny the truths altogether, and those who will believe only segments of these great truths.

There are those who have so much hatred for these great truths that they will go so far as persecuting those who take a stand for them. But let me warn you, God will make ashamed and will confound those who seek after the soul of His elect children. God will put to confusion those who desire their (elect) hurt. It makes no difference what the haters of these truths do or say, those who love the truths of God's word will say continually, "Let God be magnified" (Psalm 70:4).

GOD WILL DELIVER HIS CHILDREN. The Apostle Paul writes, "Being confident of this very thing, that he which hath begun a good work in you (elect) will perform it until the day of Jesus Christ" (Philippians 1:6). Jehovah loves His children. The Old Testament says, "For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him (Jacob being the representative of His elect children) in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye" (Deuteronomy 32:9-10). Praise the Lord! Let the educated reprobates try and confound the wisdom of the God-wise. I will personally debate these truths with any liberal and will uphold these truths among the modern heretics until God takes me to be with Him. "Let God be true and all men be liars".

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BOOK REVIEWS

We have some new books in our book store. We have "God Is My Delight" by Phillip Keller. Mr Keller is the author of "A Shepherd Looks At Psalm 23" which sells well, and which we also have in our book store. The present book divides into three parts, with a part telling of delight in each person of the Trinity. Truly we should delight ourselves in the Lord. It is good to meditate on our Triune God, on what each person of the Trinity has done for us and means to us. The book will be helpful devotionally. It is a hard back book of nearly 250 pages. It will usually sell for \$16.95, but is on sale as an introductory offer at \$14.95. Order from our book store.

We have "In Praise Of Plodders" by Warren W. Wiersbe. This is a book of common sense and spiritual advice for Christians. C.H. Spurgeon put out a few similar books, though I do not mean to compare the two preachers. I am a Spurgeon fan and there are few men I would attempt to compare with him. The book will be enjoyable and some blessing to the reader. It is a paper back of nearly 150 pages and sells for \$7.95.

We have the "Discipler's Manual" by F. E. Marsh. This book consists of 34 short lessons for Christian life and service. The book covers many areas and subjects. The author is well known, and the book will be helpful for spiritual development for all, and helpful for the pastor in studying and preaching on the subjects involved. It is a paper back of over 300 pages and sells for \$10.95. I think the book will be helpful somewhat. Order from our book store where the profit goes into the ministry.

DO YOU THINK?

1. That a rattle snake would be proper to sit in judgment on a copperhead?
2. That a pot would be proper to sit in judgment on a kettle?
3. That a tiger would be proper to sit in judgment on a lion?
4. That a rat would be proper to sit in judgment on a cat?
5. That Ted Kennedy is the proper person to sit in judgment on the alleged sexual misconduct of another!

THE SPIRITUALITY OF THE LAW

A final evidence of the high spirituality of the Law is to be found in the teaching of the Scripture that the Law is designed for the purpose of grace. God uses the Law as an instrument to stimulate holy and spiritual desires in the believer. The Spirit of God graciously inclines the heart and will of the believer as the duties of the Law are pressed upon him, and by this means Christ is so far from being excluded that He is all the more glorified.

The acknowledgment of the high and spiritual demands of the Law leads to the recognition of the place of the Law as a means of conversion. This is sometimes denied by the counter-argument that the only instrument designed for this end is the gospel. There is obviously no need to plead that the gospel is an instrument for the conversion of men, for all acknowledge that, but in the presence of opinions to the contrary it would appear to be necessary to maintain the other equally Divine truth that the preaching of the Law of God may be blessed by Him to bring about the conversion of men. It is of importance to establish this doctrine; for if the contrary were true, it would be the preacher's duty in great measure to lay aside the preaching of the moral Law, as not instrumental or subservient to that main end of the ministry which is the conversion of sinners.

In the consideration of the instrumental value of the preaching of the Law for the conversion of sinners there are three things to be premised. The first is that the Law could never be instrumental to the regeneration of men were it not for the gospel promise. If God had not mercifully promised to give a new heart through Christ, there would have been no way to make anything effectual that is preached out of the Law; so that, for instance, while a preacher, speaking on the commandments, is instrumental in changing the hearts of his hearers, all this benefit must be acknowledged to have come by Christ, who died, rose again and ascended into heaven in order that the things so preached might be effective in the salvation of men. The truth is that there never was in the church of God 'mere pure Law' or 'mere pure gospel'; but they have ever been subservient to each other in the great work of conversion. The question, then, is not whether converting grace is inherent in the Law as such, but whether converting grace operates along with the preaching of the Law. The concern of the present argument is not to define the difference between the Law and the

gospel--a difference which is admitted by all--but to affirm that God may make the exposition of the moral Law to be an instrument for a man's conversion.

The second thing to be premised is that although the preaching of the Law may be blessed to the conversion of the sinner, yet the substance of the Law is never itself the ground of justification. This means that when a man repents and turns to God from his sins, he cannot have hope of acceptance in anything he does, but it must be solely in the promise of the gospel. There must on the one hand be no confounding of the Law and gospel, nor yet, on the other, may they be made so contrary in their nature and effect that where one is the other cannot be.

--Ernest Kevan

Sometimes we call upon God in public prayer, and we sit down thinking that our confused prayer was of no service to the church. You know not in what scales God weighs prayer -- not by quantity, but by quality; not by outward dress, but by the inner soul and the intense sincerity of it. Nine times out of ten, those prayers are more prevalent with God which we think are the least acceptable; but when we glory in our prayer, God will have nothing to do with it.

--Charles Spurgeon

STOP THE INCENTIVE FOR KILLING

These words of Shakespeare describe well the mental and emotional state of a rapist:

Th' expense of spirit in a waste of shame

Is lust in action; and till action, lust

Is perjured, murd'rous, bloody, full of blame

Savage, extreme, rude, cruel, not to trust;

Enjoyed no sooner but despised straight;

Past reason hunted; and no sooner had,

Past reason hated ... (Sonnet 129)

Consider the rapist, who knows there is no death penalty, and who has indulged his lust by kidnapping, raping and mutilating a little girl nine years old. His sexual desire is now dead and his primary consideration is self-preservation. It is not difficult to imagine his thoughts.

If he is captured and convicted, he will spend most of his life in prison. This prospect appalls him. How can he avoid this outcome?

His victim can identify him and testify against him. She may be acquainted with him, but if she is not, she can still describe and identify him. She is very dangerous to his future liberty.

If he kills her, she will not be able to describe, identify and testify against him. But if he kills her, and is caught and convicted, he will then spend most of his life, if not

all that remains of it, in prison. Thus the penalty for rape, mutilation, and murder is much the same as for rape and mutilation alone.

The probability of his capture and conviction is much less if she is not alive to identify him and to give evidence against him. He therefore has everything to gain and little, if anything, to lose by killing her, since the penalty remains much the same if he adds murder to rape, whereas, the risk of any penalty is diminished greatly.

It is obvious that the assurance that he cannot be executed for his capital crime gives him a strong incentive to add murder to rape. In cold blood he proceeds to strangle the little girl.

This scenario, and others like it, has been enacted many times.

The knowledge that there is no death penalty often provides a strong incentive for murder.

However humane their motives, those who advocate the abolition of the death penalty are promoting the murder of countless innocents.

In order to abolish the incentive for murder, the death penalty must be legal and must be enforced when the circumstances justify it, and it will result in the net saving of many lives. This is the clear verdict of reason, compassion, and justice.

Christian Anti-Communism
Crusade



Rhoda Smith, our talented pianist, has another talent, singing, which she uses to bless our conference.



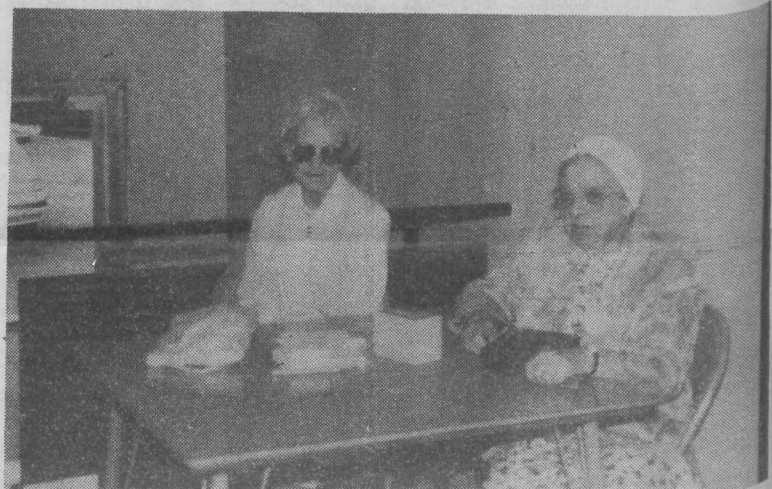
Don Pennington preaches to us.



Our last meal of the conference.



Rudy Chandler from good old Winston Salem, N.C. plays and sings for us.



Sisters Phala Shannon and Alice Norris are ready to register our guests.



Eldon Joslin blows his horn.

NO EXCUSES THIS SUNDAY

To make it possible for everyone to attend church this Sunday, there will be a special "No Excuse Sunday."

Cots will be placed in the foyer for those who say "Sunday is my only day to sleep in?" We will have steel helmets for those who say "The roof would cave in if I ever went to church." Blankets will be furnished for those who think the church is too cold, and fan for those who think the church is too hot.

We will have hearing aids for those who say the preacher speaks too softly and cotton for those who say he preaches too loudly. Score

cards will be available for those who wish to list the hypocrites present. Some relatives will be in attendance for those who like to go visiting on Sundays. There will be TV dinners for those who can't go to church and also cook dinner. One section will be devoted to trees and grass for those who like to see God, in nature.

Finally, the sanctuary will be decorated with both Christmas poinsettias and Easter lilies for those who have never seen the Church without them. (Taken from the BAPTIST VOICE BANNER, Vol 6 Issue 3)