

WHAT IS IT TO WIN A SOUL? PART I

by C. H. Spurgeon

Editor's Note: (I plan to run all the sermons in Spurgeon's book, "The Soul Winner." Some, such as this, will be divided between two issues. They will not necessarily be in successive issues. It would be well if we who agree with Mr. Spurgeon on the glorious doctrines of grace, which he preached frequently and without compromise, would some-



C.H. Spurgeon

what imitate him in his zeal and efforts in winning souls to Jesus Christ. I hope that we who have delighted in so many of Mr. Spurgeon's sermons, will take the same delight in this series.)

This may be instructively answered by describing what it is not. We do not regard it to be soul-winning to steal members out of churches already established, and train them to utter our peculiar Shibboleth: we aim rather at bringing souls to Christ

THE SBC & ETERNAL SECURITY PART IV ASSUREDLY THE DARKEST HOUR

by Ray Waugh

It may be that Baptists who are living in this latter half of the 20th century are experiencing the darkest hour that Baptists have



Ray Waugh, Sr.

ever known. There have been other days when Baptists and

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than at making converts to our synagogue. There are sheep-stealers abroad, concerning whom I will say nothing except that they are not "brethren," or, at least, they do not act in a brotherly fashion. To their own Master they must stand or fall. We count it utter meanness to build up our own house with the ruins of our neighbours' mansions; we infinitely prefer to quarry for ourselves. I hope we all sympathize in the large-hearted spirit of Dr. Chalmers, who, when it was said that such and such an effort would not be beneficial to the special interests of the Free Church of Scotland, although it might promote the general religion of the land, said, "What is the Free Church compared with the Christian good of the people of Scotland?" What, indeed, is any church, or what are all the churches put together, as mere organizations, if they stand in conflict with the moral and spiritual advantage of the nation, or if

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EASTER

by Roy Mason

"But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9).

Our text has exact application today. Things purely traditional--things that have neither warrant nor command in the Bible, have come to be considered as more important than other things that are plainly taught in the Scriptures. And in other instances, there are traditional things that violate and go contrary to Scripture, that are held on to and practiced by professing Christians. Take Easter for instance, there isn't anything that has a stronger hold on churches and church people than Easter. Easter celebration is the big celebration of the whole year, and more to do is made over it than over anything else in the whole church calendar. Yet, where is the Bible warrant for observing Easter? The answer is, there isn't any Scripture for observing it. The word "Easter" only occurs one time in the Bible--in Acts 12 and then it oc-

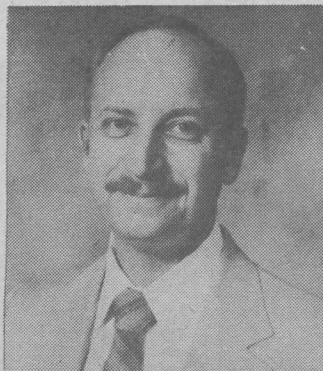
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PULLING DOWN STRONGHOLDS

by John Pruitt

Psalm 119:57-59
(Bible Reading--Psalm 119:65-72)

Unless God's people (especially young converts) learn certain facts of life, they may be in for some very hard disappointments.



John Pruitt

These facts center around one very unpleasant reality: that when salvation comes, the old nature of sin does not disappear. I do not say this to give liberty to sin. I do not offer consolation for wickedness. I do not offer re-

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THREE-FOLD DELIVERANCE

II Corinthians 1:10, "Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." As I read this verse of Holy Writ I see not one deliverance, but three. I see the deliverance of time past, "from so great a death", I see the deliverance of the present time, for he "doth deliver," and I see that deliverance yet to come, for "he will yet deliver us."

Salvation is the deliverance from sin! Being delivered from the guilt of sin, from sin itself, and from the presence of sin.



Fred Beard

Our salvation did not stop with that conviction that I am a sinner, I am sorry for that sin, and I want to be saved. Oh no, salvation goes much farther than that. True salvation is not a part salvation but a three fold salvation. From start to finish, all of God, all of God, all of God.

First off, we are delivered from so great a death. The wages of sin is death, total and complete sep-

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THE ELEGANCY AND EXCELLENCY OF THE DOCTRINE OF ETERNAL ELECTION

by Earl E. Cummings

Suffer me a word of introduction pertaining to the message you will hear today. The Bible teaches that all believers are to, "grow in grace and in the knowledge of the truth."

I have gone through various transitions since I was saved. First, the Lord saved me at twelve as a Seventh Day Adventist. Then the Lord called me out

to become a Baptist, not by convenience but by conviction, a few years later.

Now you know that there are many kinds of Baptists, but we shall divide them into two groups. First, the Arminians, and second, the Sovereign Gracers. I was first an Arminian, which I believe most baptists are to begin with in their embryo stage. Then through a more indepth study of

the Word I became a Sovereign Gracer, embracing the Doctrines of Grace. (Editor's Note: I do not believe that Arminians are true Baptists).

I don't know where you stand, but I am persuaded that sovereign grace honors God the most, if they are also missionary and evangelistic.

If you would listen carefully to

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

BE FILLED WITH THE SPIRIT

"And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph.5:18). Ephesians is divided into two parts of three chapters each. The first three chapters tell of wonderful blessings that believers have and of great doctrines to be believed. Few portions of Scripture are richer in these things than these chapters. The second part, the last three chapters tell us of duties that should be performed by those who have received the blessings and believe the truths of the first three chapters. Doctrines come

before duties, and duties are based on doctrines. Blessings received by grace come before precepts as to how saved people are to live.

Being filled with the Holy Spirit is in about the middle of the practical part of Ephesians. This filling of the Spirit is necessary to the proper doing of the practical things set forth.

I doubt that any of us (certainly few who profess to be saved) have any trouble with the first part of Ephesians 5:18. God's people all agree that a person should not be drunk with wine. I could preach and preach and

preach on this, and I would never get any opposition. If I asked you when was the last time you got drunk, you likely would be offended; and would tell me that you had not been drunk since God saved you. Few of God's children are even tempted to get drunk.

But, what if I asked you if you are filled with the Spirit? What would your answer be? I fear that very few of God's children are frequently filled with the Spirit. Do you get drunk? No, no, no.

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STUDIES IN DANIEL CHAPTER 7

by John R. Gilpin

This book of Daniel is divided into two divisions of six chapters each. The first part, or the first division of the book of Daniel is mostly historical, with some prophecy mingled with it; and the last half of this book of Daniel is prophetic entirely. Everything from the seventh chapter through to the end of the book centers around prophecies which have been partially, and which shall



John R. Gilpin, Sr.

yet be completely fulfilled.

If you will notice carefully from the very beginning, you will see that this vision was one which came to Daniel in the first year of the reign of Belshazzar. Thus, we know a little about the time when this vision came. If you will read from the very beginning of the chapter, you will notice that it speaks of the wind of heaven striving upon the great sea, and four beasts came up from the sea, diverse one from the

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BE FILLED

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Are you filled with the Spirit? What is your answer to this? We are commanded here to not get drunk with wine. We are also commanded to be filled with the Spirit. Both are commanded. Yet, we are very careful to obey the first command; and we rarely even give a moment's thought to the second one. If you get drunk, you are disobeying the Lord. If you are not filled with the Spirit, you are also disobeying the Lord.

Now, don't ask me which of these commandments is the most important. We attach much more importance to the first one, but I fear that if we gave the matter serious thought, we might say that the second commandment is more important. Anyway, we are not to pick and choose which commandments of God we will obey and which we will not obey; we are to obey them all. Let me just say here that I doubt if any of us can even begin to imagine how much harm has been done to the cause of Christ, or how much failure is experienced in our lives and churches - all because we are not filled with the Spirit.

Every believer is indwelt by the Holy Spirit of God. This is an indisputable Biblical fact. "...Now if any man have not the Spirit of Christ, he is none of his" (Rom.8:9). This does not say that you don't have the second blessing, or the third blessing; it says that you are not saved unless you have the indwelling Holy

Spirit. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God...." (I Cor.6:19). This "body" is most certainly the human body of the believer; it is not the church despite what "church priesthood" men teach. Verse 18 clearly proves that the human body is being referred to in this Scripture. Church priesthood men, at least many of them, are as much a heretic on the indwelling of the Holy Spirit in every believer as are the Holy



Joe Wilson

Rollers. Be warned that many who call themselves Landmark Baptists are now teaching that the Holy Spirit does not indwell the believer; that He only indwells the church. But the Bible is very clear; every believer is indwelt by the Holy Spirit.

This indwelling of the Holy Spirit is the greatest single blessing of the Christian life. There is vast potential for Christian life and service in the fact of the indwelling of the Spirit of God. Read that about a hundred times. The demands of living the Christian life properly and serving God as we should are utterly beyond the power of the flesh. It is absolutely impossible, of ourselves, that we can do these things. But, we are not asked or required to live and serve in the energy of the flesh. We have the Holy Spirit. His power is sufficient for the doing of whatever God requires us to do. Yes, there is vast, illimitable potential for Christian life and service in the indwelling of the Holy Spirit. Oh, we do need to realize what possibilities there are in this great truth that we have the Spirit of God. God has given us the Holy Spirit that we might live and serve as we should.

Now, hear this, and hear it well: The filling of the Spirit is absolutely essential to the realizing in our lives and service the potential that there is in the indwelling of the Spirit. Let us now look at the great need of being filled with the Spirit. Might I just inject here that this is the greatest need of the Christian and of the churches.

We need to be filled with the Spirit in order to bear the fruit of the Spirit in our daily lives. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law" (Gal.5:22-23). I consider this to be the greatest portion of the Bible in describing what the Christian life ought to be, and can and should be. We might say that these nine words are a word picture of the life of Christ. We might say that the fruit of the Spirit is the having of the life of Christ produced in us and through us by the Holy Spirit. We must have this fruit of the Spirit in order for our lives to be what they ought to be. We

must have this in order to have a real and effective testimony before the world. We absolutely cannot produce this fruit in the energy of the flesh. It is the fruit of the Spirit, and we must be filled with the Spirit to have this fruit as we can and should. And oh, how it would glorify our Lord for us to bear this fruit abundantly.

We must be filled with the Spirit in order to serve the Lord properly and effectively. "...Not by might, nor by power, but by my spirit, saith the LORD of hosts" (Zech.4:6). I am sure that this refers to the Holy Spirit of God. We must do the work of the Lord in and by the power of the Lord, or we will utterly fail. "...strengthened with might by his Spirit in the inner man" (Eph.3:16). We must be strengthened in the inner man for life and for service by the Spirit of God. Surely, we must be filled with the Spirit if we are to have this power of the Spirit as we need it.

We need to be filled with the Spirit in order for our church services to be what they need to be and ought to be. If I were asked what is the main thing that is wrong with our services, what is the main things that is lacking; I would reply that it is the lack of the power of the Spirit. The success and blessing of a church service is not by the power of the preacher (except that power be that of the Holy Spirit), nor of the singing; it all depends upon the power of the Spirit of God. God's Word will be powerful, God's people will be stirred and blessed. Christians will be convicted, Christians will be revived, souls will be saved - all this will be done only by and as we have the power of the Spirit in our church services.

We need more people, all right. We need better preaching, all right. We need better singing, all right. I will not argue these things, but I will say that what we need above and beyond all else is the power of the Spirit in our services. And we need to be filled with the Spirit in order to have this power.

We need the power of the Spirit in our worship (John 4:24). We need the power of the Spirit in our singing (I Co.14:15). We need the power of the Spirit in our praying (Ep.6:18; Jude 20). And most assuredly we need the power of the Spirit in our preaching. "...them that have preached the gospel unto you with the Holy Ghost sent down from heaven" (I Pet.1:12). We need to worship in the Spirit, we need to sing in the Spirit, and we need to preach in the Spirit. Oh, my brother, my sister, what kind of services would we have if we did these things? Truly, our services would be times of heaven on earth (Deut. 11:21). If we have these kind of services, some of us are going to have to be filled with the Spirit.

We need to be filled with the Holy Spirit in order to win souls to Jesus Christ. Oh, this is what we want, is it not? Does not our hearts hunger to hear the cry of new born babes in Christ? Is there anything else we desire more? Soul winning is a supernatural work requiring supernatural power. Salvation is a resurrection from the dead, and only the power of God can raise the dead. Salvation is a new creation, and only God can create. Salva-

tion is a new birth, and only God can give life and birth. God uses the gospel in the experience of salvation. He uses men and women in giving that gospel to others. But the power that makes that gospel effective unto the salvation experience is that of the Spirit of God. We absolutely must be filled with the Spirit if we are to win souls. Could I say that if we are filled with the Spirit, we will win souls? I leave that with each individual reader.

"...And he shall be filled with the Holy Ghost...And many of the children of Israel shall he turn to the Lord their God" (Lk.1:15-16). This Scripture refers to John the Baptist. It surely connects his being filled with the Holy Ghost with his being used in winning souls. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me...." (Acts 1:8). Power for witnessing comes from being filled with the Holy Spirit. If we are not filled with the Spirit, it is likely we will not do much witnessing, and sure that we will not have power in witnessing. Being filled with the Spirit is necessary if we are to have the power of the Spirit in soul winning.

There were other things on the day of Pentecost, things with which we have nothing to do to-

day; but one thing for sure was that the apostles were filled with the Spirit and that three thousand souls were saved and added to the church. Surely we will agree that there was a connection between these two matters. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31). People were saved all along in the book of Acts. Surely there is a connection between being filled with the Holy Ghost and people being saved.

Let's read a verse about Barnabas. "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord" (Acts 11:24). I would think that we will all agree that there is here a connection between his being filled with the Holy Ghost and people being added to the Lord. Yes, we must be filled with the Spirit in order to win souls to Christ.

Now we come to the most important question of all; how to be filled with the Holy Spirit. Have I not already said enough to cause us all to be interested in the answer to this question? First, we must be emptied of sin and self.

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FROM THE EDITOR

"...be ready always to give an answer to every man that asketh you a reason of the hope that is in you...." (I Pet.3:15). Many times I have asked a person, "Are you a Christian?" Some have become very angry at this question; some have replied, "It's none of your business." When folk react like this, I know something is wrong. I just cannot understand why any truly saved person would become angry if asked about salvation.

Ask me if I am saved? Hey, I am glad you asked that. I am glad you are interested in my soul and my salvation. Yes, praise God, glory to God, hallelujah; yes, I am saved. I would not think of becoming angry if someone asked me if I was saved. I would not think of being rude if someone asked me if I was saved. I just believe that most, if not all, who thus react to this question are not saved.

Of course it is my business whether or not you are saved. Of course it is your business whether or not I am saved. Why would anyone think otherwise? We are our brother's keeper. We are responsible for our brother man. We are responsible for his hearing the blessed gospel of Jesus Christ. It is my business whether or not you are saved. I am to be interested in that. I am to be concerned about that. I am to be prayerful about that. I am to find out about that. I am to preach the gospel to you.

If it be possible that a person should act as described above is really saved (which I seriously doubt), I would know something else. I would know that that person is so backslidden that I should, if possible, try to help him get right with God in fellowship. Let us not be dissuaded from doing our duty relative to our brother man by fear of how he might react to our efforts to help him spiritually. If one man slight us, if one man ridicule us, if one man abuse us; the next man may respond to our efforts to be of spiritual help. We may be used of God to win a soul to Christ, or bring a backslider back into fellowship with the Lord.

If you tell me you are saved, and I ask, "What makes you think you are saved, how do you know you are saved?" You should not become angry with me. You should appreciate my concern. You should be very glad and willing to tell me that upon which you base your hope of salvation. If you tell me what your hope is, and if it is not a good and proper hope; then I can maybe be of help to you in the obtaining of a good hope through grace (II Thes.2:16). Ask me why I think I am saved, what I base my hope of salvation upon. I will tell you that I do not think I am saved because I have changed my way of life, although the Lord has changed that. I will not tell you because I am a Baptist, though I praise God for this. I will not tell you because I have been baptized; I am not a Campbellite. I will not tell you because I am a preacher. I will tell you that I know I am saved because I have trusted Jesus Christ for my eternal salvation. I am not depending on anything I ever have done or ever will do for my salvation. I am depending totally and only on Jesus Christ. I believe that He is God. I believe He was born of a virgin. I believe He lived a sinless life. I believe He died at Calvary for my sins. I believe that He rose from the dead. I know that the Holy Spirit worked in my heart, showed me my lost condition, made me desire to be saved, and enabled me to receive Jesus Christ as my Lord and Saviour. I know I am trusting Jesus Christ and His shed blood for my salvation. I know that I am saved. Oh, I would tell you some or all of these things if you asked me how I knew I was saved.

My friend, let me ask you, "Are you saved?" You say, "yes." Let me ask you how you know you are saved. Will you, can you honestly tell me that you are trusting Jesus Christ for salvation? I hope so. If not, I urge you to do so even at this moment. God bless you.

BE FILLED

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A vessel that is already full or partly filled cannot be filled with anything else. We cannot be guilty of known sin, refusing to confess and forsake such, and still be filled with the Spirit. The fullness of the Spirit for most of us will begin with a sincere searching of our heart and life relative to the matter of known sin. Am I doing things I know I should not do? Am I failing to do things I know I should do? What am I going to do about these things? I must confess and forsake these known sins, or I must give up any thought of being filled with the Spirit. Sin will quench the Spirit. While one is quenching or grieving the Spirit, he cannot be filled with the Spirit. We must be emptied of known sin in order to be Spirit-filled.

We must also be emptied of self. We must deny self and take up our cross (an instrument of death) and follow Jesus Christ. We cannot be full of self and full of the Spirit at the same time. We must give up the desire for self glory. We must give up the relying on self strength. We must give up self wisdom. We must give up self will and be filled with God's will.

Do not quench the Spirit (I Thess. 5:19) if you desire to be filled with the Spirit. When the Spirit speaks to you, you must obey. You must not quench the voice of the indwelling Holy Spirit. He may strangely move on your heart to ponder much on a verse of Scripture, to spend some time immediately in prayer, to witness to some lost soul; you must obey Him as He moves on your soul, otherwise you will quench the Spirit. Do not grieve the Holy Spirit (Eph. 4:30). Sin will grieve the Spirit. He is the Holy Spirit. Unclean desires, thoughts, words, or acts will grieve Him. If He is grieved by you, He will not fill you. We must walk in the Spirit (Gal. 5:16) if we would be filled by Him. He will lead us, we must follow. We must walk in His way, in His will, and in His strength.

Let me now mention two important matters as to being filled with the Spirit. "...So also is the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32). Note that word "obey." Obedience is a (I might as well say "the") key thing as to being filled with the Spirit. If we don't obey God, we will not be filled with the Spirit. If we do obey Him, we will be filled with the Spirit. It is as plain and simple as that. But then, that is not so simple is it? We must obey Him gladly, we must obey Him totally, we must obey Him continually; and as we do obey Him, we will be filled with the Spirit. I think that I might say that obedience is the major matter as to being filled with the Spirit. But we must know that obedience is not a

simple matter concerning only a few things. We must learn what He would have us do. We must then do that. We must be obedient in small things as well as in large things. We must obey in major things as well as in minor (are there any such?) things. We must obey Him when it is easy, and when it is most difficult. We must obey Him when others obey Him, and when all others fail to obey. We must obey Him when it pleases our loved ones, and when they oppose such. Let us study this matter of obedience. Let us face this in our own lives. Remember, this is a matter of the utmost importance if we desire to be filled with the Spirit.

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Lk. 11:13). Don't pay any attention to Scofield's note on this verse. Beware of dispensational folly as to this verse. I know that all saved people have the Holy Spirit, but they are not all filled with the Spirit. I do not believe that believers should pray to receive the Holy Spirit as indwelling them. I do strongly believe that believers can and should pray that the Holy Spirit will fill them, that He will come upon them in power, that He will enable them to live godly lives for God's glory, and that He will anoint them with power in their service for the Lord. I believe that I can use Luke 11:13 to encourage me to pray for the power of the Holy Ghost in my preaching. Yes, I do believe that believers in every age can and should ask God for the Holy Spirit in the ways I have mentioned.

Oh, let each reader seriously consider these things. Let each desire most earnestly to be filled with the Spirit. Let each examine his or her life, under the eye of the Holy Ghost, as to anything therein that might hinder being filled with the Spirit. Let each repent, confess, and forsake anything in his or her life that hinders this matter. Let each pray for the enablement of the Spirit to do this. Let each reader yield totally to the control of the Spirit. Let each seek to obey God in all things. Let each pray earnestly, pray sincerely, pray until the answer comes, pray to be filled with the Holy Spirit.

Let me conclude by way of summary and exhortation. Every believer is indwelt by the Holy Ghost. In this fact and truth lies a vast potential for Christian life and service. In order to realize this vast potential, one must be filled with the Spirit. Is not this vast potential sufficient reason to urge each of us to be filled with the Spirit. Think of what we could be and do if we were filled with the Spirit - only God fully knows the answer to this - but, oh, we could be so much more than we are, and do so much more than we are doing. Is not this sufficient motive to urge us to seek and obtain the fullness of the Spirit?

What will you do with this

message? Is it true? Of course, it is. What should you do about it? What will you do about it? Will you seek, and seek to the obtaining thereof - will you seek and obtain the fullness of the Spirit? God commands you; I can only urge you; be filled with the Spirit.

WHAT IS

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they impede the kingdom of Christ? It is because God blesses men through the churches that we desire to see them prosper, and not merely for the sake of the churches themselves. There is such a thing as selfishness in our eagerness for the aggrandisement of our own party; and from this evil spirit may grace deliver us! The increase of the kingdom is more to be desired than the growth of a clan. We would do a great deal to make a Paedo-baptist brother into a Baptist, for we value our Lord's ordinances; we would labour earnestly to raise a believer in salvation by free-will into a believer in salvation by grace, for we long to see all religious teaching built upon the solid rock of truth, and not upon the sand of imagination; but, at the same time, our grand object is not the revision of opinions, but the regeneration of natures. We would bring men to Christ, and not to our own peculiar views of Christianity. Our first care must be that the sheep should be gathered to the great Shepherd; there will be time enough afterward to secure them for our various folds. To make proselytes is a suitable labour for Pharisees: to beget men unto God is the honourable aim of ministers of Christ.

In the next place, we do not consider soul-winning to be accomplished by hurriedly inscribing more names upon our church-roll, in order to show a good increase at the end of the year. This is easily done, and there are brethren who use great pains, not to say arts, to effect it; but if it be regarded as the Alpha and Omega of a minister's efforts, the result will be deplorable. By all means let us bring true converts into the church, for it is a part of our work to teach them to observe all things whatsoever Christ has commanded them; but still, this is to be done to disciples, and not to mere professors; and if care be not used, we may do more harm than good at this point. To introduce unconverted persons to the church, is to weaken and degrade it; and therefore an apparent gain may be a real loss. I am not among those who decry statistics, nor do I consider that they are productive of all manner of evil; for they do much good if they are accurate, and if men use them lawfully. It is a good thing for people to see the nakedness of the land through statistics of decrease, that they may be driven on their knees before the Lord to seek prosperity; and, on the other hand, it is by no means an evil thing for workers to be encouraged by having some account of results set before them. I should be very sorry if the practice of adding up, and deducting, and giving in the net result were to be abandoned, for it must be right to know our numerical condition. It has been noticed that those who object to the process are often brethren whose unsatisfactory reports

should somewhat humiliate them: this is not always so, but it is suspiciously frequent. I heard of the report of a church, the other day, in which the minister, who was well known to have reduced his congregation to nothing, somewhat cleverly wrote, "Our church is looking up." When he was questioned with regard to this statement, he replied, "Everybody knows that the church is on its back, and it cannot do anything else but look up." When churches are looking up in that way, their pastors generally say that statistics are very delusive things, and that you cannot tabulate the work of the Spirit, and calculate the prosperity of a church by figures. The fact is, you can reckon very correctly if the figures are honest, and if all circumstances are taken into consideration: if there is no increase, you may calculate with considerable accuracy that there is not much being done; and if there is a clear decrease among a growing population, you may reckon that the prayers of the people and the preaching of the minister are not of the most powerful kind.

But, still all hurry to get members into the church is most mischievous, both to the church and to the supposed converts. I remember very well several young men, who were of good moral character, and religiously hopeful; but instead of searching their hearts, and aiming at their real conversion, the pastor never gave them any rest till he had persuaded them to make a profession. He thought that they would be under more bonds to holy things if they professed religion, and he felt quite safe in pressing them, for "they were so hopeful." He imagined that to discourage them by vigilant examination might drive them away, and so, to secure them, he made them hypocrites. These young men are, at the present time, much further off from the church of God than they would have been if they had been affronted by being kept in their proper places, and warned that they were not converted to God. It is a serious injury to a person to receive him into the number of the faithful unless there is good reason to believe that he is really regenerate. I am sure it is so, for I speak after careful observation. Some of the most glaring sinners known to me were once members of a church; and were, as I believe, led to make a profession by undue pressure, well-meant but ill-judged. Do not, therefore, consider that soul-winning is or can be secured by the multiplication of baptisms, and the swelling of the size of your church. What mean these despatches from the battle-field? "Last night fourteen souls were under conviction, fifteen were justified, and eight received full sanctification." I am weary of this public bragging, this counting of unhatched chickens, this exhibition of doubtful spoils. Lay aside such numberings of the people, such idle pretence of certifying in half a minute that which will need the testing of a lifetime. Hope for the best, but in your highest excitements be reasonable. Enquiry-rooms are all very well; but if they lead to idle boastings, they will grieve the Holy Spirit, and work abounding evil.

Nor is it soul-winning, dear friends, merely to create excitement. Excitement will accompany every great movement. We might justly question whether the

movement was earnest and powerful if it was quite as serene as a drawing-room Bible reading. You cannot very well blast great rocks without the sound of explosions, nor fight a battle and keep everybody as quiet as a mouse. On a dry day, a carriage is not moving much along the roads unless there is some noise and dust; friction and stir are the natural result of force in motion. So, when the Spirit of God is abroad, and men's minds are stirred, there must and will be certain visible signs of movement, although these must never be aimed at by the rolling of a carriage, they can take a broom, and very soon raise as much dust as fifty coaches; but they will be committing a nuisance rather than conferring a benefit. Excitement is as incidental as the dust, but it is not for one moment to be aimed at. When the woman swept her house, she did it to find her money, and not for the sake of raising a cloud.

Do not aim at sensation and "effect." Flowing tears and streaming eyes, sobs and outcries, crowded after-meetings and all kinds of confusion may occur, and may be borne with as concomitants of genuine feeling; but pray do not plan their production.

It very often happens that the converts that are born in excitement die when the excitement is over. They are like certain insects which are the product of an exceedingly warm day, and die when the sun goes down. Certain converts live like salamanders, in the fire; but they expire at a reasonable temperature. I delight not in the religion which needs or creates a hot head. Give me the godliness which flourishes upon Calvary rather than upon Vesuvius. The utmost zeal for Christ is consistent with common-sense and reason: raving, ranting, and fanaticism are products of another zeal which is not according to knowledge. We would prepare men for the chamber of communion, and not for the padded room at Bedlam. No one is more sorry than I that such a caution as this should be needless; but remembering the vagaries of certain wild revivalists, I cannot say less, and I might say a great deal more.

What is the real winning of a soul for God? So far as this is done by instrumentality, what are the processes by which a soul is led to God and to salvation? I take it that one of its main operations consists in instructing a man that he may know the truth of God. Instruction by the gospel is the commencement of all real work upon men's minds. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:19,20). Teaching begins the work, and crowns it, too.

The gospel, according to Isaiah, is, "Incline your ear, and come unto me: hear, and your soul shall live..." (Isa. 55:3). It is ours, then, to give men something worth their hearing; in fact, to instruct them.

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BOOK REVIEWS

We have "Misunderstood Texts of the New Testament" by Sir Robert Anderson. Mr. Anderson has written some good books. I think we all know that there are many things in the Scriptures which are, as Peter wrote, "hard to be understood." This book will give some help on many of these portions. It will not be much help on some others. On some, we will totally disagree, especially in the realm of the Doctrines of Grace. It is a paper back and sells for \$7.95.

The Baptist Examiner Forum I

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

Explain "delivered unto Satan" in I Tim. 6:20. Should we do this today? How would we do this today?

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This verse of Scripture has to do with church discipline. Many churches have failed to obey the Lord in church discipline; a church that fails in this area is a failing church; they are cold and indifferent toward the will of God; they have no love and compassion toward their unruly members. Use any reasoning you care to against church discipline, but you can never justify your neglect in the light of the Scripture. The Lord Jesus taught this doctrine in Matthew 16:18. Paul taught it in I Corinthians 5; II Corinthians, Romans 16, I and II Timothy, and Hebrews. The New Testament is saturated with it.

A church that does not practice this doctrine will be held accountable to God for their sin. The Bride of Christ must be a disciplined Bride. If you have any question about the end result of an undisciplined church, read Revelation two and three. With whom was our Lord well pleased?

A pastor who is too weak-kneed to lead his flock in the practice of church discipline has neglected his duty and responsibility as a pastor. He is doing his church an injustice, both the faithful and the unfaithful. He is doing other sister churches an injustice, and he is doing the pastor who might follow when he leaves an injustice. Shame on a pastor who will fail in his duty to lead in this area, and then leave a mess behind for another preacher to try and clean up.

To deliver one to Satan for the destruction of the flesh is to exclude an individual from the fellowship of the church. The Lord taught that it was to be the very last resort, after all other means had been exhausted, (Matthew 18:15-17). According to verses 18-20 and Matthew 28:18-20, it was to be a perpetual commandment to His churches until His return.

This action should be the very last resort. When a church excludes someone and turns them over for the destruction of the flesh, it may destroy their life. If they do not repent of whatever sin that has caused this action, it will destroy their life. My friend, you would rather stand in the middle of a busy highway on a dark night with a black suit on than to be excluded from one of the Lord's churches. Death would

be the least thing that you would have to fear. For the child of God, there are things that could happen to you that would be much worse than death. In many cases, God simply removes whatever it is that is hindering you from being a faithful church member. I know some folks personally who have experienced God's chastisement to the extent that their lives have been reduced to a heap of rubble like an automobile that's been run over by a train. Do not tempt the Lord thy God. If you are an excluded church member, you had better get back to your home church as fast as you can run and hope that God does not do you in before you get there! Thank you for your question.

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Please read I Corinthians 5:1-5. Here in I Corinthians 5:5 and also in I Timothy 1:20 is found the phrase "delivered unto Satan". Only the situations and sins were different. The purpose was the same; chastisement. The incestuous man here in I Corinthians was to be excluded from the intimacy of the fellowship of the assembly for his willful disobedience and fornication. To be delivered unto Satan was to enter a state where the Lord would allow Satan to touch a sinning believer physically in affliction. This could even lead to the death of the body (sax), but the preservation of the soul. The purpose of delivering one unto Satan was to chasten him, or her. It was remedial and not concerned only with punishment. It is my belief that a child of God who commits a willful sin in which he, or she persists, or adds still more to a deeper and deeper disobedience, will be chastened by God. A person in that state runs the risk of affliction by Satan, as God permits, to whatever point is necessary to repentance and preservation in God's time.

In I Timothy 1:20 where the same phrase appears, I believe the same purpose is in view: chastisement unto repentance and correction. Here, however, I believe is reflected Paul's apostolic power to deliver a believer to this state. I do not believe this power exists today, but Paul exercised it there in I Timothy 1:20 without the action of the church. In I Corinthians 5:5 he urges the church to take action and exclude the sinning one for punishment and correction. I believe this power of the apostle was referred

to by Paul in I Corinthians 4:20-21. God preserves His children even to the destruction of the sinful flesh.

No man has the apostolic power of Paul today, nor should anyone even try to deliver someone to Satan; that includes the Roman Catholic Church. The true churches, however, have the power to exclude a person deserving of exclusion while praying that God will use whatever means He will to restore such an one. I fear too often assemblies are glad to get rid of the trouble, or troublemaker and don't really care whether they are restored or not. Beloved, we should indeed care about the errant one and their future as well as their present state. We should pray for the excluded one. God's means often involve heavy affliction, physical and otherwise, in dealing with an errant one. The only thing that protects us from Satan's afflictions is the staying hand of our God. Bless His name. All His ways are right. Let us live as He commands.

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I Corinthians 5:4-5; "In the name of our Lord Jesus Christ, when ye are gathered together and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

The first thing that I wish to point out is that this action is being done by church authority and teaches the right and obligation of the church to discipline and exclude members. Notice our text says, "when ye are gathered together." There are several commentators who believe that this action was done by the Apostle Paul, or at least with his authority. They feel that it was for that day and time and was only to be done under apostolic authority. I disagree with this view. I believe that Paul is simply writing them to advise them about dealing with this individual guilty of fornication. The reference to his spirit is just to emphasize the fact that he feels this is right and that they can use his name as one who believes this is proper action.

Let me now say what I think the term "delivered unto Satan" means. I personally believe that it has no deeper meaning than that of exclusion. I think the rest

of the chapter will bear this out. The Bible mentions in verse 7; "Purge out therefore..." Verse 9 says, "not to company with fornicators..." Verse 11 says, "with such an one, no not to eat..." I believe the reference here is to the Lord's Supper, and those excluded from the church should be denied this privilege. Verse 13 says, "Therefore put away from among yourselves that wicked person." I think the reference is only to exclusion. By excluding one they are in a sense delivered unto Satan as they are no longer under the care of the church. The term, "destruction of the flesh may be harder to explain." I do not believe that it is a deliverance to death, though I would not rule that out. I think that II Corinthians teaches this man was restored and thus he did not suffer physical death. This phrase could refer to chastisement. When this man is turned out of the church, punishment will come. It will be often like a destruction that God uses to bring this individual back to the church. If a man is truly saved, the devil working on him will cause him to flee to Christ.

The question asks, should we do this today? Certainly we should. At least according to my interpretation we should. The church should still be active in excluding members in hope that they will return to full fellowship. May God bless you all.

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The meaning of the term, "delivered unto Satan", can be found in I Corinthians 5 where the same term is used, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ. To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Cor. 5:4, 5).

The apostle Paul wrote this to the church at Corinth concerning a certain member who was living in open sin, living with his father's wife. In verse 11 he reminded them not to keep company with those who were living in sin, "a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner;". In verse 13 he told them to "put away (exclude) from among yourselves that wicked person."

From this we see that to "deliver unto Satan" means to exclude one from the fellowship of the church. That one in the Corinth church was to be delivered to Satan to be sifted, buffeted, and for the destruction of the flesh. The men in I Timothy 1:20 had been delivered unto Satan "that they may learn not to blaspheme." We might note that both sins of the flesh (I Cor. 5:5, 11), as well as doctrinal sins (I Tim. 1:20) are to be dealt with in the same way, deliver unto Satan (exclude from

the fellowship of the church).

This action by the church is to be done for the good of the individual, "for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." "That they may learn not to blaspheme." Not only is discipline for the good of the individual but also good for the whole church. Paul wrote, "Know ye not that a little leaven leaveneth the whole lump?" To permit such a one to remain in the church would effect the whole church. The two in I Timothy had, by their false teaching, caused others to make "shipwreck" of their faith (v. 19). The sin of Achan caused the anger of the Lord to be kindled against the whole nation of Israel (Josh. 7:1).

To answer the second question, "Should this be done today?" The answer is yes. The instructions given to the Corinthian church is just as much for us today as it was for them. How is it to be done? The same way it was to be done then, by the majority vote of the church (see II Cor. 2:6).

WHAT IS

(Continued from Page 3)

We are sent to evangelize, or to preach the gospel to every creature; and that is not done unless we teach them the great truths of revelation. The gospel is good news. To listen to some preachers, you would imagine that the gospel was a pinch of sacred snuff to make them wake up, or a bottle of ardent spirits to excite their brains. It is nothing of the kind; it is news, there is information in it, there is instruction in it concerning matters which men need to know, and statements in it calculated to bless those who hear it. It is not a magical incantation, or a charm, whose force consists in a collection of sounds; it is a revelation of facts and truths which require knowledge and belief. The gospel is a reasonable system, and it appeals to men's understanding; it is a matter for thought and consideration, and it appeals to the conscience and the reflecting powers. Hence, if we do not teach men something, we may shout, "Believe! Believe! Believe!" but what are they to believe? Each exhortation requires a corresponding instruction, or it will mean nothing. "Escape!" From what? This requires for its answer the doctrine of the punishment of sin. "Fly!" But whither? Then must you preach Christ, and His wounds; yea, and the clear doctrine of atonement by sacrifice. "Repent!" Of what? Here you must answer such questions as, What is sin? What is the evil of sin? What are the consequences of sin? "Be converted!" But what is it to be converted? By what power can we be converted? What from? What to? The field of instruction is wide if men are to be made to know the truth which saves. "That the soul be without knowledge, it is not good," and it is ours as the Lord's instruments to make men so to know the truth that they may believe it, and feel its power. We are not to try and save men in the dark, but in the power of the Holy Ghost we are to seek to turn them from darkness to light. And, do not believe, dear

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The Baptist Examiner Forum II

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

What do you understand by "soul winning"?

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"The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Pro. 11:30). Soul winning is that aspect of witnessing that immediately results in an individual sinner coming to know Christ as personal saviour. Soul winning is done on an individual basis. That is, one that has been saved tells one that is not saved about the life, death, burial, and resurrection of Jesus Christ. They win the one that is lost to Christ by telling what He has done for them. To win means to captivate by wisdom, not the wisdom of man, but the wisdom of God. The wise disciple will do this. God will provide the wisdom needed even though one is young in the faith.

There are some things that soul winning is not. It is not the preaching of the Word to the lost, although it has a part in it. It is not visiting the lost. It is not inviting someone to come to church. It is not witnessing by one's lifestyle. It is not visiting those that are in the hospital. All these may have a part in the eventual winning of a soul, but they, of themselves are not examples of soul winning. Soul winning is a conversion, and when someone converts, they are caused to turn from one way of life and embrace a new way of life. Paul said this about the Thessalonians; "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God" (I Thes. 1:9). These people were converted before they could be counted as souls that were won. To win a soul requires effort and concern on the part of a believer.

First of all, there must be contact. A lost person will not come to know the Lord by himself. There must be an effort made to contact those that are unbelievers. The contact must be on a one to one basis. Once that contact has been made, there must be conversation between the two individuals. That conversation must be centered on Jesus Christ and His saving power. If it is according to the will of God, the conversation will ultimately lead to the lost soul being convicted of his sins and with that conviction he will receive Jesus Christ as his Saviour, and conversion will take place by him turning from idols to God.

Much to our shame, we do not practice this process as we should. We were told in the

opening verse that to do this is wise, yet we do it not. James records the results of soul winning for us in his epistle. "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:20).

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Soul winning is being obedient to the Great Commission. The elect of God are soul's that need to be saved, and will be saved at God's time that was set in eternity past. There are some that make light of soul winning, or never mention the word, however, God wants us to be soul winners. Some believe that the doctrines of grace and soul winning are not kin folks. The Arminians believe that the doctrines of grace oppose soul winning while many grace believers believe that soul winning will lead us away from God's sovereign grace.

Proverbs 11:30 says, **The fruit of the righteous is a tree of life; and he that winneth souls is wise.** There are those who explain away this verse, but God said that he that winneth souls is wise. I'm just an old Tennessee hillbilly and believe the Bible, which tells me to preach the Word, to be instant in season and out of season. He will take care of using me to win souls. I realize that I cannot win souls by my own power, but God working through me.

I can win souls. Paul said in I Corinthians 9:22, "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." Now Paul knew that in him, in the flesh, he could not save anyone, not even himself; but he knew that God who worked in him would use his preaching the gospel to reveal to them that they were lost and needed a Saviour. He knew that through the gospel he had a message of grace from God. He knew that faith cometh by hearing and hearing by the Word of God. Why can't we, like Paul, believe God's Word and witness, preach, or teach, and not worry about our inability to save some one. We believe that God does what He wants to, when He wants to, how He wants to and where He wants to. Beloved, we are to do what God leads us to do and not worry about the results.

God will take care of His work, let us be faithful and do ours.

What do I understand about soul winning? I believe that we better get busy and try to win all God will use us to win. I believe we better use the Sword of the Spirit and tell them the truth about their condition before God, and present the gospel to them.

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Christ said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16). I believe that Christ meant that these disciples should go forth and make disciples as is spoken of in Matthew 28:18-20. Those whom Christ had chosen were to go forth sowing the precious Word, and doing this they would bring forth fruit. Bringing forth fruit is leading the lost to Christ. The fruit remaining meaning that those brought to Christ would stand fast.

It should be the desire of every child of God to see others saved. This was the desire of Paul concerning Israel. I believe that Paul had this in mind when he wrote by inspiration in Romans 10:1, "Brethren, my hearts desire and prayer to God for Israel is, that they might be saved." The people of Israel being his brethren according to the flesh, Paul, knowing that they had a zeal but not according to knowledge, had a great desire to see them saved from the error of their way.

But, not only did Paul have a great desire to see Israelites saved, this was true concerning the people of Ephesus. He warned them night and day with tears (Acts 20:31).

Psalms 126:5-6, "They that sow in tears shall reap in joy. He that goeth forth weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." What is it that the sower is sowing and bearing? It is the Word of God. The soul winner sows the precious seed; the Word of God, every place that he can. When the soul winner does this, there is sure to be results. He will come again with rejoicing, bringing his sheaves with him.

The seed may be likened unto the gospel. We need to spread the good news about Christ coming into the world to make the sacrifice for the sins of His people. We need to let the world know

that His name was called Jesus "for he shall save his people from their sins" (Matthew 1:21).

"The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Proverbs 11:30). He is a wise man or woman that tells the lost about Christ Jesus, and that He came to save sinners, even the chief of sinners. He is a wise man that is used of the Lord to witness for Him. Paul said, "...I am made all things to all men, that I might by all means save some" (I Cor. 9:22). Paul did not, in the strictest sense, save sinners; but was used of the Lord to bring them to a saving knowledge of Jesus Christ, as when Andrew brought Simon, who was later called Cephas, to Jesus (John 1:41-42).

Men cast a net into the sea to catch fish, so Christ calls men to be men-fishers. So, it is my understanding that "soul winning" is to bring souls or sinners to Christ.

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"The fruit of righteousness is a tree of life; and he that winneth souls is wise." (Proverbs 11:30).

First of all we know that righteousness is rewarded here and in the world to come. Here in the form of godly favor and abundant life, and in the world to come at the judgment seat of Christ in the form of crowns. Know also that wickedness will be rewarded here and in the world to come. Here in the form of sorrow, suffering, and affliction; and in the world to come judgment at the great white throne, then eternal punishment in the lake of fire. Thus it is wise indeed to avoid wickedness and come to know true righteousness.

"He that winneth souls is wise." Those that show forth true righteousness are wise indeed. They have been granted faith in the most righteous One. They have been given the wisdom of true godliness by the indwelling of the Holy Spirit. Their words and life are a witness to the saving grace of righteousness: not man's righteousness, but the righteousness of God. The winning of souls is finished in the person and work of Jesus Christ. No man can win a soul in that sense, but we are laborers together with God. We plant and water, God gives the increase. This is the sense in which I understand soul winning. The Apostle Paul said... "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more," and again... "I am made all things to all men, that I might by all means save some."

In this sense we are soul winners by witnessing to the gospel in word and deed, and praying that the Holy Spirit would open the blinded minds of those that are at enmity with God, those that are lost in sin. Remember, "He that saith he abideth in him ought himself so to walk, even as he walked" (I John 2:6).

WHAT IS

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friends, that when you go into revival meetings, or special evangelistic services, you are to leave out the doctrines of the gospel; for you ought then to proclaim the doctrines of grace rather more than less. Teach gospel doctrines clearly, affectionately, simply, and plainly, and especially those truths which have a present and practical bearing upon man's condition and God's grace. Some enthusiasts would seem to have imbibed the notion that, as soon as a minister addresses the unconverted, he should deliberately contradict his usual doctrinal discourses, because it is supposed that there will be no conversions if he preaches the whole counsel of God. It just comes to this, brethren, it is supposed that we are to conceal truth, and utter a half-falsehood, in order to save souls. We are to speak the truth to God's people because they will not hear anything else; but we are to wheedle sinners into faith by exaggerating one part of truth, and hiding the rest until a more convenient season. This is a strange theory, and yet many endorse it. According to them, we may preach the redemption of a chosen number of God's people, but universal redemption must be our doctrine when we speak with the outside world; we are to tell believers that salvation is all of grace, but sinners are to be spoken with as if they were to save themselves; we are to inform Christians that God the Holy Spirit alone can convert, but when we talk with the unsaved, the Holy Ghost is scarcely to be named. We have not so learned Christ. Thus others have done; let them be our beacons, and not our examples. He who sent us to win souls neither permits us to invent falsehoods, nor to suppress truth. His work can be done without such suspicious methods.

Perhaps some of you will reply, "But, still, God has blessed half-statements and wild assertions." Be not quite so sure. I venture to assert that God does not bless falsehood; He may bless the truth which is mixed up with error; but much more of blessing would have come if the preaching had been more in accordance with His own Word. I cannot admit that the Lord blesses evangelistic Jesuitism, and the suppression of truth is not too harshly named when I so describe it. The withholding of the doctrine of the total depravity of man has wrought serious mischief to many who have listened to a certain kind of preaching. These people do not get a true healing because they do not know the disease under which they are suffering; they are never truly clothed because nothing is done towards stripping them. In many ministries, there is not enough of probing the heart and arousing the conscience by the revelation of man's alienation from God, and by the declaration of the selfishness and the wickedness of such a state. Men need to be told that, except divine grace shall bring them out of their enmity to God, they must eternally perish,

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DANIEL

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other.

1. Before we go further in our study, I wish you would notice the sea. The picture here is that of the wind blowing, raising the waves and causing a turmoil in the sea. That sea, beloved, represents the mass of mankind. I think that you can see that it is truly illustrative of mankind if you will just notice that the sea is never still. It is always in motion, and when the wind strives upon it sometimes great waves roll to mountainous heights. Surely, beloved, this troubled sea that Daniel saw represents the troubled sea of mankind -- mankind constantly moving, constantly running about, constantly in motion -- surely this sea represents the great mass of mankind.

The Word of God tells us that the sea is figurative and symbolic of mankind. Listen: **"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth"** (Matt. 13:47-50).

You will notice that Jesus used the sea as illustrative of the masses of mankind. You will find the same truth given to us in Revelation 17:15. Listen: **"And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."**

This is the explanatory statement concerning the fallen woman that is spoken of in Revelation 17, and it says that she sits upon many waters, and the explanation is that those waters represent mankind -- peoples, multitudes, nations and tongues.

Thus, beloved, when we come to this seventh chapter of Daniel, when we see the wind blowing upon the sea, and out of that sea arising four monstrous beasts that we shall identify -- when we see that sea moving, rolling, foaming and tossing, it is an illustration and a reminder to us of the moving, teeming, restless masses of mankind that compose this world in which we live.

2. Now if you will notice, beloved, it says that coming up out of the sea, after the wind had blown upon it, that there were four beasts and these four beasts represent the godless Gentile kingdoms of the world. I don't have to wonder about the explanation for it, for the 17th verse of this seventh chapter says: **"These great beasts, which are four, are four kings, which shall arise out of the earth."**

You will thus notice, beloved, that the Word of God gives us a divine interpretation of these four beasts. It tells us that these four beasts are to represent four king-

doms which shall arise upon the earth, and it isn't a bit hard nor difficult to find out what four kingdoms are represented by these four beasts.

You will notice it says that these beasts come up out of the sea, which would tell us that the troubled nations will be able to produce four great world-wide empires, and as I say, it isn't hard to find what these four empires really are.

The first of these beasts is described as being like a lion which had eagle's wings, and those wings were plucked off and the heart of a man was given to it and it was allowed to stand upon its feet as a man.

If you will go back to the study we have had of Daniel, you will recall that Nebuchadnezzar, at one time, as king of Babylon, was given the heart of a beast and that he himself was turned out to eat grass like an oxen for seven years' time, until God gave him a revelation of Himself, and then it is said that he stood up and God gave him the heart of a man. Thus, this first beast that is described as a lion with eagle's wings, represents the world-wide empire of Babylon under Nebuchadnezzar. It is true that his hair grew out like eagle's wings. It is true that he went on all four's as a beast for seven years and ate grass. It is true that ultimately he was made to stand up like a man and a man's heart was given again unto him. So I would say this first beast is to represent Nebuchadnezzar as the king of Babylon.

The second beast is described as being like a bear that raised itself up on one side higher than the other, and had in its mouth three ribs. It is said that this beast should arise and devour much flesh.

I think this second beast represents the combined world empire of Media-Persia! When it says that one side was higher than the other, I think it represents the fact that Media was the stronger of the two. When it says it had in its mouth three ribs between its teeth, I think that represents Babylon, and Media-Persia, all of which were combined in one.

Then you will notice that it says this second beast should arise and devour much flesh. Well, every student of history knows that Media-Persia, in the days when Media-Persia was reigning as the dominant world empire, devoured the world.

The third of these beasts is described in the sixth verse as a beast similar to a leopard which had upon its back four wings of a fowl, and it says this beast had four heads.

Following Media-Persia, came the next world empire, the empire of Greece under Alexander the Great. When it says this beast had on its back four wings of a fowl, I think that is to show the rapidity with which Alexander the Great was to conquer the world. You understand that when Daniel saw this vision, none of this had come to pass. It was all prophecy at that time. You and I look backward upon it to realize that it has been fulfilled as history, but Daniel saw it as prophecy and he declared when Alexander the Great took over as head of a world empire, he was going to strike with the rapidity of one that might be possessed with four wings upon his back.

Every student of history knows that which was prophesied, came to pass as a reality in history, for Alexander the Great conquered the

whole world in a very short period of time and then sat down on the shores of Aegean Sea and wept because there were no more worlds for him to conquer. He died at the early age of 32, having conquered the whole world in a very short period of time.

We find the fourth beast is likened unto one that is dreadful and terrible, which had strong great iron teeth which devoured and broke in pieces. I am sure that fourth beast represents the world-wide empire of Rome under the Caesars.

3. I have hastily tried to give you a little identification of these four beasts. You will notice these are the same four empires which Nebuchadnezzar saw in the second chapter of Daniel. You remember in Daniel 2, Nebuchadnezzar had seen these four empires but in a different form. He saw them in the form of an image with head of gold, chest and arms of silver, belly and thighs of brass, legs of iron, and feet of iron and miry clay. Nebuchadnezzar saw them in a manner much different to their real nature. He saw them with outward power and splendor, and perhaps he was so highly impressed by what he had seen that he set up that image in the plain of Dura and demanded everyone to worship accordingly.

But notice -- Daniel saw these four empires in their true nature. Nebuchadnezzar saw the outward splendor in gold, silver, brass and iron -- he saw them in their outward splendor and power, but Daniel saw them literally as their true nature was revealed. He saw them as beasts -- brutal, warlike and rapacious. He saw them representing a time of brute rule. Mark it down, beloved, what Daniel saw revealed in these four beasts, was the nature of these four world-wide empires which revealed that their nature was to be brutal -- nothing short of brutal. Listen, beloved, these represent the Gentile kingdoms of the world. Daniel says by way of revelation from God, that these worldwide empires were to be represented by beasts, and thus, indicated that it would be a time of brute rule.

I don't care whether you live under a monarchy or a democracy; I don't care whether you are a Communist, Socialist, Republican or Democrat; I don't care what your politics may be, mark it down, regardless of what political party is in power, there will be a warlike, brutal, rapacious spirit with the nature of a beast, that will control this world until the Lord Jesus Christ comes again. You need not expect it to be one bit better. You will notice that all of these beasts were different one from the other, and yet, every last one was brutal. They were all different, and yet, all, at the same time, were destructive as only a brutal beast may be.

4. You will notice that all of them were different, and yet they were successive. Not one of them lasted. The reign that was illustrated by the lion, gave way to the reign that was illustrated by the bear, and that which was illustrated by the bear, gave way to the one illustrated by the leopard and the leopard, likewise, gave way to the fourth, which would tell us that all four of these great worldwide empires are successive -- not one is to last.

Before we come to the end of this study, we will find that there is an empire that is going to last, and that's the empire of the Lord Jesus Christ. The empires,

though, which are set up by man, are all successive. Each will come on the scene for a little while and flourish for a season, then perish and pass away to give rise to another. Listen, beloved friends, there never will be a flourishing empire in this world that will last until the empire that is set up by the Lord Jesus Christ.

5. You will notice, also, beloved, that every one of these empires that were thus illustrated by these beasts, were Godless. We find no reference to God in any of these empires that are beastly illustrated. Every one of these, without exception, are described as Godless. There is no hint of God, no reference to God, and no thought of God in any of them. A lion, bear, and leopard never think of God, and all of these empires thus illustrated by these four beasts are represented as Godless empires.

You can read through the Word of God and find He makes it clear that through all ages man will never set up an empire that will be given over to His glory. Listen: **"The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one"** (Psalm 14:2, 3). **"The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us"** (Psalm 2:2, 3). **"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn"** (Luke 2:7).

When Jesus Christ was born, there was no room for Him. This world is a Godless world. Through all ages in the past, and in all ages to come until Jesus comes back again, this world shall be a Godless world. There is not one mention of God in any of these four beasts that illustrate these four empires. Theirs is a rule by brute force. Theirs is a rule by force and power. Theirs is a rule that is illustrated by beasts -- beasts -- beasts without a heart. That's what you can expect. Talk about outlawing war -- you might just as well talk about outlawing the ferocity of a lion, in a world that is made up of people that are described as being Godless, brutal beasts.

6. The Word of God tells us that out of this fourth empire there will arise ten kingdoms, which are yet future. Thus far, this prophecy has been fulfilled, but out of the fourth empire, will arise ten horns, representing ten kingdoms, and that, beloved, is yet future. You and I don't know who those ten kingdoms represent. We couldn't even give a shrewd guess as to who are represented by these ten horns, but out from these ten, rises one of those horns that takes a superior position over all the balance, and we know who that one is, for that horn represents the anti-Christ who is going to rule the world before the coming of the Lord Jesus Christ.

Notice that it says concerning this anti-Christ in the 20th verse, that he is a great intellectual genius, for we read: **"And of the**

ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes and a mouth that spake very great things, whose look was more stout than his fellows."

In his description, his eyes are given the position of prominence. Eyes always speak of intelligence. Thus, this verse declares that he is going to be an intellectual genius, for you will notice that it says: **"...even of that horn that had eyes and a mouth that spake very great things, whose look was more stout than his fellows."**

In Daniel 8:23, we read of the same individual. Listen: **"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up."**

This verse says that he will have the ability to understand dark sentences. This expression is found only three times in the Bible. First, here in Daniel. Then in Kings 10:1 "dark sentences" is translated "hard questions" at the time the Queen of Sheba came to ask "hard questions" of King Solomon. It is given once again in the 14th chapter of Judges when it is spoken of in the terms of "Samson's riddle."

You will notice then that this anti-Christ is declared to be one who is an individual of unusual intellectual ability -- unusual to the extent he will be able to understand "dark sentences," he will be able to give answers to all hard questions, he will be able to explain the riddles that people may ask. That's the kind of man the world needs, next to the Lord Jesus Christ. If such an individual could put in his appearance today, it wouldn't make any difference what his politics were, he would be adopted by the kings of the world. Suppose a man were to come along tonight who has the ability to understand dark sentences, who had the ability to interpret hard questions and give the answers, and who could explain the riddles that confront the world -- I tell you, beloved, this world, as it stands now in its Godless capacity, would be thankful to bow in submission to such an individual.

I don't say that he is coming today, and I don't say when he is coming, but I do declare to you, on the authority of God's Word, that some day there is going to arise such an individual -- an anti-Christ -- who will control this world before the return of the Lord Jesus Christ to take possession of it.

The Word of God also tells us that he is an oratorical genius, for it declares in the twentieth verse that he had **"...a mouth that spake very great things..."**

The Lord Jesus Christ was unusual in His ability of speaking. The Word of God describes Him in this respect: **"Never a man spake like this man."** The Word of God says that the Lord Jesus Christ spoke as no one else ever spoke.

Remember the anti-Christ is in opposition to the Lord Jesus Christ and as an imitator of Christ, it is logical that he is going to speak as the Lord Jesus Himself spoke. I verily believe

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WHAT IS

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and they must be reminded of the sovereignty of God, that He is not obliged to bring them out of this state, that He would be right and just if He left them in such a condition, that they have no merit to plead before Him, and no claims upon Him; but that if they are to be saved, it must be by grace, and by grace alone. The preacher's work is to throw sinners down in utter helplessness, that they may be compelled to look up to Him who alone is able help them.

To try to win a soul for Christ by keeping that soul in ignorance of any truth, is contrary to the mind of the Spirit; and to endeavor to save men by mere claptrap, or excitement, or oratorical display, is as foolish as to hope to hold an angel with bird-lime, or lure a star with music. The best attraction is the gospel in its purity. The weapon with which the Lord conquers men is the truth as it is in Jesus. The gospel will be found equal to every emergency; an arrow which can pierce the hardest heart, a balm which will heal the deadliest wound. Preach it, and preach nothing else. Rely implicitly upon the old, old gospel. You need no other nets when you fish for men; those your Master has given you are strong enough for the great fishes, and have meshes fine enough to hold the little ones. Spread these nets and no others, and you need not fear the fulfillment of His Word, "...I will make you fishers of men."

Secondly, to win a soul, it is necessary, not only to instruct our hearer, and make him know the truth, but to impress him so that he may feel it. A purely didactic ministry, which should always appeal to the understanding, and should leave the emotions untouched, would certainly be a limping ministry. "The legs of the lame are not equal...", says Solomon; and the unequal legs of some ministries cripple them. We have seen such an one limping about with a long doctrinal leg, but a very short emotional leg. It is a horrible thing for a man to be so doctrinal that he can speak coolly of the doom of the wicked, so that, if he does not actually praise God for it, it costs him no anguish of heart to think of the ruin of millions of our race. This is horrible! I hate to hear the terrors of the Lord proclaimed by men whose hard visages, harsh tones, and unfeeling spirit betray a short of doctrinal desiccation: all the milk of human kindness is dried out of them. Having no feeling himself, such a preacher creates none, and the people sit and listen while he keeps to dry, lifeless statements, until they come to value him for being "sound," and they themselves come to be sound, too; and I need not add, sound asleep also, or what life they have is spent in sniffing out heresy, and making earnest men offenders for a word. Into this spirit may we never be baptized! Whatever I believe, or do not believe, the command to love my neighbour as myself still retains its claim upon me, and God forbid that any views or opinions should so contract my soul, and harden my heart as to make me forget this law of love! The love of God is first, but this by no means lessens the obligation of

love to man; in fact, the first command includes the second. We are to seek our neighbour's conversion because we love him, and we are to speak to him in loving terms God's loving gospel, because our heart desires his eternal good.

A sinner has a heart as well as a head; a sinner has emotions as well as thoughts; and we must appeal to both. A sinner will never be converted until his emotions are stirred. Unless he feels sorrow for sin, and unless he has some measure of joy in the reception of the Word, you cannot have much hope of him. The truth must soak into the soul, and dye it with its own color. The Word must be like a strong wind sweeping through the whole heart, and swaying the whole man, even as a field of ripening corn waves in the summer breeze. Religion without emotion is religion without life.

But, still, we must mind how these emotions are caused. Do not play upon the mind by exciting feelings which are not spiritual. Some preachers are very fond of introducing funerals and dying children into their discourses, and they make the people weep through sheer natural affection. This may lead up to something better, but in itself what is its value? What is the good of opening up a mother's griefs or a widow's sorrows? I do not believe that our merciful Lord has sent us to make men weep over their departed relatives by digging anew their graves, and rehearsing past scenes of bereavement and woe. Why should He? It is granted that you may profitably employ the deathbed of a departed Christian, or of a dying sinner, for proof of the rest of faith in the one case, and the terror of conscience in the other; but it is out of the fact proved, and not out of the illustration itself, that the good must arise. Natural grief is of no service in itself; indeed, we look upon it as a distraction from higher thoughts, and as a price too great to exact from tender hearts, unless we can repay them by engrafting lasting spiritual impressions upon the stock of natural affection. "It was a very splendid oration, full of pathos," says one who heard it. Yes, but what is the practical outcome of this pathos? A young preacher once remarked, "Were you not greatly struck to see so large a congregation weeping?" "Yes," said his judicious friend, "but I was more struck with the reflection that they would probably have wept more at a play." Exactly so; and the weeping in both cases may be equally valueless. I saw a girl on board of a steamboat reading a book, and crying as if her heart would break; but when I glanced at the volume, I saw that it was one of those silly books that load our railway bookstalls. Her tears were a sheer waste of moisture, and so are those which are produced by mere pulpit tale-telling and deathbed painting.

If our hearers will weep over their sins, and after Jesus, let their tears flow in rivers; but if the object of their sorrow is merely natural, and not at all spiritual, what good is done by setting them weeping? There might be some virtue in making people joyful, for there is sorrow enough in the world, and the more we can promote cheerfulness, the better; but what is the use of creating needless misery? What right have you to go through the world pricking ev-

erybody with your lancet just to show your skill in surgery? A true physician only makes incisions in order to effect cures, and a wise minister only excites painful emotions in men's minds with the distinct object of blessing their souls. You and I must continue to drive at men's hearts till they are broken; and then we must keep on preaching Christ crucified till their hearts are bound up; and when this is accomplished, we must continue to proclaim the gospel till their whole nature is brought into subjection to the gospel of Christ. Even in these preliminaries you will be made to feel the need of the Holy Ghost to work with you, and by you; but this need will be still more evident when we advance a step further, and speak of the new birth itself in which the Holy Spirit works in a style and manner most divine.

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others were persecuted to the death. Such an experience may not be a desired one, but as the Apostle Paul explains, for one who is in the Lord Jesus Christ such an experience is not a loss. He explained that "to is gain die" (Phil 1:21). This darkest hour that is upon Baptists today has come because they have brought into their midst one who from the days of his youth has attempted to declare that God does not provide eternal salvation for those who come to believe on His Son.

The darkest of hours is upon Baptists because for more than 50 years Southern Baptists have had in their midst an influential one who has believed and taught that those who are saved can never be assured that they have eternal life. Though our Saviour clearly and distinctly says, "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; but is passed from death unto life" (John 5:24). Dale Moody has questioned this declaration from his beginning days at The Southern Baptist Theological Seminary.

Though this man may have been thought of as a theologian for more than 40 years, he has never realized or comprehended that Jesus took care of our past sins, our present sins, and our future sins in that hour when Jesus, "...his own self bare our sins in his own body on the tree..." (1 Pet. 2:24). Though Dale Moody knew that the seminary was founded upon the truth, "Those whom God hath accepted in the Beloved... will never totally nor finally fall away from the state of grace... though they may fall, through neglect and temptation, into sin... they shall be renewed again unto repentance, and be kept by the power of God through faith unto salvation" (Abstract of Principles, XIII), he opposed it in 1937, and he has taught against it since then. Therefore, this man, Dale Moody, the Southern Baptist "Judas" has spent a little something more than 50 years attempting to get Baptist believers to follow him in his unbelief. Very, very sadly, a multitude have done so, and sadly a

doing so!

Perhaps we should inquire how such a tragedy could take place among intelligent, learning, and informed Baptists? It may be that the leaders among Southern Baptists were too busy with the problems effected by men such as J. Frank Norris, John R. Rice, W.B. Riley, and some others in the 1930's. By expending their energy fighting those who were exposing their budding heresies, they were laying the groundwork for their own destruction. Though these Southern Baptist men should have been much too wise to do so, they were expending their energies attempting to justify the errors of some who were teaching among them.

Without any real fear of being contradicted, we may say that the last 50 years of theological destruction has been the result of some very serious miscalculations by Southern Baptist professional and administrative leaders such as John R. Sampey, Hugh R. Peterson, Ellis Fuller, and others. Needless to say, John R. Sampey was one of the men who was faithful to the teachings in "The Abstract of Principles," and all of his writings show this to be true.

Hugh R. Peterson, in a volume that he edited in 1966, is very positive in his belief that our salvation is secure. He says very positively, "Through redemption God has called each of us to a dedicated life. There is nothing uncertain or insecure about the relationship of the believer to God through Jesus Christ. Paul makes this truth very plain with the use of three strong words: we are chosen (or elected) in Christ; we are predestinated; we are adopted as God's children" (Broadman Comments, 1966. pp 38-39). Old time Baptists would agree with him here. All Baptists worthy of the name today will do the same, and that most positively.

Since Hugh R. Peterson believed such as late as 1966, we may be assured that he was not in agreement with Dale Moody's belief in apostasy when he was brought into the seminary in the 1930's. Why would a man who could say further, "When a sinner turns to God through Jesus Christ, God immediately reckons him to be a just man. Does this mean that God winks at man's sinfulness? No, said Paul, it means rather that God recognizes that the penalty for man's sin has been satisfied through the death of Christ on the cross. Thus, a just God may maintain his justness as and at the same time forgive the sinner, without further penalty. The redeemed sinner, on his part, may truthfully declare that 'Jesus paid it all' (Ibid, p. 37), put his approval on a man such as Dale Moody who believed the very opposite? (There may have been "something rotten in Denmark," as some have said.)

Ellis Fuller, the other one of this triumvirate who brought Dale Moody into the midst of Southern Baptists died relatively young, and while very much in control, as President of the Seminary. It may be that he knew that he was overseeing the theological destruction of the Southern Baptist people whom he had been called to lead to new spiritual and intellectual heights! Sadly and most tragically, however, these were the beginning days of Neo-orthodoxy among Southern Baptists, and this new thinking was deemed to be a good countering force against "Baptist

Fundamentalism" that had been causing so many problems nation-wide. Without regard for their time-honored heritage, these leaders may have been looking for short-term solutions to long-time problems, and they did nothing, wasting their time attempting to find Scriptural justification for the heresies that were arising among them. Therefore, in blindness and with an inordinate measure of 'naivete', they welcomed into their midst a "Judas" by the name of Dale Moody!

Such must be the very sad plight of men who take it upon themselves to attempt to keep their "denominational hierarchy" intact, at all costs and without regard to the Holy Word of God. Men who come to that place in their thinking where they have little or no regard for the Word of God and who care not for a God who is sovereign must reap the issue of their own unbelief. It matters not how great they may have been, or how great they may suppose themselves to be, they must learn to their eternal sorrow that God is yet God! God, in His righteousness, and in His sovereignty, sees to it that the evil devices and the evil designs of men become the means of their own self-destruction.

We can know that these administrative leaders were not taking care of their own real responsibilities as Seminary leaders or as God's called "Watchmen on the wall" (Ezek. 33:1-9). Had these men really been looking after their responsibilities, they would have realized that Dale Moody who was becoming a student in 1937 because he rejected "the eternal security of the believer" as it was being taught by L. S. Chafer in Dallas (Moody, Apostasy, p. 2) would be giving Baptists much trouble. Had these seminary leaders really been on their toes, had they been alert educators, had they been Scriptural theologians, they would have known that anyone who rejects "the eternal security of the believer" does not believe in a sovereign God. They should have realized even at his registration in The Southern Baptist Theological Seminary, then, that Dale Moody was a "Judas" in the midst of Southern Baptists.

Each one of these men had read and signed the Southern Baptist "Abstract of Principles." Each one of these men had known A.T. Robertson personally, and they were -- or they should have been, aware that he also had willingly read and willingly signed Southern Baptists' "Abstract of Principles." Therefore, though Dale Moody was telling them that he believed in "apostasy" as A.T. Robertson, they should have realized at that moment that no one who contends for the apostasy of believers is believing as the men who had begun the Seminary or as A.T. Robertson, Southern Baptists' great Greek scholar.

Each one of these seminary administrators and professors of those days was on record as believing in "the security of the saved," and each one of these men had signed-off on "The Abstract of Principles." Thereby, they showed that they agreed with the men who had begun the semi-

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nary. What awful darkness, then, must have come over their minds and over their hearts to cause them to close their eyes to the truths of God's Word in the hour when Dale Moody told them that A.T. Robertson believed in "apostatizing" as he! What tragic darkness and spiritual blindness must have been theirs in that hour when they welcomed with open arms into the midst of Southern Baptists a man who would spend the whole of his academic life and career undermining Southern Baptists' teaching concerning "the security of the saved" or "the eternal security of the believer!"

It should not have been unexpected, then, that a student who believed the Bible to be the Word of God would enter his Homiletics Class in 1952 with the intention of attempting to alert some to the error of their ways. So, today, there is within the file of that student who as there in 1952 and 1953 a message delivered in the Homiletics' Class of V.I. Stanfield entitled, "Shades of The Scholastics" (Student Files, SBTS, 1952). The thesis of that message was that what was then transpiring among Southern Baptists had previously transpired among others who had called themselves Christians.

A religious or a theological hierarchy among Baptists must be as desperately deadly and ultimately as destructive as such among any other religious groups of people. It is a pattern that persist in every generation. When men put their confidence in the words of some man or some men rather than in the Holy Word of God, and when men look to men as their authorities rather than to the Holy Word of God, there is nothing else that can happen. In their ignorance of God's sovereignty, men may suppose that they are in control. In His own good time, God ever demonstrates that unbelieving men must ever be "the fools"! By the Word of God, we learn that God shall laugh at their consternation. He doubtless is doing that even now as confusion reigns among Southern Baptists.

To demonstrate something of what we are seeing even now, I read just today, "A light in the darkness of frustration." This is the headline over a paragraph penned by one Gerry Blackburn, U.S. Navy chaplain, "As a U.S. Navy chaplain who seems to move from one corner of the USA to another every two or three years, I rely heavily upon Baptists Today for news and views. Thank you for your outstanding journalism. Your paper is truly a light in the darkness of frustration and confusion in our denomination..." ("Baptists Today," Jan. 23, 1992, p. 16). What is "Baptists Today"? It is the voice of those in "The Cooperative Baptist Fellowship" who do not believe that the Bible is actually the Word of God. It is the voice of those who are carrying forward all of the irrationality of those who have been promoting Neo-orthodoxy for 50 years and more. Is there any way that this can be "A light in the dark-

ness of frustration"? I think not!

Perhaps it is no marvel then that our God goes on in another place to say that **"He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure"** (Ps. 2:4-5).

Within the last couple of years, one has put forth a volume entitled, "Toward a Mature Faith: Does Biblical Inerrancy Make Sense?" This author goes on to explain, "This book's purpose is to grapple with the question: is the biblical inerrancy theory plausible? Does inerrancy make sense... this book focuses on the 'popular' or 'folk' version of inerrancy. By 'popular' I mean biblical inerrancy as understood by 'the folks' -- by scores of believers who Sunday by Sunday attend Bible classes, participate in worship services, and support the church with their money" (Clayton Sullivan, "Toward A Mature Faith: Does Biblical Inerrancy Make Sense?" pp. vii-viii).

I shall not at this time deal line by line with this volume. We may be rather certain, however, that he takes issue with, "The Scriptures of the Old and New Testament were given by inspiration of God, and are the only sufficient, certain, and authoritative rule of all saving knowledge, faith and obedience" (Abstract of Principles, I). Too, he doubtless would have a great deal of trouble with B.H. Carroll's, "For if indeed, the nature or extent of the investigation of the subject of its (Bible's) inspiration renders a proper and timely solution to experts only, that alone destroys all its claims to inspiration" ("Baptists and Their Doctrines," 1913, pp. 97ff.)

This, needless to say, is simply a continuation of that Neo-orthodox promotion of unbelief of the Scriptures as the Word of God. We may say, therefore, that the hour that Dale Moody stepped on "The Campus of the Beeches" and matriculated at The Southern Baptist Theological Seminary was perhaps one of the darkest hours that Southern Baptists have ever experienced. Through him, preachers, pastors, and professors have gone forth in bold and brazen unbelief, and now one has the gall to go to "the people in the pews" and "the people in Sunday School and Worship services" with the idea that the Bible is not the Word of God.

Too, this may have been one of the darkest hours for all Baptists. The ecclesiastical, practical, and theological influence which Southern Baptists have had since their beginning has been pervasive. When we scan the Baptist politics across our land, we discover that most of those that yet hold to the Bible as the Word of God have been greatly influenced by Southern Baptists in another day. In many instances, these historically are Southern Baptist in origin, though their present memberships may be unaware of their heritage. So, it is crucial that we realize that what has effected Southern Baptists has and will in some measure have a tremendous effect on all other Baptists worthy of the name.

For more than 50 years Southern Baptists have been deceived to follow Neo-orthodoxy. So we should not be too surprised if we find that other Baptist politics that are today effected by Southern Baptists of the past and the

present will be effected in some measure by this same Neo-orthodoxy. In other words, that evil unbelief that has been the heritage of mortal men since the Garden of Eden may be found among Baptists even in this hour. Perhaps Baptists of today may be moved much like those in that distant hour when one was moved by Satan's subtlety to hear and to believe, **"...Yea, hath God said?..."** (Gen. 3:1).

Understandably, then, Satan was working very subtly in that day when the administrators at the Seminary opened the doors to Dale Moody. Each one of them had before him that "Abstract of Principles" that tracked the Scriptures most exactly. Each one of those administrators and professors was on record as having believed and as believing that Jesus does the saving and the keeping of those who "by grace through faith" have believed the Gospel. Today, more than 50 years later, the facts are there for all to see. These Southern Baptist leaders at the Seminary, in violation of what their predecessors had said and what the Scriptures clearly specified, brought into their midst a "Judas"!

In the hour when Dale Moody was first welcomed among the Southern Baptists in the Seminary he rejected "The Abstract of Principles" and the Scriptures. Throughout his years at Southern Seminary he has violently rejected these truths. Today, he is on record as one who continues to reject these truths. Now, in his last two published works (Moody, Word of Truth, 1982; Apostasy, 1992), he does in print what he has done violently in the classrooms of the Seminary across some 50 years. It should be clear to all that the life and the ministry of Dale Moody has been wholly committed to the rejection of the clear teaching of the Word of God concerning the eternal security of the believer and other doctrines as well.

In the "Review & Expositor" Winter edition, 1991, we find a most interesting discussion of Dale Moody and "The Abstract of Principles." Roy L. Honeycutt explains, "First, it is a matter of historical record that at no point in the history of the seminary has the Abstract of Principles been revised" (p. 53). He continues, "At the time of Professor Moody's retirement President ('Duke K.,' RWS) McCall required him to sign a copy of the Abstract of Principles before the President approved the recommendation naming him Senior Professor. Dr. Moody signed the document without making any amendment of the articles of the confession document. Following his signature, however, he did add this statement: 'With the understanding of my letter 2-8-80' (Ibid.).

Are we to understand that Dale Moody taught for 33 of his 37 years at The Southern Baptist Theological Seminary without ever signing "The Abstract of Principles"? President Honeycutt adds concerning McCall and Moody, "In his letter of February 25/March 1, 1980, the president further discussed the negative consequences should Professor Moody conclude he could not teach in accordance with and not contrary to the Abstract of principles. Following this full range of correspondence plus personal conversation Dr. Moody signed the Abstract of Principles on March 1, 1980" (Ibid. p. 54).

Can it be that Ellis Fuller

"hired" Dale Moody to teach at The Southern Baptist Theological Seminary without ever requiring him to sign "The Abstract of Principles"? If this is so, then for the few years that he and Dale Moody were together on the faculty of The Southern Baptist Theological Seminary, they were in conspiracy against "The Abstract of Principles." Can it be that Duke K. McCall who followed to give his inaugural address as President while I was there as a student permitted Dale Moody to continue to teach without signing "The Abstract of Principles"? If this be so, dear friends, then for the last 50 years the men who have been at the head of the Seminary were in conspiracy against Southern Baptists and the Seminary together with Dale Moody.

In a news item dated December 19, 1991, we see a heading, "Duke K. McCall offers views on Seminaries." This is followed with the words, "Like him or not, Duke K. McCall is one of Baptists' wisest statesmen... He is a true Baptist giant, so his words demand hearing... He predicted the next 15 years' will be a time of struggle, a time when professors use code words to say what they don't want to be quoted as saying." He said the best hope is that young fundamentalist professors who replace current moderate scholars will 'discover the same theological insights as their predecessors'... In essence, the SBC has gone back to the 1920's" ("Baptists Today," p. 6).

The truth is, Duke K. McCall has manipulated the Neo-orthodox takeover of The Southern Baptist Theological Seminary, and by this means most all of the SBC educational institutions in the last 40 years. It was a dark, dark day for Southern Baptist when Duke K. McCall became president of the Seminary so that he could join Dale Moody in his desire to undermine "The Abstract of Principles" upon which the Seminary was founded! This should have been realized by Southern Baptists a long time ago. For, in the last week of final exams, in April of 1953, a student completed a book (published in November of that year) in which the following was noted: "Dr. McCall is responsible for bringing arch-exponents of the Neo-orthodox creed to the Seminary as special lecturers and 'resident professors.'" The student continued, "Across the office door of one Dr. Duke K. McCall there must be emblazoned, then, 'Administrative Genius but incompetent to direct the training of the ministers and missionaries of the coming generation'" (Wagh, "The Mythical Book" p. 123).

Is it really any marvel, then, that Southern Baptists are in turmoil in this hour? Is it really much of a surprise, then, that "Baptists Today" proclaims, "A light in the darkness of frustration," when "The Cooperative Baptist Fellowship" has been arrayed and is even now arrayed against "The Southern Baptist Cooperative Program"? Are these on either side of this circumstance telling us that or insisting that we believe that God is the author of their confusion; yea, their present theological convulsion? Or can it be that Southern Baptists, even now, are under the judgment of God?

Elsewhere, it has been noted more recently, "Had he (Dale Moody) been a man of integrity, he never would have stayed

among Southern Baptists with the designed purpose of undermining all that they believed as they began The Southern Baptist Theological Seminary. Had he been a man of integrity and a man of honesty, he would have sought the company and the comfort of those who, as he, had a hatred for the Word of God and a very deep hatred against even the thought that Jesus Christ, the only begotten Son of God, paid our sin debt in its entirety when he shed His Blood and died in ignominy upon Calvary's cross" ("The Southern Baptist 'Judas,'" 1992).

EASTER

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curs as a mistranslation, for the word should be translated "passover". So, the biggest celebration of the whole church year, is a thing wholly without Bible warrant, and purely of human tradition. A whole Easter doctrine has grown up, and the words of Jesus exactly apply to it, as He says, **"...in vain they do worship me, teaching for doctrines the commandments of men."**

Then there are other traditional things that are observed, that contradict and do violence to the plain Word of God. I mention "Good Friday" as an instance. The teaching that Jesus was crucified on "Good Friday" absolutely contradicts the plain teachings of the Bible, and the words of Jesus apply to this, as He says, Ye by your traditions, set at naught the law of God. But I shall speak further of this, as I go along.

Caused Preacher Embarrassment I have announced to speak today on "Jesus did not--eat the last Passover; did not make His triumphal entry into Jerusalem on 'Palm Sunday'; did not die on the cross on Good Friday; and did not rise from the dead Easter morning." I realize that in dealing with these items, I shall be in disagreement with popular tradition on every point, but I feel that I should challenge the heathen traditions that have grown up to dispute the teachings and promises of Christ. And I do wish to brand the whole "Holy Week Calendar" as historically and Biblically false, and Easter as a fake and a fraud that has nothing whatsoever to do with the resurrection of Christ. For years now I have denounced these things both from the pulpit and in various published sermons and articles, and never one time has anyone tried to show that I am not correct in the position I take.

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GOOD RULES FOR CONDUCT IN CHURCH

1. We will enter the church reverently and quietly.
2. We will sit where we can get the most out of the service.
3. We will pray for God's blessing during the prelude.
4. We will always bring our Bibles to church.
5. We will handle church properties with care.
6. We will not chew gum or candy during church.
7. We will listen attentively.

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One preacher wrote and complained that I had caused him a lot of embarrassment by inducing people to ask him questions. For instance, some had asked him this: "How can Easter be resurrection day, when it comes on a different day each year--sometimes as much as a month removed from the Easter of the previous year?" Another question was this: "Why is the day called 'Easter' and what does Easter mean?" Another question was, "How could Jesus be crucified on Good Friday and rise on Sunday and be in the grave three days and nights?" They sure had that preacher cornered--for if he tried to answer either of those questions, he would have to admit the fake and fallacy of the whole "Holy Week" Easter tradition. So he said that he wished I would quit putting notions in people's heads. I just want to say that when any preacher is afraid of the truth, there is something wrong.

Now every one of us ought to be honest in religious matters. And we ought not be so filled with traditions and prejudices that we get angry when the truth is presented. I want to commend the attitude of the old judge who attended church and heard my anti-Easter sermon. We had a very delightful and distinguished old gentleman who attended our services over a period of weeks. He was for 12 years a judge of the Court of Appeals in Indiana. As a lawyer he had learned through the years to consider evidence, and to settle things on the basis of facts. On Sunday morning, he said to his nephew, "Easter Sunday--the greatest day of the year," or something like that. He had been saturated with the Easter tradition, and had been in a church that always had a big Easter blow-out. Imagine his surprise, when I got up in this pulpit and began to denounce Easter as a fraud. Some men would have been so filled with prejudice as to close their ears to anything that I might have said contrary to their long established way of thinking, but the old judge, with his habit of weighing evidence didn't do that. He was interested to know why I opposed Easter observance, and I began to give my reasons, one by one.

The old judge came across, when I gave the facts, and he went away saying, "The preacher is right--he has the facts of the case." I want to commend his attitude, and urge that you consider the facts that I shall present this morning. Let me take up some items of the "Holy Week" calendar.

Palm Sunday A Fake

It is taught that Jesus made His so-called triumphal entry into Jerusalem on Palm Sunday, and I used to live in a community where they gathered great quantities of palm branches and shipped them for use in churches, where they were waved on Palm Sunday. A careful study of the Scriptures makes it plain that Jesus did not make His triumphant entry on Sunday at all--but on Saturday, the Jewish Sabbath. It is commonly supposed that it was on the occasion of that entry that Jesus cleansed the temple, but that is not true. Let me read Mark's account of this: "And Jesus entered into Jerusalem, and into the temple: and when he had

looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve" (Mark 11:11).

Jesus went into the temple and looked around, and went out without doing anything. Why didn't He drive out the money changers and others who desecrated the temple? The answer is, because it being Saturday--the Jewish Sabbath--there was no buying, selling, or money changing going on. But the next day when He came into the city, all of this was going full blast, so He cleansed the temple. Let's see if Mark doesn't teach this: "And on the morrow, when they were come from Bethany, he was hungry...And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves" (Mark 11:12,15).

So much then for "Palm Sunday."

Good Friday A Lie

It is taught almost everywhere that Jesus was crucified on Good Friday, and that He arose from the dead early Sunday morning. And on this assumption, services are held in cities all over America on Good Friday afternoon, with ministers of the various denominations lamenting and speaking on the seven sayings from the cross. Often schools are turned out for these occasions. Now what is there wrong about this Good Friday observance? Well, it just makes a falsifier out of Christ--that's all. He said that He would be in the grave three days and three nights, and you are going to have to be a mathematical genius that makes Einstein ashamed of himself, if you can figure three days and nights between Friday afternoon and Sunday morning. You can't figure more than two nights to save your life.

Many different times it is reiterated in the New Testament that Jesus would be in the grave three days and three nights, and one type was involved. Jesus has told us that the one type setting forth the length of time that He should be in the grave is the type of Jonah...**"For as Jonas was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the heart of the earth"** (Matt. 12:40). Do you believe that that type of Jonah is true, or a phoney something? Do you believe the many times re-iterated statement that Jesus would be three days and three nights in the grave? You can't believe it, and believe in Good Friday, for they are mutually contradictory. "But," folks say, "We need to be sticklers--a portion of a day or night was accounted as a full day or night." I want to flatly deny it, and then I want to remind you that even if that were true, it wouldn't work, for there are only two nights allowed by the Good Friday myth. I want to point out to you that God is a God of exactness. If that were not true, we would have a whole universe in confusion. **"But when the fulness of time was come, God sent forth his Son..."** (Gal. 4:4). God wasn't behind one minute. A Study of the Bible will reveal that God fulfills His Word in the most careful,

minute, and painstaking way. I made a list of fifty prophecies that were accurately fulfilled on the day of the cross. The very words that our Lord should utter on the cross were foretold seven hundred years before He hung there. Then, in the face of all the Bible--with its dozens and scores of accurately fulfilled predictions, we are asked to believe that the Lord just part-the-way, slap-haz-ardly, carelessly, sorta fulfilled the prediction concerning Christ being in the grave three full days and nights. And why do men impugn the Word of God? Why do they contradict the words of Christ? Why do they wreck the type of Jonah? Why do they deny the accurate and literal fulfillment of the promise of Christ to be in the grave three days and three nights? The answer is, in order to validate a wretched tradition, and to join in with the popular order of things. Truly the words of our text aptly apply when it says, **"...teaching for doctrines the commandments of men"** and truly do these other words of Christ apply, as He says, **"Ye by your traditions set at naught the law of God."** I say, away with such traditions! Let God be true and every man a liar!

Easter, The Biggest Lie

Let us consider Easter. I can take Baptist history and show you that the time was when Baptists took no stock in Easter--when they repudiated it utterly. John T. Christian in his History of the Baptists, tells how several hundred Baptists were put to death in England in the early days because they would not observe Easter. But most Baptists of today have gone back on the stand that their ancestors died to maintain. Many of them have swallowed Lent, Good Friday, Easter and the whole works. That's their business, of course, but personally I can't go into something that I know to be a fraud and that contradicts the Bible that I believe and preach. I say to you that I would no more be a party to observing Easter Day than I would be to observing Baal Day. I can't think of anything much more wicked than for us to engage in Easter observance. "Strong words," you say. Yes, and it deserves strong words. Let me tell you in plain words what is wrong with Easter.

Where "Sunrise" Service Started

1. It is wrong because it bears the name of an old pagan goddess. The very name is heathen. The Teutonic tribes of Northern Europe had a goddess of the spring and the sunrise called Easter and every spring at a certain time they would meet out on a hill or a mountain top and have a big drunken revel--then as the sun came up over the horizon, that marked the climax of their revel, those heathen would go wild. And those heathen sunrise revels furnish the background and the ancestry for our present day "sunrise services." What about bringing the name of a pagan goddess into our worship today? I remind you that God in the ancient time told the people of Israel, not to even mention--not to even name the names of the heathen gods of the tribes that surrounded them.

This pagan goddess of spring, Eostre, can be identified with pagan worship in other lands. She was the same as the "Ishtar," that we read about in the Bible, and the Lord condemned her worship in the most scathing terms. You

can easily verify the pagan origin of Easter, by consulting any encyclopedia.

2. Easter is wrong, because it does not represent the resurrection of Christ. How could it, when it comes at one time one year and at another time the next year? The truth is Easter is not determined by the resurrection, but by the full moon and the vernal equinox. For Easter always comes on the first Sunday, following the first full moon after the spring equinox. These things had much to do with the festival of the goddess of spring, but they have naught to do with the resurrection of our Lord. Why falsely pretend that Easter represents the resurrection when it does not? Why not tell the truth about it?

3. Easter is wrong, because it is filled with pagan sex symbols. If you want to embarrass some ardent Easter worshipper, just ask the question as to what rabbits, chickens, and the like have to do with the resurrection. They don't have the slightest connection. They are pagan symbols of sex and fertility.

4. Easter is wrong, because it cancels 51 resurrection days a year in favor of one day. Why do we have Sunday, or the Lord's Day as a special day to observe? Because it was on that day--the first day of the week, that Jesus disclosed Himself as risen from the dead. And history shows that always, down through the centuries, Christians have observed this day as their worship day. Fifty-two days a year, we are to commemorate the fact that our Lord is not dead, but risen. The day has no significance apart from the resurrection, and we had as well throw it away, if it is not resurrection day. Any crooked business man would be a slick schemer if he could manage so as to pay off his debts at the rate of one dollar for every fifty-two. Yes, and the devil is a slick old schemer too, for he has managed to cancel 51 resurrection days a year, and to substitute one day. And that one day he has named with the name of a heathen goddess, and he has dumped into that day new clothes, chickens, rabbits, and colored eggs.

5. Easter is wrong, because it sets aside the divinely appointed memorials of the resurrection. I have already said that each first day of the week is resurrection day, but in addition the Lord has given us two other things to memorialize the resurrection One is baptism. The Bible says,

"...we are buried with him by baptism...that like as Christ was raised up from the dead...so we also should walk in newness of life" (Rom. 6:4). Every time a believer is raised from the watery grave, that is a testimony to the resurrection of Jesus. The second is the Lord's Supper. It commemorates the death of Christ and points to the Lord's return. That has to imply that the Lord has risen, else He could not return.

6. Easter is wrong because it is not in the Bible, as I have already said, except by mistranslation. Why should Christian people ignore the things that are in the Bible, and substitute something then that is not in the Bible? We Baptists are supposed to be "Bible people." We have always prided ourselves on being able to give a "thus saith the Lord," for our practices, but when it comes to Easter, there isn't any "thus saith the Lord." And when

somebody condemns me for not observing Easter--or for opposing Easter--just ask him why he should condemn me for not observing something that is not in the Bible.

Jesus Didn't Eat The Passover

But now I promised to deal with another thing--the eating of the last Passover. I made the statement that Jesus did not eat the last Passover with His disciples, and I stick to it. It is commonly assumed--and the King James translation of the Bible, helps this assumption, that Jesus ate the last Passover with His disciples, and then at the close instituted the observance of the Lord's Supper. The truth is He did not eat that Passover, for He died at the Passover Lamb at the same hour that the Passover lamb was accustomed to be slain. I have several reasons for saying this:

1. Because Paul by divine inspiration says so. I Corinthians 5:7 (RV) says: **"For even Christ, our Passover hath been sacrificed for us."** Is that so, or not so? It is so, of course.

2. I say Jesus did not eat the last Passover, because John makes it clear that at the time of the mock trial of Jesus the Passover had not been eaten. Listen to this: **"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover"** (John 18:28).

There is no way in the world in which that passage can be reconciled with the idea that Jesus had eaten the Passover that night. It is true that Jesus had the disciples to prepare for the Passover, but if you will go into a study of the Greek original--or if you will read a good modern translation, you will find that Jesus did not eat it. To the contrary He said, **"...With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God"** (Luke 22:15,16).

But I can hear somebody say, "What does it matter whether or not He ate the last Passover?" I'll tell you what it matters. It matters whether or not the greatest type of Christ and redemption in all the Old Testament was ful-

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WHY SHE WAS INCREDULOUS

An old Welsh lady who lay dying was visited by her minister. He said to her, "Sister, are you sinking?" She answered him not a word, but looked at him with an incredulous eye. He repeated the question, "Sister, are you sinking?" She looked at him again as if she could not believe he would ask such a question. At last, rising a little in her bed, she said, "Sinking! Sinking! Did you ever know a sinner to sink through a rock? If I had been standing on the sand, I might sink; but, thank God, I am on the Rock of Ages, and there is no sinking there."

--C.H. Spurgeon

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filled.

Would the Lord have instituted this observance and commanded that it be kept through all their generations, rebuking and punishing them when they became careless about its observance--then let the whole thing fall to the ground at the end? The most amazing and awful happening that this world ever witnessed was the death of the firstborn in Egypt. In one night there was a death in every Egyptian home. But God made provisions for a lamb to be the substitute for the firstborn. A lamb was killed, the blood was sprinkled on the doorway, and no home thus protected suffered death. And down through the centuries following, that passover lamb was held up as the type of the Redeemer that should come. John meant to tell Israel that He had arrived, when there on the bank of Jordan he pointed to Him and dramatically cried, **"Behold the Lamb of God."** Jesus was born to be that Lamb. Jesus was revealed to Israel to be that Lamb. Jesus lived to be that Lamb and Jesus died as that Lamb.

Jerusalem was filled with people that year, and thousands of lambs had been bought. On a Wednesday afternoon those lambs were killed. You see, the Jewish day closed with sundown, and the new day began. So right close to sundown the lambs were slain. But listen--outside the city--out here on a skull-shaped hill called Golgotha, God's Lamb was already dead. He was the one that every lamb slain down through the centuries pointed forward to. They hurried His body into Joseph's tomb so that it might not hang there on Passover night and on over the period of the high Sabbath day--the Passover Sabbath day. And the body of Jesus lay there in the tomb Wednesday night, Thursday night, Friday night--then at sundown Saturday afternoon, just as the old day ended and the new first day of the week began, having been in the tomb three full days and three full nights, the angels of God came and hurled back the stone door and Jesus came forth to reveal Himself on that first Lord's Day as alive from the dead!

Ah, if that Passover type had failed, then there would be no redemption. I would not be here today; this church building would not be here today; and there would be no blessed gospel of everlasting life to preach. We would be a race of poor, feeble, dying men and women in a causeless march toward the grave, had He not died there as the Sacrificial Lamb of God. But since He hung there as the Lord's true Passover, I can exclaim with the Apostle Paul, **"For even Christ our Passover hath been sacrificed for us."**

Is He Your Passover?

Oh, take your stand there today, will you, on that skull-shaped hill, and try to reconstruct the scene. Time and again, I chasten my soul with the realization of the suffering and grief and sorrow He bore in order that I might have the prospect of living through the golden ages of the

future! I can see the black darkness settle down over Calvary. I can hear the drip, drip of His blood as it pours down and soaks into the earth. I can hear His forsaken cry as He passes under judgment--as **"He who knew no sin was made to be sin for us."** His cry rings out, **"It is finished,"** and His head drops upon His breast and He dies, and as that happens an earthquake makes the earth to rock and reel as if in agony. My friends, I stake the future of my never dying soul on that death died there that day. Just as those Israelites there in Egypt took God at His Word and placed the blood on the door posts and went inside and rested secure, so as one who has applied the blood of the real Lamb of God to the cleansing of his own soul, I rest this day, secure in Him. Can you say that? Have you claimed any part in that redemption that is in Christ Jesus? Have you relied upon the merits of that blood shed there, as the Israelites looked unto the protection of the blood of the lamb by applying it to the door posts? What a tragedy--what a useless tragedy had any Israelite perished, when such provision for safety had been provided. What a tragedy--what a useless inexcusable tragedy should any person in this house perish when God has made such provision for you in the death of the Great Passover Lamb. Maybe you have not thought about it right--maybe you haven't thought of the great cost of the redemption that is offered you. I am asking you to think. Who is there today, who will walk over and take your stand with me and with the rest of these Christian people, under the blood? Who is there, just now, who will look up and say from the depths of your heart, "O blessed Lamb of God, Thou who didst die for my sins, I gratefully receive thy great atonement for me, and I will confess thy name before men?"

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several Scriptures that to me and hopefully to you will reveal the true side of God's sovereignty, for His glory and for our edification.

Let me beseech you not to be offended if you should not see at this time, some neglected Scriptures that are not being preached today, for the Word is not being equally divided in these perilous times. I am merely preaching according to my God-given convictions, as you would expect any Spirit-led preacher to do.

Let us prayerfully consider our Text, Hebrews 13:20, 21.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do His will, working in you that which is wellpleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

The unconditional covenant is not a covenant of death, but life, centered in Christ and His sacrifice at Calvary, as the central person in the Trinity. The sovereign work of the Father is election. The central work of Christ is atonement or redemption.

The supreme work of the Holy Spirit is quickening or regeneration; producing the new birth in us, which is not man's work but God's miracle in us. The crown jewel of the doctrine of God is election. The purpose of the cross of Christ, His central life's work, was to redeem God's elect.

The magnetic ministry of the Holy Spirit on earth is to draw sinners to Christ, and perform the quickening divine power in the soul of His elect, by causing or creating the new birth in them, using the gospel in so doing.

Hear this! God chooses us. Christ cleanses us. The Holy Spirit creates a new nature within us. This is the most wonderful work of the Godhead.

Listen now to the Apostle Peter. He opens his literary ministry with the doctrine of election, not to the Jews necessarily, but to strangers (Gentiles) scattered throughout the world. That is something to pause and think about.

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia."

Now the verse is to the **"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ..."** (I Pet. 1:1-2).

Then to balance Peter's Scripture with Paul in II Thessalonians 2:13, **"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."**

These three things are true if you are saved: First, you were chosen (elected) by God the Father, no doubt about it. This is clear.

Second, you were dealt, drawn and moved upon by the Holy Spirit, in convicting, quickening, and sanctifying power in regeneration.

Third, you were washed, cleansed, purified and sprinkled, by our heavenly High Priest with His precious blood, that redeemed your immortal soul. If you do not believe it, you will regret it.

Then John tells us in Revelation 1:5, that our Lord Jesus, **"the faithful witness, the first begotten of the dead, ...who loved us, and washed us from our sins in His own blood."** He dealt personally with us in this way, which is the only way to get to heaven through faith in His blood.

Question: Where is this salvation promised in the Scripture? Turn to Titus 1:2, **"In hope of eternal life, which God, that cannot lie, promised before the world began."** Now look at verse one to whom the epistle is addressed, **"the faith of God's elect."**

Now, we continue to look at the deepest essential doctrine in the Bible concerning man, which God's first and foremost doctrine in the Bible sets forth His selection of a people for His own eternal Glory.

God could do three things here: The first proposition. He could send us all to hell, like the fallen angels, for we all deserve it. The world is all guilty before God.

The second proposition. He could save us all, every lost soul in the human race, from the first man Adam to the last unnamed man born in this world, if it was His purpose to do so. There will be a last man as there was a first man, but obviously, God did not will to do that. Some preach as if all could be saved, but that is not true.

The third proposition. He could save some of us, which course of action He chose before the foundation of the world, according to Ephesians 1:4. From verses 3-14, is one solid sentence in the Greek. This is the longest verse in the New Testament, and possibly in the Bible, which has as its main theme, "Election," "Chosen" and "Predestination," all essentially the same. We are told that God worked this all out before we were ever born, yea, before the foundation of the world were made, according to His predestined purpose and the counsel of His own will.

This is my favorite passage of Scripture in the Bible on election. Ephesians 1:4, **"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before Him in love."** Clear as crystal.

When were we chosen? "Before the foundation of the world." Why were we chosen? That we should "be holy and without blame before Him in love." Nothing motivated the heart of God but love, in His divine choice of His elect ones.

Notice further verse 5, "Having predestinated us," and it was "according to the good pleasure of His will," not ours. **"Of his own will begat he us with the word of truth."**

Moreover, look at verse 11. **"Being predestinated according to the purpose of him who worketh all things after the counsel of his own will."** What does predestined mean? Predestination simply means, God had predetermined our destiny.

Next, turn over to Romans 8:29-30. **"For whom he did foreknow, he also did predestinate to be conformed to the image of His Son."** Is that so bad? **"Moreover, whom he did predestinate them he also called."** Those are the only ones He irresistibly calls.

You say, "that is not fair." If God dealt with us on the basis of being fair and just, we would all be sent to hell. That is what we really deserve. **"And whom he called, them he also justified; and whom he justified, them he also glorified."**

"Who shall lay anything to the charge of God's elect." Do you see it, God's elect? Does this term bother you? If you believe in Christ and are living for Him, then you too are God's elect, and praise God for it.

Also, **"Who is he that condemneth, it is Christ that died."** And for whom did He die? It was for God's elect. Don't you see the need for it? May God help you to see the necessity of believing it and then preaching it as I'm trying to bring it to you, even though it is hated by many in the churches today. I tell you the truth. If you will accept it, you will be persecuted; if not with the whip, it will most certainly be with the lip. Some people, when I preach

this great doctrine, think I am preaching some heresy or false teaching. If God is to bring out of you your best; then this is His best, and it will deepen your love for the Lord more than anything else, knowing that God in the beginning chose you. Praise be to God! Do not condemn it, but rejoice in it.

Next, please turn to Acts 13:48. **"And when the Gentiles heard this they were glad, and glorified the word of the Lord: and (listen, you need to know this) as many as were ordained to eternal life believed."**

I'd like to see someone explain that away. Oh you say, God foresaw who would believe, and therefore He chose them. Not so! No way! For there was none that believed; no man on his own seeketh after God. No, not one. God gave the faith. It is a gift. It is called the faith of God's elect. **"By grace" are you saved through faith and that not of yourselves it is the gift of God, not of works lest any man should boast.** There will be no boasting in heaven, but all giving glory to God, because it was not what we did, but what God did for us.

Now we must close with one last section of Scripture, even though there are multitudes more. I Corinthians 1:26-29. **"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen, the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not to bring to nought things that are: That no flesh should glory in His presence."**

Now, if you are a genuine believer you have to fit in here somewhere. Which one are you? Are you among the "not many" of the upper class after the flesh, that are called by God such as the "wise" of this world, or the "mighty" influential and "noble" of royal descent, but God hath chosen among the masses, largely these four groups of people out of the main stream of humanity. 1. The "foolish" 2. The "weak" 3. The "base" lowly 4. The "are nots" the no-name persons, the nobodies in this world "to bring to nought things that are, that no flesh should glory in his presence."

Our purpose is to give glory to Him for His grace, love, and divine choice in reconciling such worthless creatures as ourselves to Himself. Bless God! Here in this great doctrine of pure grace, is found His eternal election wherein He has written down in the Lamb's book of life, all the names of His chosen ones. "Rejoice that your names are written in heaven."

Friend, is your name written there? Do you believe in this great, grand and glorious truth, that we did not originally choose Him on our own, but rather we are made "Willing in the day of His power," because He first chose us. In the same manner as we love Him because He first

(Continued on Page 11, Col. 1)

ELEGANCY

(Continued from Page 10)

loved us. This message, more than perhaps any other brings out, best of all, the wonderful grace of Jesus. Salvation is of the Lord in origin, operation and consummation.

I exhort you as one of His servants in the name of the Lord Jesus, repent or else you will perish. Why will you die and go to hell? Christ died for sinners. If you recognize yourself as a lost sinner in God's sight and desire to be saved; then thank God that it was He that gave you that desire. Do you believe that Jesus Christ came to seek and save the lost? Then come immediately to Christ. Repent of your sins. Sue God for His mercy and ask Him in Jesus name to forgive all your sins and heal your soul. He promises to save all that call upon Him, Romans 10:10. He will grant you repentance. He

will give you the "gift of faith," the "faith of God's elect."

"Come now and let us reason together saith the LORD, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." Only the royal red-blood of the Lord Jesus Christ, the Savior, can cleanse the sinner's heart and save him by His grace. Sinner will you come to Christ for salvation? For He said, "all that the Father giveth me shall come to me and he that cometh to me I will in no wise cast out."

You are accountable to God, and based on His holiness, He must send your soul to an eternal hell. You must now repent or perish. You are responsible to God for your sins, but if you will turn to Him, and plead the blood of Jesus in the everlasting covenant, your sins will be covered and you will be saved.

New Book

"What Manner Of Man Is This"

Price \$9.95 plus \$1.05 postage
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tures to exalt this Majestic and Mysterious One seen in the title, "What Manner of Man is This?"

The author attempts to balance and harmonize the truth of "the Word," on the sovereignty of God, with the Responsibility of man.

Each chapter is outlined at the beginning, and closes with a series of questions and answers at the end.

We plan to have this book available in our book store soon.

DANIEL

(Continued from Page 6)

that when the anti-Christ takes possession of this world, he will surpass all the orators of both ancient and modern times.

I want you to notice, also, that he is going to have a fierce countenance. The twentieth verse says: "...whose look was more stout than his fellows."

I remember reading some months ago the story of Alexander the Great, and it said that he had such a fierce countenance than when individuals would come into his presence, they would fall prostrate before him because of the fierceness of his countenance.

Some of these days there is going to be an anti-Christ who will have the same fierce countenance. I am glad that I belong to the Lord Jesus Christ. I am glad that when the anti-Christ takes control, and this world is under the dominion of the anti-Christ that you and I who are God's children, will not be here.

The Word of God tells us that this anti-Christ is going to be a blasphemer, for we read in the twenty-fifth verse: "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."

That has been the nature of this world through all ages past. He is going to be a blasphemer and speak great words against the most High. Go back through the days of history and you will find there never has been a ruler yet who gave God consideration. Nebuchadnezzar had to be humbled to the position of a beast before he recognized God. I tell you world-wide rulers never recognize God as a sovereign God. This one is going to be a blasphemer and speak words against the most High.

The Word of God tells us how long his kingdom is going to last, for we read in the twenty-fifth verse that it will last three and one-half years.

The Word of God also shows us in this chapter that we have read to you, that his kingdom is going to come to an end with a severe judgment, for we read in

the twenty-sixth verse: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

Listen carefully, this chapter speaks of Babylon, Media-Persia, Greece under Alexander the Great, and the Roman Empire, out of which come ten nations which are yet unnamed, and out from the midst of one of those nations, comes the anti-Christ, who, for three and one-half years will control this world. One day, however he is going to stand in the presence of the same God that every rebellious sinner must stand before. When he stands in the presence of God, the kingdom of the anti-Christ is going to tremble, crumble and fall. His kingdom is going to come to an end and with judgment that is pronounced upon him by God Himself.

That's the time, beloved, that you and I are going to shine. Then our God is going to set up His kingdom. Notice this thirteenth verse: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."

Notice the contrast: Here's a kingdom that doesn't come up from man, but comes down from heaven. Here's a kingdom that is universal form the beginning. These kingdoms we have studied became universal by warlike conquest, but the kingdom of God is universal from the beginning. Here's a kingdom that shall last forever. All of these kingdoms represented by the beasts flourish for a little while and then come to an end. Not so with the kingdom of the Lord Jesus Christ! I'm glad that I am a member of that kingdom. I'm glad that some of these days our God is going to set up a kingdom that will come down from heaven, which will be universally accepted, a kingdom that is going to last and endure forever.

From this message, we have seen the course of this present world in that it is going away from God. We will never have a righteous world until the King of Righteousness comes.

In view of that fact, there is one thing you need above every thing else -- you need to prepare to meet God. There will never be a righteous kingdom apart from the righteousness of the Lord Jesus Himself. Oh, can it be possible that a world that was created by God will go on in rebellion and opposition to God until, eventually, an anti-Christ will arrive, who is definitely opposed to God and who rules in opposition to God -- can it be possible that we live in a world like that today? It is true, and this world will go on in its disobedience, showing God no respect until Jesus Christ blots out the kingdoms of this world and sets up His kingdom, after the judgment of the anti-Christ.

I thank God that I'm a member of the kingdom of the Lord Jesus Christ, and I say to you that if there is one thing you need above everything else, it is to prepare to meet God, and in order that you might prepare, I offer to you the God of Daniel -- the God Who can walk with you in the lion's den, Who can walk with you in trials, Who can stand by you in death, Who can walk with you through the grave, and Who can bring you out safely on the other side. That's the kind of God

Daniel had. The only way we can face the world and the future is to face it with that kind of God on our side.

May it please Him today to save your soul through the blood of His Son, and having saved you, rejoice, beloved friends, that you are then a member of that kingdom that shall live forever!

THREE-FOLD

(Continued from Page 1)

aration from our Father which art in heaven, from almighty God.

God said unto the first Adam, "In the day that thou sinnest thou shalt surely die." Adam sinned, Adam died, he died spiritually right there on the spot. And being dead in sin, he began to die in life. And as by one (that man Adam) sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.

You see, that's that "so great a death" that Paul speaks to us of. It is so great a death there can be no greater death than to be separated from God. Let me point out to you what that great death really means.

To be separated from God means that you have no audience with God, that is to say you can't talk to God. Oh, you may talk and surely God hears all, but your words and petitions are not received by God. He gives no audience to you whatsoever.

Being separated from God is like having a Father there but being unable to talk with Him, unable to love Him, unable to receive love from Him. Never finding favor in His eyes, but rather disgust and disfavor.

Being separated from God is so great a death, for staying separated from God means that you will always, throughout eternity be separated from so great a God. In hell you shall see Him as He is, but unable to go to Him. Romans 6:23, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Yes, the wages of sin is death, separation from God the Father, but the gift of God is eternal life. Yes, I said eternal life, living, not dead, joined with and not separated from and how does one come from death to life? Through Jesus Christ our Lord.

Jesus paid the debt I owed for my sins. Do you know what that debt was? Death, that's what. I should have died for my sins. In fact, I was dead in the eyes of God, for God will not look upon sin. But Christ Jesus paid for me. I am bought with a price more precious than all the silver and gold there ever was. Now God hears my pleas. I have communion with Him all the days of my life, and that life is eternal. I shall never die, nor shall I ever be separated from the love of God, no, never again. Praise God for the Son of hope. For that One that died for me, delivered me from so great a death.

Secondly, Christ is delivering me from these present sins. There's not a day goes by, but what I find myself convicted of sin, yes, present sin. Not those

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PULLING

(Continued from Page 1)

lief from our responsibility to abstain from all appearances of evil. I say these things to encourage to holiness, to give you liberty in Christ and to offer you consolation from the Word of God in His promise to sustain you in holiness.

Oh, how I wish that I could be rid of this old sinful flesh! Oh, how I wish that this ball and chain of sin were unlocked that I might be free from that heavy burden of sin. Oh, how I long for that day when I shall be delivered from the flesh and the sins thereof.

Notwithstanding, we must face this fact with a spiritual mindedness and a sense of determination that we are going, (by the grace and help of God) to bring this sinful flesh under subjection. This is what I wish to encourage in you.

The child of God must start early to establish good, wholesome thought patterns. Fruitful thought patterns will produce a fruitful lifestyle. (Matthew 12:33,35)

Good, wholesome thought patterns will insure a high-quality in your spiritual life. It will determine the quality of your service to God in things such as prayer, witnessing, church attendance, tithing, and your conduct in the Lord's house in particular, and your conduct in the world in general.

See II Corinthians 10:3-5--No one knew any more about spiri-

tual warfare than this Apostle. It seemed to have been a constant battle for him from day one of his conversion.

The warfare that Paul speaks of is not on the battlefield of the Middle East, or on the streets here at home. He speaks not of a physical war, but a spiritual war. It is, in fact, in the mind.

Satan's objective is the same as it has always been, to undermine God's principles of holiness and truth. His tactics are shrewd and calculated. He attempts to undermine you and me through discouragement, disappointment, anxiety, worry, difficulties, doubtful thoughts, pride, temptation, persecution, selfishness, and sin in general. Have any of these fiery darts come your way? Most likely you have experienced some of these spiritual hazards. Our protection and refuge; our bomb shelter is the Lord Himself! (Psa. 18:1-3).

In his letter to the Ephesian church, he warned of these dangers. (See Ephesians 6:12) The good news is that he taught us how to combat this wicked one. In essence, our only effective weapon is the Word of God. Ephesians 6:12-18 and II Corinthians 10:5 tells us that the mind, as well as the body must be brought into subjection. We are not left without complete instruction in this vital area. See Col. 3:1,2.

Our text says, "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments."

THREE-FOLD

(Continued from Page 11)

sins of days gone by, but sin right now, today. If you have been delivered from so great a death, you, too, should feel conviction of present sins.

You see, old Satan is still out there, walking about seeking whom he may devour. And that's saints of God, not his own crowd, he has them. And Satan says to the saints of God, just as he did to Eve; you can do that, it's ok, God didn't mean that.

I am reminded of the apostle Peter, there at the coast of Caesarea Philippi. He had not much more than said "Thou art the Christ, the Son of the living God" then Satan took off after him and he dared to rebuke the Son of God. And Christ said unto him, "Get thee behind me Satan." Peter was saved, yet he had to be delivered from sin in his life.

We that are saved, having been delivered from so great a death, we have sin in our lives that we must be delivered from every day we live.

We boast of a salvation, once saved always saved and our adversaries say not so, for you still sin. Oh yes, but we have an advocate with the Father, our Lord Jesus. We have the Holy Spirit dwelling within our lives and God the Holy Spirit convicts us of sin. And having been convicted, we go to the Father through Christ the Son asking and receiving forgiveness for those sins.

Beloved, if you are never convicted of sin in your life then beware, you may very well have never been convicted of sin. You may still be dead in sin, separated from God. Don't think within yourself, "I am ok, I have nothing to be forgiven." God's Word says that's not so. "As it is written, there is none righteous, no not one." God says, "All have sinned, and come short of the glory of God."

If you have indeed been delivered from so great a death, then you also are being delivered from sin, today, every day, and shall be delivered all the days you yet shall live upon this earth. Until that day when Christ Jesus comes to take you out of this earth: which we await with great anticipation. For, "He will yet deliver us."

Which brings us to the third step of our salvation. Being delivered from the presence of sin.

While we yet live and sojourn upon this earth, in this tabernacle of flesh we are going to be beset by sin, sin on every side. We see it at work, we see it at play, we see it every place we go, and we see it every day. We are like Lot, there in Sodom, our souls vexed by sin about us. And like Lot, we grow used to it. We don't see much wrong with it anymore. But God doesn't change, sin is still sin in the eyes of God. And God will not long leave His children in the presence of sin.

Just as God sent His angels to draw Lot out of Sodom before he rained destruction upon sin, God will send His angel, our Lord Jesus, to draw us out from the very presence of sin.

Our faith rests totally upon God "in whom we trust." We trust His Word and His Word tells us that some sweet day Jesus is coming. That great Deliverer is going to come forth from the clouds with the shout of the archangel, with the trump of God. God the Son is going to blow that trumpet and all of God's chosen are going to be called forth to rise from this earth of sin. We are going to be delivered from the very presence of sin. We are going to go to meet the Lord in the air, and so shall we ever be with the Lord. Praise God, that should be a comfort to every child of God. You see, not only shall we be no longer separated from God by sin, but we shall no longer know sin, sin shall be no more, sin shall have no power over us. Sin shall not touch us in any way.

We have a three-fold deliverance. A deliverance that arises from start to finish from Almighty God.

What God starts, God finishes. He leaves nothing undone. If God has convicted you of the sin of unbelief and thereby delivered you from the guilt of sin, then you must know that He also is delivering you from sin by conviction, and He shall deliver you even from the presence of sin.

This in no way gives us freedom to go about doing whatever we wish with no concern as to whether it be right or wrong. I am afraid our enemies are right when they say we give the impression that we can sin all we want. But that's not the impression I want to leave you with today. I pray it's not what you think.

Paul wrote to the church at Ephesus saying in chapter 5:6-11, "Let no man deceive

with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them." Beloved, sin is not acceptable unto God.

The Word of God says have no fellowship with the unfruitful works of darkness, but rather reprove them. Sin is the work of darkness. Christ paid for our sin. To continue in sin is to say the price paid was not enough and to do so is to slap our Saviour in the face, just as the soldiers did on the day they took Him and falsely judged Him a sinner. God says awake thou that sleepest, walk circumspectly not as fools but as wise.

We have a three-fold deliverance. A salvation that is complete and completely of God, and by God.

If sin brings no conviction upon you beloved, then you need to look to God, and look to God's Word. Romans 6:16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

Has God convicted you of sin? I ask you, are you saved?

QUOTES FROM THE BLUE BACK SPELLING BOOK

"The love of whiskey has brought many a strong fellow to a disgraceful death."

"To exist signifies to be, or to have life. The soul is immortal; it will never cease to exist."

"Exhort one another to the practice of virtue."

"Examine the Scriptures daily and carefully, and set an example of good works."

"The Bible, that is, the Old and the New Testament, contains the Holy Scriptures."

"Whatever is wrong is a deviation from right, or from the just was of God or man."

"How happy men would be if they would always love what is right and hate what is wrong."

This book was once (before a perversion of Separation of Church and State was brought about by the ACLU, Humanists, and others) a school text book.

MY PLEA

When I'm up or when I'm down,
When I'm foolish as a clown,
Dear Lord forgive.

When I'm grieving over loss,
Forgetting Him who bore the cross,
Dear Lord forgive.

When I count Thy Word a fable,
Neglect each day this blessed Table,
Dear Lord forgive.

When in Thy Word my heart I see,
The fallen nature within me,
'tis then I have no other plea,
Dear Lord forgive."

Mrs. J.P. Morgan

In Christ there is no great and small, no important and unimportant, but only sinners saved by the grace of God. We are all brethren! The servant is not greater than his Lord; and if the Lord humbled Himself to become a servant, shall we not do likewise? Happy are those who know this gracious truth by experience and perform the doing of it.

CALVARY BAPTIST CHURCH BIBLE CONFERENCE PROGRAM

MAY 22-24, 1992

FRIDAY NIGHT

7:00 P.M.

TAKE IT TO THE LORD IN PRAYER
Don Pennington; Courtland, Virginia

WE ARE GOING TO HAVE A BABY
Jim Walters; Mansfield, Ohio

WHICH ONE CAN WE BREAK?
J.C. Settlemoir; Pittsboro, Indiana

SATURDAY MORNING

9:30 A.M.

THE POWER OF THE TONGUE FOR EVIL OR FOR GOOD
Reggie Moore; Appalachia, Virginia

QUENCHING THE SPIRIT
Jack Whitt; Member, host church

DAVID'S GREAT SIN
Willard Willis, Monroe, Ohio

REGENERATION: WHAT? WHO? HOW?
Troy Sheppard; Member, host church

SATURDAY AFTERNOON

2:00 P.M.

THE GOLDEN RULE
James Crace; Crescent Springs, Kentucky

WHAT THE BIBLE TEACHES ABOUT ELECTION
Ray Brown; Indore, West Virginia

JOHN THE BAPTIST LOST HIS HEAD BUT GAINED A CROWN
Howard Sheppard; West Union, Ohio

SATURDAY NIGHT

7:00 P.M.

CAN GOD CHANGE, AND WHAT IF HE COULD?
Paul Jackson; Vidalia, Georgia

JESUS CHRIST, THE MIRACLE WORKER
Eldon Joslin; Birmingham, Alabama

MY BIBLE AND ME
Jack Green; Fort Worth, Texas

SUNDAY MORNING

9:30 A.M.

WHO SHOULD RUN THE CHURCH?
John Lenegar; Delaware, Ohio

WILL THERE EVER BE PEACE ON EARTH?
Ray Waugh, Sr.; Midland, Texas

THE FOLLY OF SOVEREIGN GRACERS TEACHING
A GENERAL LOVE OF GOD FOR ALL MEN
Sam Wilson; Gladwin, Michigan

WHAT LANDMARKISM MEANS TO ME
Joe Wilson; Pastor, host church

SUNDAY AFTERNOON, EARLY

2:00 P.M.

WHAT IS NOT AND WHAT IS INVOLVED IN THE FACT
THAT A SINNER IS SPIRITUALLY DEAD?
Medford Caudill; Goshen, Indiana

WHAT ABOUT REPENTANCE?
John Pruitt; Griffin, Georgia

THE KIND OF CHURCH THAT GLORIFIES GOD
Wendell Furlong; Burnside, Kentucky

SUNDAY AFTERNOON, LATE

5:00 P.M.

GOD'S PLAN FOR WINNING SOULS; Psalms 126:6
Andy Proctor; Walnut Cove, North Carolina

WORLDLINESS, A CHIEF SIN OF BELIEVERS
David West; Moncks Corner, South Carolina

WHEN JESUS COMES AGAIN
Dan Phillips; Bristol, Tennessee

CAN YOU IMAGINE THIS?

Paul teaching that a Scripturally divorced mate is still one's living mate?

"...A brother or a sister is not under bondage in such cases...." (I Cor. 7:15). Anyone willing to believe the Bible can easily see that the bond spoken of here is the marriage bond.