

YOU CAN'T LEGISLATE AMORALITY

by Gene Abbott

Romans 6:1-2 "WHAT shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"

We appear to live in an age that is hung up on buzz-words. Some years ago, I was working in Huntsville (Alabama), for a



Gene Abbott

computer company. I mentioned the term "moral decay" to a couple of co-workers. In the conversation that ensued it was told that we could not legislate morality. Well, friends, I'm not afraid of a good argument; so it didn't end there, but I did conclude that one particular co-worker was totally convinced that this buzz word was simply beyond any dispute, and that when he used it I was expected to play dead. This was a postulate, and a postulation is my pet peeve. This is comparable to the phrase "Everyone knows," or "They say." Quite often these are self-serving means to establish a point without having

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HAVE YOU BEEN SAVED OR DECEIVED?

by Buell H. Kazee

Large numbers of people sincerely believe they have been saved, but they are deceived. The Lord tells us that many will come in the last day saying to Him, "Lord, Lord, have we not prophesied in thy name, and in Thy name have cast out devils, and in Thy name done many wonderful works?" There will be false prophets, and preachers, and church workers, and many other professing Christians, who actually believed they were saved and doing God's work, who will hear the Lord say unto them, "I never knew you; depart from me ye that work iniquity." So, my friend, you can be deceived about this matter of your salvation.

You may say, "I know I am saved because I feel like I am." You can be mistaken in feeling. Only when feeling is in line with

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THE BIBLE DOCTRINE OF ELECTION

John R. Gilpin, Sr.

"And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee



John R. Gilpin, Sr.

to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do" (Acts 9:3-6).

This text is taken from the story of Paul's conversion on the roadway to Damascus. No one

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SOVEREIGN GRACE

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

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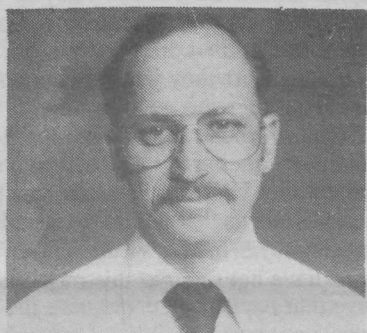
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THE GRACE OF GOD IN HOLY LIVING

Bible Reading: II Peter 1:1-9
Leviticus 19:1-2; I Thes. 4:7

Do not think that God's sovereign grace is limited to salvation. That is only the begin-



John Pruitt

ning. The abundant grace of God extends into eternity. Our very existence is enveloped by divine grace.

One way that grace is manifested is God's provision made for us to live the life of holiness. That provision was made through our Lord Jesus Christ and His imputed righteousness.

Though we can never attain unto sinless perfection in this life; yet we are called upon to live our lives in a God-like, Christ-like, spiritual manner during our sojourn here on earth. Leviticus 11:44; "For I am the LORD your God: Ye shall therefore sanctify

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REVELATION

EDITOR'S NOTE

Brother Willis has a fine book on Revelation. I am sorry to say that it is out of print. That book

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RUN TO WIN

I COR. 9:24-27

H.C. McSwain

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any



Harold McSwain

means, when I have preached to others, I myself should be a castaway" (I Cor. 9:24-27).

Paul used the figure of an Olympic race to picture the Christian life. Also, in writing to the Galatians and the Philippians, he used this same figure (Galatians 5:7; Philippians 2:16). The writer of Hebrews used this same type of figure (12:1-2). The Psalmist also likened the sun in its journey across the sky to an athlete running a race (Psalms 19:5). Solomon also referred to going through this life as a man running a race (Ecclesiastes 9:11). We could say the Bible is replete

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SOUL WINNING EXPLAINED PART II

by C.H. Spurgeon

Besides that, there is another meaning to the word "win" upon which I cannot expatiate here. We use the word, you know, in a softer sense than these which have been mentioned when we come to deal with hearts. There are secret and mysterious ways by which those who love win the object of their affection, which are wise in their fitness to the purpose. I cannot tell you how

the lover wins his fond one, but experience has probably taught you. The weapon of this warfare is not always the same, yet where that victory is won the wisdom of the means becomes clear to every eye. The weapon of love is sometimes a look, or a soft word whispered and eagerly listened to; sometimes it is a tear; but this I know, that we have, most of us in our turn, cast around another

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

BIBLICAL CORRECTIVES TO A FALSE CONCLUSION SOMETIMES DRAWN FROM THE TRUTH OF ETERNAL SECURITY, PART II

It is of great importance that we interpret a Scripture or doctrine in the light of the totality of Scripture. All false doctrines originate in a failure to do this.

Eternal Security is a Biblical doctrine. It is taught repeatedly

and plainly in the Word of God. It is a very wonderful and precious truth. It fills the believing heart with joy, peace, and assurance.

However, there is a false conclusion sometimes drawn from

this precious truth. It is that, if this doctrine be true, it does not matter how a saved person lives. This is vehemently, and sometimes most viciously, used against this doctrine by those

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BIBLICAL FASTING

by Eddie Taylor

A ferocious plague of insects had infested the land of Israel, threatening the very existence of life. The prophet Joel called the people to come together in a "solemn assembly" and proclaimed a fast (Joel 2:5) that God's hand of judgment might be stayed from the land (Joel 2:14).

It is evident that a plague is sweeping our land: a plague of immorality, spiritual unconcern, injustice, wickedness in high places, rebellion and lawlessness. As Joel told his people, "...no one has ever before seen things as bad as they are now" (paraphrase of 1:2). Because of the evil in our land, the urgency of the hour, and the fruitlessness of our churches, we must cry mightily to God for cleansing. When cleansing comes, revival will be right on its heels!

Fasting is not a very popular subject. Most people will find the subject altogether new. Nevertheless, be assured that God

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DON'T READ THIS; IT MAY BE DANGEROUS TO YOUR GLUTTONY. WOE IS ME

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who do not believe it. It may be that there are some believers who are not as serious about sin as they should be, and not as concerned about living a godly and holy life as they should be, who misuse this doctrine to encourage their sins.

However, there are doctrines taught in the Bible that are correctives to this false conclusion; doctrines that emphasize the necessity of holy living. We need to interpret eternal security in the light of these other doctrines. If we do this, we will not draw the aforementioned false conclusion therefrom. I have dealt with these introductory remarks in part one of this message which is in the previous issue. I urge the interested and concerned reader to read that issue again. I mentioned two of these Biblical correctives in that issue, and will review them briefly here.

1. The Bible teaches that there are many who think they are saved, who are not saved. Multitudes are now in hell who thought, while living in this life, that they were saved. Doubtless, there are many now who think they are saved, but who are not truly saved. If one is living comfortably in sin, he should not assume that he is "once saved, always saved." He should speedily examine himself thoroughly and carefully to see if he is truly saved. He will thereby learn that he is not saved. I urge upon the reader frequent self examination as to the matter of true salvation. It won't hurt to be sure; it may

be fatal to just go along believing one is saved, when there is so little evidence thereof.

2. The true salvation experience is a Biblical corrective to the false conclusion dealt with in this article. The true salvation experience is that of regeneration. It is being born again. It is being given spiritual life. It is a life changing experience. It is the being given a new nature. This new nature hates sin and loves righteousness. Have you had a life changing experience that has given you an inward hatred of sin and love of righteousness? Do you feel much differently about these things than you once did? Do you abstain from sin as much



JOE WILSON

as you can? Do you try to do this? Do you desire to sin as little as possible? Do you love righteousness. Do you try to live a holy life and please the Lord? We need to examine the question of whether or not we are saved by whether or not we have had this true, life changing experience.

A true salvation experience involves repenting of one's sins. I know that the anti-Lordship salvation men; (men such as Hutson, Hyles, Zane Hodges, and others) have come up with a "new" repentance. They have done away with repenting of sin as a part of a true salvation experience. I assure you that no one is a truly saved person who has not repented of his or her sins. Repentance is a change of attitude about one's sins. Repentance is sins abhorred, and sins turned from. One is not saved who does not have this attitude about sin. And this is a life long matter. One who has truly repented of sin will not use eternal security as an excuse for or encouragement to sin. One who has truly repented does not desire to live continually in sin, and cannot live comfortably therein. Let us examine our profession of salvation by examining whether or not we have repented.

A true salvation experience involves trusting Jesus Christ as one's Lord and Saviour. One who is saved has come to desire salvation above all else; he has come to trust Jesus Christ as his personal Saviour. He has been saved. He appreciates what the Lord has done for him. He desires henceforth to live for the Lord. How could one who is truly trusting Christ for salvation from sin use eternal security as an excuse to continue in sin. This can never be.

A true salvation experience involves a surrender to Jesus Christ as the Lord of one's life. I know that the anti-Lordship salvation men teach that one can receive Jesus as Saviour, and be thereby saved forevermore. I know that they teach that later on if one wants to, he can receive Jesus as Lord. I know that they teach one can receive Jesus as Saviour, and reject Him as Lord. They can say,

"Jesus, I receive you as my Saviour to keep me out of hell, but I am not going to let you tell me what to do. I am not going to let you run my life. I am going to live as I please. Jesus, I thank you for saving me from hell, but no thanks as to trying to run my life." I know that these men teach these things, but they are lies out of hell. They are damnable doctrines. The man who rejects Jesus as Lord of his life is a lost sinner on the way to hell. Jesus is not divided as to His offices. Those to whom He is a Priest and Saviour, He is also a Lord and King.

Make no mistake about this, my dear friend, if you value your soul. Don't try to take Jesus as your Saviour to keep you out of hell, while you reject Him as your Lord, to rule over your life. This doctrine is one of the most dangerous doctrines in the world. Now, the one who has submitted to Jesus as the Lord of his life will not even think of using Eternal Security as an excuse for or an encouragement to sin.

A true salvation experience produces undying love to Jesus Christ. If a man does not love Christ, he is a lost man. If a man does love Christ, he will desire to please Him in his daily life. The man who loves Jesus will never consider using Eternal Security as an excuse for sin. He does not want an excuse for sin. He desires as much victory over sin as God will give him. Do you not see that a true salvation experience, involving regeneration, repentance, faith in Christ, and submission to the Lordship of Christ is a Biblical corrective to the false conclusion I am dealing with in this article?

3. The doctrine of perseverance is a Biblical corrective to the false conclusion that it does not matter how one lives, which is sometimes drawn from the truth of Eternal Security. The Bible not only teaches that the true believer is "once saved, always saved," but also teaches that the true believer will persevere in repentance, faith, good works, and holiness throughout life. Perseverance is one proof of Eternal Security. If one will and does persevere, of course he is saved forever. "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger" (Job 17:9). It is strange that some who believe John 10:28 so strongly often deny the truth of this verse. The believer "shall never perish," and he "shall hold on his way" I fear that we speak too much on eternal security today and too little on perseverance. Both doctrines are true. To leave out the one and emphasize the other is to teach error in the final analysis. "But he that shall endure unto the end, the same shall be saved" (Matt. 24:13). And he that does not endure to the end shall not be saved, and is not truly saved.

"They went out from us, but they were not of us; for if they had been of us, they would not doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (I Jn. 2:19). Failure to persevere does not cause one to lose salvation; it is the proof that he or she was never saved. This is very clear in this Scripture. We need to preach often on this truth; it will correct the false conclusion referred to in this article.

4. Chastisement is a Biblical corrective to this false assumption. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). The fact that a believer cannot and does not lose his salvation when he sins does not mean that God will not deal, even severely, with him about such. If you sin, you won't lose your salvation, but you will get a whipping from the Lord that will not be joyous, and may be quite severe. "Now no chastening for the present seemeth to be joyous, but grievous:

nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11). God does not chastise those who belong to the devil. If one lost his salvation, he would then belong to the devil. The fact that God chastises him is proof that he is still saved.

5. The judgment seat of Christ is a Biblical corrective to the false assumption that it does not matter how a Christian lives since he is "once saved, always saved." We who are saved must

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FROM THE EDITOR

"For by one Spirit are we all baptized into one body...." (I Cor. 12:13). So far as I can determine, it is and has been the position of the overwhelming majority of Baptist churches and preachers that Scriptural Baptism is the door into a Baptist church.

Of course, one must be saved in order to be Scripturally baptized. So we might say that salvation and baptism is the door into the church - but my first statement is still true; for only a saved person can be Scripturally baptized. I have never heard or read, except in a very few cases anything contrary to this.

If Scriptural Baptism does not put one into the church, where does it put him? What is his condition as a saved and baptized person, but not a member of a church? You understand that I am referring to one's first membership in a Baptist church. I am not referring to one who has been excluded from a church. I am not referring to one who was at one time a member of a church, but for some reason is not a member now. I am asking about a person who is saved, then he is baptized on the authority of a Baptist church, if this does not make him a member of that church, where does it leave him?

A saved person should be baptized. A saved person should be a member of a true Baptist church. Can a saved person obey the Bible as to being baptized, and then disobey the Bible as to being a member of a Baptist church?

If a person would come to our church, tell us he wanted to be baptized, but did not want to be a member of our church; we would not baptize him. I do not think any of our churches would baptize a man under such circumstances. But I wonder what those few men who believe that baptism does not put one in the church would do in such a case. I feel sure they would not baptize him, but how would they defend their not doing so?

Suppose I believe that one must be saved and baptized before he is a candidate for church membership; that we can only receive him into the church after baptism. Suppose then that we baptize a saved person, and then he tells us that he has decided he does not want to be a member of our church? What do we do then? What is his condition then? I fear that some have not thought this matter through. I ask those who do not believe that baptism puts one into the church to deal with the questions I have posed here.

Now, read my text again. I, in Christian love, ask those who believe that baptism does not put one into the church to please explain this Scripture. What is the "body" referred to here? Why, the whole chapter is about a local visible church. Each true Baptist church is a body of Christ, even as was the church at Corinth.

What is the "baptism" referred to in I Corinthians 12:13? Well, it surely is not baptism by the Holy Spirit into a so called universal invisible church. There is no such thing in the Bible as a universal invisible church; there are only local visible churches in the Bible. Read the following carefully: There is no such thing in the Bible as a baptism of which the Holy Spirit is the administrator - study and see. There is a baptism of which Jesus was the administrator and the Holy Spirit was the element. This was performed once for all on the Day of Pentecost when the Lord Jesus baptized His church in the Holy Ghost. There is no such baptism today. The baptism of I Corinthians 12:13 is water baptism. I think all of our kind of Baptists will agree with this.

I think that "Spirit" in my text refers to the Holy Spirit. I understand the text to mean that the Holy Spirit leads the saved person to water baptism which places him in a true church. Some good men believe that "Spirit" here refers to the spirit of the saved man that prompts him to this baptism, or that "spirit" refers to the kind of spirit (or attitude, or something similar) one has in coming to baptism. If this be true, that "spirit" would be the work of the Holy Spirit in one. So there is not a great deal of differences between these two interpretations of "Spirit."

Now, the crucial question: What does this water baptism do for one? The Biblical answer is that it places him into the body - into the church that is administering the baptism through its authorized administrator. I just do not see how anyone can get around this as the plain teaching of this Scripture. I do not see how one (I am referring to true, sound Baptist) can explain this in any other way. The verse teaches that water baptism places one into the church. If it does not mean this, I would like for someone (again, I am referring to true, sound Baptists, not to universal invisible church or "Spirit baptism" people) I would like for someone to explain what I Corinthians 12:13 does mean - if it does not mean what I have said here.

I do not mean to imply in the least that men who hold that baptism does not put one in the church - that it only qualifies one as a candidate for church membership - I do not at all imply that they are not true, sound Baptists. I just think they are wrong on this point, and I would like to know what they understand by I Corinthians 12:13.

I am not trying to start a fight (I have all the fights I want, and then some), I am just trying to clear up an issue. I will gladly and with delight fellowship as a true Baptist brother anyone who disagrees with me on this point.

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stand before the judgment seat of Christ. We will not then be judged as to whether or not we will be saved. Only those who are truly saved will stand before that judgment seat, for it is not the great white throne judgment of the unsaved dead.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor.5:10). The "body" in this verse is not the church (I know what priesthood of the church heretics say). Rather it refers to the life that the saved person has lived in the body since being saved. We will be judged according to the good and the evil we have done since God saved us. Oh, this is a solemn and serious thought; it should move us to order our lives aright.

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor.3:13-15). This is the definitive Scripture on the judgment seat of Christ. Note that all who appear here are saved people. Even if one's works are burned up, and he receives no reward; still he is saved. Let the "falling from grace" crowd explain how it is that a person's works are burned up, yet he is saved. Let the "it does not matter how a saved person lives" crowd explain what it means to "suffer loss" at this judgment. Here is a two-edged sword that cuts down both of these heresies.

My saved friend, I cannot tell you how important it is that you understand this truth. You and I will stand some solemn day before this judgment. We will be judged according to the life we have lived since God saved us. The sins we failed or refused to deal with in this life; we will meet them then and there. Some will say that sins will not be brought up at the judgment seat of Christ because they have al-

ready been paid for by the death of Christ. My reply to that is that we are chastised in this life for sins that were paid for by the death of Christ. Jesus Christ did make full payment for our sins. However, I see no more of inconsistency between His dealing with those sins at the judgment seat than I do with His chastising for them. However, I am not adamant or vehement on this point.

There is a way to escape having the sins committed since salvation dealt with at the judgment seat. It is that of confession here and now. The sins we confess, He forgives; and of course He will not bring those sins up at this judgment. I do feel that we will have to face things there we refused to face and deal with here. I believe that there are men who have treated me so wrongfully, even cruelly here; and who have adamantly refused to face these things and try to straighten them out - I believe those things will be dealt with at this judgment. Some will say the same about me (though I do not feel such is true); well, so be it. That day will clear the air and settle such things.

Christians shall be rewarded on that day for the many good works they have done for the Lord. Oh, the Lord will be so kind and so generous to His people in that day. They will receive wonderful rewards for many things they had forgotten about, and for things they never even imagined receiving a reward for. He will reward those who gave His people even a cup of cold water. He will reward those who spoke about Him, or even thought about Him. It will be a wonderful day when payday comes for the children of God. It does not often pay well in this world to faithfully serve the Lord (oh it pays in many wonderful blessings, but not with and by the world) but that day will prove the wisdom of faithful service to the Lord.

But there is another side of this story. There will be those who will suffer the loss of rewards they could have had. It will be a sad day for such. Oh, how saved people will then wish they had been more sincere and faithful in living for the Lord and serving Him. Many will have many rewards. Many will have very few rewards. It will be sad when we compare the rewards we do have with what we could have had. Thinking about this judgment should motivate believers to live right and work hard. Even though

a believer cannot lose his salvation, he can lose the rewards he could have. These rewards will then be seen in their true light and worth, and one will wish he had been more clean and faithful.

Eternal security is a precious and wonderful doctrine. It is a truth of the Word of God. Let us rejoice in this glorious truth and praise God for it. Let us understand that everlasting salvation is a free gift of God, totally paid for by the blood of Jesus Christ. At the same time, let us realize, believe, and live and work in the light of these other truths. Let us never, never, never even think of using eternal security as an excuse for or encouragement to sin. Let us remember that there is chastisement for the sins of God's children. Let us remember that we must yet stand before the judgment seat of Christ. Let us especially consider that there are many who think they are saved, but who are not saved. Let us be sure that we are not of that number.

May the Lord bless this message to His honor and to the good of His true children. May He use it to awaken some who think they are saved, but who are not. May He use this to encourage and promote holy living and faithful service among His true children. May God bless you.

RUN

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with this figure of comparing our Christian life to that of some form of athleticism and especially a race.

The first recorded Olympic race was held in 776 B.C. They continued and grew larger until 396 A.D., when they were abolished by the Emperor Theodosius. They were renewed in 1896 in Athens, Greece. Since that time, they have been held on a continuous basis suffering only three interruptions for World Wars I and II. One segment, the summer Olympics, has already begun in Spain.

They were held from time to time in Paul's day. He must have had first hand knowledge of them. He must have been referring to the Marathon Race. This is one of the oldest and most difficult. It is about 25 miles long and tests the endurance of the contestant to the limit.

I. MANY CONTENDERS

The first thing that grabs our attention is the fact there are a great number of runners.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."

He uses the pronoun "they." This indicates there are many people running. But all apparently are not serious contenders. I have seen a Marathon on TV, and it is easy to see some are there just for the fun and frolic of it all, perhaps just to be seen as it is on TV. I do hope none of my audience is like this. My advice is to either get in the race for real or get out of it. We cannot have it both ways.

And how do I know this that not all are serious contenders? If this were not a definite possibility, surely Paul would not have wasted his time admonishing us to run to win. Some must be running not to win or, are at least tempted to do so.

It is worth noting he said run, not crawl, walk, jog, skip, hop, or lag behind. Now, I suppose if we could not do anymore but

crawl, then it might be in order but we are to give our best effort.

Does this mean we are to compete with other Christians? I don't think so. What I think he is emphasizing is the need to run in the best fashion possible. Give our best effort. Surely, what he says here, cannot be a contradiction of **"...in honor preferring one another"** (Romans 12:10). This certainly teaches us to think of others above ourselves and competition does not produce this type of spirit. We are to do all to the glory of God and not just to make someone else look bad or ourselves look good.

Are you and I serious contenders? It is a good question and one that is not out of order. Maybe we don't want to answer it but we need to do so. We are commanded to run to win. Can we afford to do less?

II. TEMPERANCE

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." The subject he, has under consideration in this verse is that of temperance. According to Mr. Vines, the meaning of this word is "rigid self control, practiced by athletes in order to obtain the prize." It is interesting to note that though self control has to do with training, Paul does not say anything about a time of training. The reason is that the moment we enter the race, we are both contending and training. One overlaps the other.

Notice some other interesting things mentioned here. He says every man. This seems to take in you and me. All will practice this self control of one's habits. If you or I refuse to do so, this certainly indicates a lack of real contending for the crown he speaks of here. We live in a day of little or no self control or a day of extreme self indulgence. And Paul is talking about Christians.

He says the serious runner will be temperate in "all things." Not just one or two, but in every important phase of life that has to do with running to win. For example, our time, our money, our minds, our energy, etc. In fact, the serious contender more or less loses control of his or her life style. They deliver themselves into the hands of the trainer and do as told, as to what they eat, how much they eat, hours of rest, hours spent on the practice field, how to think, and even as to what companions they may have.

But what is the motivation? The incorruptible crown. The Olympians received a crown of sorts those days, though not nearly fashion. What they received in those days were crowns woven of flowers, ivy, oak or parsley. The comparison is that of an athlete going through this strenuous three year training period just to win a silly old crown that was withered away in a few short weeks. On the other hand, we are admonished to practice rigid self control for the eternal crown that God Himself will give to us. Is anyone foolish enough to trade off a corruptible crown for an incorruptible one?

III. SOME RUN HAPHAZARDLY

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:"

The word "uncertainly" incorporates the idea of engaging in an

activity in an erratic manner. Sometimes drivers are charged with erratic driving, because they were weaving down the highway. (Drunken drivers are bad about this.) Now if we aren't careful, we can do the same. We may start out great but end up in the ditch. We may become distracted along the way (a good looking woman or man or some other enticing thing gets our attention along the way and we go over to the sideline and quit or begin looking at such an attraction, and we stumble and fall and are out of the race).

We might be sidetracked and get off on some side street that leads to nowhere and all has ended before we even realize we are lost from the route that is laid out to follow.

Do you know what a "rabbit" is in a race? He is the runner that sets the pace but has no intentions of staying in the race. Are you like that? Set off like a house afire but then, after a short while, you drop out?

And there is a certain route that is laid out to run. This is, in our case, one that God has laid out for us. Paul is saying that he is heading straight for the goal. No fooling around on the way. If someone is following you and the route you are pursuing, what do you suppose they would think about your activities?

Now Paul shifts gears and brings up another analogy, taken from the games no doubt; that of a boxer. He says I don't shadow box. This is another way of saying I don't run haphazardly. I am familiar with boxing. In my imagination, I have beaten many opponents without actually landing a blow. For shadow boxing is just that: imagining there is an opponent in front of me and I am beating up on him. Now to the boxer, it is not a waste of time unless he never bothers to step in a ring after training so hard. But after stepping into the ring, he never should throw a blow that does not count, no "washer woman" swings (these are blows that originate from the floor and usually miss by a country mile). But to the Christian, shadow boxing is a waste of time. We don't want to spin our wheels. How many of us see ourselves just beating the air?

IV. A CASTAWAY

"But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway" (I Cor. 9:24-27).

Paul says he has two choices: he can become a slave to his body or his body can become his slave. He chose the latter. Which choice do we make?

This word "castaway" is translated as rejected, disapproved, and even reprobate. I am not sure if we can apply that last meaning to this particular passage, but disapproved is certainly compatible. One translation uses unfit. According to Unger, it is a term used with the games and speaks of an athlete that was disqualified because of some infraction of the rules.

He is saying, in so many words, that he does not let his carnal mind have control of his body. Or he, through extreme self control, keeps his carnal needs down to a minimum. Why? His

The Baptist Examiner Forum I

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

What does "and the dirt came out" in Judges 3:22 mean?

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Please read the entire account of this second judge of Israel in Judges 3:12-30. Judges 3:22 says, "And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out."

For some time I had only casually read this verse and like many, I assumed that the dagger, which could have been 18 inches in length, pierced the bowel and let its contents spill from the wound. However, in studying the verse more closely I have come to believe otherwise.

The dagger, having been plunged into the belly area with force enough to cause the handle to go in also, disappeared as the enormous amount of fat closed over and about it. The dagger would not have permitted the dirt, or excrement to come back past it to the outside of the belly. It is possible that Ehud did not even hit the large intestine when he stabbed Eglon, for Eglon was exceedingly large and fat would also have surrounded the organs and intestines. He was so large, the fat engulfed the entire dagger, handle and all.

"And the dirt came out", I believe refers to the fact that Eglon's sudden death caused him to excrete what ever fecal matter his bowel was holding. This often times happens as does urination at the time of death. Therefore, I believe that "the dirt came out" refers to the natural exit of excrement via the normal channel at the time of his sudden and violent death.

Eglon had been receiving tribute money for 18 years. Ehud gave Eglon the final payment direct from the Lord and became Israel's second judge which brought peace for 80 years. Eglon found his place along side all who curse, or oppress Israel.

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The circumstances surrounding the assassination of king Eglon goes all the way back to the death

of Joshua. After his death, the Israelites began to renege on their promise to God found in the book of Joshua 24:16. Their first mistake was when they did not drive out the heathen from the land, but "put them to tribute", Judges 1:28. They were captives of Moabites because of their disobedience to the commandment of God. In His loving divine mercy, God commissions Ehud to kill Eglon in order to weaken the power of the Moabite army.

I usually take the literal interpretation of a passage before anything else. I do so in this text. When Ehud rammed that eighteen inch blade in to the belly of king Eglon, no doubt he punctured several vital organs; possibly even his intestinal organs. In that type of injury a person is likely to vomit as well as release excrement. It is not likely that anything came from the wound itself, since the Scripture says that "the fat closed upon the blade." (Judges 3:22)

Mr. Henry, in his commentary places a spiritual emphasis upon verse 22 which I would like to quote here. "Eglon signifies a calf, and he fell like a fatted calf, by the knife, an acceptable sacrifice to divine justice. Notice is taken of the coming out of the dirt and dung, that the death of this proud tyrant may appear the more ignominious and shameful. He that had been so very nice and curious about his own body, to keep it easy and clean, shall now be found wallowing in his own blood and excrements. Thus does God pour contempt upon princes." [Mathew Henry Commentary, page 136]. Thank you for your question.

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"And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out" (Judg. 3:22).

In verse 12 of this chapter we are told that the children of Israel did evil in the sight of the Lord, and He strengthened Eglon the king of Moab and permitted him to smite Israel. After serving Eglon 18 years the children of Israel cried unto the Lord and He raised up Ehud, a Benjamite, who was left-handed. The children of Israel sent Ehud to Eglon with a present (tribute). Ehud made a dagger with two edges, a cubit (18 inches) in length. He fastened this dagger to his right thigh under his coat.

After delivering the present to

Eglon he told the king that he had a secret errand to tell him. After all the others had left them alone Ehud told Eglon that he had a message from the Lord for him and going up to him drew the dagger from his right side with his left hand and thrust it into the belly of Eglon. Eglon being a "very fat man," the dagger disappeared into his belly both blade and handle so that Ehud could not draw it out. The hole made by the dagger must have been quite large and from it came the insides of Eglon's fat belly, "and the dirt came out." The dirt that came out was the intestines and what was in them.

In II Samuel 20:10 we are told Joab pretending to be a friend took a sword and smote Amasa in the fifth rib and his bowels came out and fell to the ground and he died. I believe much the same thing happened to Eglon.

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Judges 3:22: "And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out."

Indeed the Bible is an interesting book. There are so many interesting and true stories in God's Word that it amazes me that we neglect it so much. Stories that are not only of great interest, but stories that we can learn from, in order to make us better Christians. Imagine a man so fat that when a dagger is stabbed into him, his belly swallows the dagger whole. Let us now deal with the question at hand. What does it mean "...the dirt came out?"

There are some who interpret this to mean that Ehud went out immediately. I totally disagree with this interpretation. Some believe it teaches that his bowels came out from their normal places which is common in violent deaths. I personally believe it has reference to inner parts of this wicked king. They are referred to as dirt because of the filthy sins of this king. We know that the inner part of man is most filthy and vile. I think the language here is metaphorical, for the filth of sin that is within man. I believe the guts of King Eglon came pouring out. Surely this is vile enough to be called dirt. The reference here though is to sin. Some also interpret this to mean that the dagger came out at the fundament. I also reject this theory.

Let us learn from this story the constant Bible lesson of judg-

ment and condemnation of sin. Be sure your sins will find you out. Again, I believe the phrase, "...and the dirt came out." has reference to the inner sins of King Eglon. May God bless you

RUN

(Continued from Page 3)

motivation here is that he might lose his usefulness in the world of that day. In short, he did not want, after running and fighting so well, to become a reject, unfit for further service, disapproved by both God and man.

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:8)

I heard a sermon where the preacher made a comment on the word "dung". He asked the question: "How many of us have ever witnessed someone playing in dung?" Not too many affirmative answers there. But if we let the things of this world control us and we become self indulgent, we are doing exactly that. Sound offensive? It is. But it is to make us think. It might not appear like that to us, but when we stand before the Lord Jesus, we will see the truth of the matter.

How many of my readers will finish the race and just as importantly, how many will receive the prize? Quite frankly, I don't worry about the prize, but I do want to finish the race. I certainly owe the Lord Jesus at least that little bit and I also owe it to my children as well as my friends and fellow Christians.

YOU CAN'T

(Continued from Page 1)

a need to provide actual facts or evidences.

Were we to rely restrictively upon human (objective) reason, we could give a good argument for legislating morality. Morals are actually largely determined by considerations, and what I refer to here is a consideration for the others around us. If we recognize drunkenness as immoral, we can see immediately that the drunk is a pest and often even a threat to the well-being of society. Theft is obviously contrary to any consideration of others. Rape should also be obviously immoral. It is when we come to the gray areas, such as prostitution, that we run into arguments. I've chosen this, in particular, because it has been referred to as the "victimless crime."

There is a reason this is defended. The defense of it is self-serving, as surely as is the reliance on buzz-words and trite expressions. We're being told we cannot legislate morality, for a self-serving reason. This entire paper is being written because of self-serving argument and because men are immoral and rebellious by their very nature. Prostitution is defended because sexual immorality is very popular today. People do not wish to be told they are not to hire sexual services. I am convinced there is an even more significant reason than this, however. I doubt this is really a more basic reason, and the root reason may be the exact reason I have already cited. Prostitution is defended because it is denounced by the Christian religious theology. Anything that is contrary to Christianity is looked upon by those in power as an apt

candidate for relegation to the scrap-heap.

Christianity does not blend into their scheme and they feel it must (somehow) be overcome. It is a large and formidable enemy to their ultimate objective, and they are chiselling away at the basic Christian practices and institutions. The goal of these people has been referred to by several names and terms. It was called Utopia, by Sir Thomas Moore; it is often called the New World Order, by contemporary humanists; and it was called the Brave New World, by Huxley. Wilson's League of Nations was initiated as a pathway to it and we are now blessed by the successor to that farce, the United Nations. Man cannot hope to bring in his Utopian Brave New World without a major compromise on the part of Christianity. Christian principles must be sacrificed on their altar of compromised morality, for the world doesn't wish to legislate Christian morality.

More was said to be a "Man for All Seasons," but the humanistic Utopians of our generation are men-for-all-sins. The book of Revelation is referring to the ultimate achievement of humanism as Babylon. This will be the apex of human effort to achieve their Nirvana: Nirvana is an Oriental concept of the ultimate state. Humanists aren't particular what it is called, however, and may even borrow religious terms, likely for the sake of confusion. They may even refer to the final achievement of mankind as a millennium. Let me try a response to their platitude. You can't legislate amorality! If it were (indeed) true that you could not legislate morality, and it is not true; it should be apparent that we cannot legislate amorality. The only way to bring amorality about, with statutes, is to do away with the laws that are moral. This is more properly failure-to-legislate-morality and this is the goal of humanism.

So! Is prostitution victimless? I hardly think so. Quite often, the prostitutes are victims: They are often used by hoodlums, who extort a large portion of their income. Prostitution is often a segment in a crime network. It is often linked to drug traffic, and often facilitates the spreading of AIDS and venereal diseases. It contributes to the breakdown of the traditional family, for many cheat on their legitimate mates when they secure the services of a harlot. Some of these same things could be said of the pornographic traffic, incidentally.

What, then, of the thing so often looked upon as "mere promiscuity?" I am, of course, speaking of adulterous relationships. I think, here, of another episode during my first job in Huntsville; I have lived in that area two different times. I worked with a younger fellow. He was a likable chap and quite out-going. He had some liberal inclinations, which are so often found among the young. He said he and his wife both felt it was all right to have extra-marital affairs, and that he didn't believe that he would mind his wife having a casual sexual relationship with another. I merely advised him that I suspected that if the time actually came about he would likely change his view. Well, it "almost" did later, and when he

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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

Please discuss the possibility of an interval of time between the Rapture and the beginning of the Tribulation; Between the termination of the Tribulation, and the beginning of the Millennium; Between the end of the Millennium and the beginning of the eternal state.

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"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (I Thes. 5:1-2). The Apostle Paul, in the preceding chapter, has just outlined the events that will take place when Christ shall return for His people. This great event is described as the second coming of Christ, to believers, it is also called the rapture. The Word tells us that this event is imminent and the people of God should know about it perfectly (accurately) and be ready for it. It is the event that is the beginning of the end for this world as we know it. The Rapture, second coming, begins a series of events that will bring to an end the forces of evil in this world. The events that begin with the rapture are the tribulation, the millennium, and the eternal state.

The word "time" is the focus of this question. Time was created by God for the benefit of man. God is not bound by time, but is in His own power. "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:7). The word time (Gk-chronos) refers to the length of interval before the Rapture begins, to the length of time the Rapture will occupy, and most certainly to the other events that are mentioned. The word seasons (Gk-karios) refers to certain or special features that distinguish the event of the rapture as well as, in my opinion, the other events that are mentioned.

Each event, rapture, tribulation, millennium, eternal state, can be, in the realm of man subjected to a time frame. The question asks whether or not those time frames are sequential or are separated by an interval. We may find the answer by examining each event as to time and season.

The rapture, as to time, will be, as it begins; very fast. It will not occupy very much time. "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor 15:52). The

rapture is in two phases and is a parenthesis for the tribulation period. At the end of the tribulation, the second phase of the rapture (coming) will take place as the heavens open and Christ concludes His coming by returning to earth to battle the assembled nations that are loyal to the Devil. This will be the battle of Armageddon, and coming with Christ to do battle will be all of His saints.

The Tribulation, which begins with the Rapture, is a period of time (chronos) that covers seven years. There is no interval of time between the rapture and the beginning of the tribulation. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (II Thes 2:8). The meaning of the word then (Gk-tote) in both verses translates "at that time." This signifies to me that there will not be an interval between the rapture and the beginning of the tribulation.

There does not seem to be an interval of time between the termination of the tribulation and the beginning of the millennium. As soon as the battle is over, the dragon, the old serpent, which is the devil and Satan is bound for a thousand years and cast into the bottomless pit. The judgment that has been meted out has been done without delay. The word time (chronos) in Revelation 10:6 is translated delay. In reference to judgment, there should be delay no longer.

It is possible that there is an interval of time between the end of the millennium and the beginning of the eternal state. "And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season" (Rev. 20:3). There are two words that suggest this possibility. Little, which means small and season (chronos) which means time.

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I have studied, and looked through quite a bit of literature

for some information concerning this question and came up wanting. The Bible does not give me any time between these events. It would seem that the Tribulation takes place on earth while the judgment of the saints and the marriage of the Lamb are taking place in heaven. However, I can not find a time between the rapture and the tribulation.

At the end of the tribulation period the Lord Jesus Christ will come back to the earth with the raptured saints. This time, He will come as King to reign and rule. But first, He will end all rebellion and put an end to the battle of Armageddon and with one swipe end the war of wars. He then will set up a new Kingdom and rule a thousand years with the saints.

After the thousand years, or at the closing out of this last stage of time Satan will be released and immediately go out to deceive all nations which are in the four quarters of the earth to gather them together to once more try to take over God's Kingdom. God sends fire down from heaven and devours Satan and all his followers. You might ask, "but where did Satan get his army?"

All of those saved during the Tribulation period came into the millennium with their natural bodies and gave birth to natural bodies that were tainted with the sin of Adam. After a thousand years these born of natural bodies, according to Revelation 20:8, numbered as the sand of the sea, so you see Satan had quite an army at his disposal. Remember, the millennium time will be the time of earth greatest population explosion. No one will die under a hundred years old; with no disease everyone will be healthy.

The dead sinners will be raised and judged and cast into the lake of fire with the devil and all his followers. Our Lord begins a clean up of this dirty filthy world that Satan messed up. Our Lord will set fire to the earth and renovate it for the eternal state in which we will live for ever without any more problems. No more interruptions, but eternal peace on earth and good will toward men. I hope that I have been of some help.

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At the close of the Old Testament, there was a long period of time that God did not speak to men with an audible voice; nor

did He inspire men to write. But after some four hundred years, God moved upon men to write. The time for Jesus to be born into the world had come. He came in the fulness of time. (Galatians 4:4) He came in the time He was supposed to. After a silence of time or an interval of time, God inspired Mathew, Mark, Luke, and John to tell about the birth of Jesus and of course many other things about Jesus, as in the Epistles and Revelation.

While there was a great length of time between the Testaments, I am not implying that I believe there will be an interval of time between the rapture and the beginning of the tribulation. If there is an interval of time, it is my opinion that it will be a very short one. I believe that the anti-Christ will come on the scene and begin to set up his operation. While his identity will be unknown to begin with, he will set out to make peace. "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even unto the consummation, and that determined shall be poured upon the desolate." (Daniel 9:27). It is my understanding that this prophecy is parallel with that of Christ in Matthew 24. The anti-Christ breaks the covenant in the midst of the seven year period and begins persecuting and killing all who will not follow him. Satan would, if he could, destroy every person on the earth; but Christ shall come to set up His reign on the earth and put a stop to the slaughter of men and cast the beast and the false prophet into the lake of fire.

If there is an interval between the end of the tribulation and the beginning of the reign of Christ for a thousand years, it will be a short one. I believe that Christ, as King, will begin to rule with power with His saints. Every person who did not take the mark of the beast, will obey Christ at once, for He shall rule "with a rod of iron".

While Jesus Christ is ruling for a thousand years on this earth, Satan will be bound in the bottomless pit (a pit with no bottom) with a great chain. Some mockingly ask the question, "Who will forge such a chain?" It seems to me that anyone would know that He who made the earth, the ocean, the seas, the skies, the moon, and the stars above can make a chain to hold Satan. Anyway, the chain may be symbolic of the great power of God to restrain Satan that he does not harm nor hurt the people of the nations until the thousand years are expired.

Satan will be loosed out of his prison at the end of the thousand years for a little season. I believe that this little season is little only in the eyes of God (Revelation 20:3). In the eyes of man it will be several years. Satan's deceives the nations which are in the four quarters of the earth, which means the whole earth, to gather them together to battle.

It will take some time for Satan to rally his followers behind him; to set up his presidents, his sheriffs and demigod rulers. Satan will deceive the people of the nations into thinking that he is the man that can set up the most

beautiful government the world has ever known. He will gather his followers into a vast army, so much so that the world will be as an army spread "upon the breadth of the earth." Some think that God will not waste much time, but it will not be such a waste of time. He took time to rain fire and brimstone on Sodom and Gomorrah and the three cities round about them which, "are set forth for an example, suffering the vengeance of eternal fire," He can and will reign the vengeance of eternal fire on Satan's followers and devour them. Satan will then be cast into the lake of fire forever.

Yes, I believe there will be an interval of time between the end of the millennium and the beginning of the eternal state.

YOU CAN'T

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saw the situation in a stage of development, he did mind. In fact, he brought it to a screeching halt before it matured. He (even) granted me more wisdom than what was due me, since I had foreseen his feeling, when he related their "almost-event" to me later.

I feel it might be more than just a little bit significant that this young fellow and his wife had been in agreement that neither would resent the other having an extra-marital relationship. Think now, if this man did resent this when it seemed it might become reality; what might it do to those who do not even think they would accept such a thing. These affairs are no more victimless than is prostitution. It will be argued, as in the song, "What Frankie don't know won't hurt her none;" but as in the song, Frankie will eventually get wind of it. How many readers really think they wouldn't smell a rat if their mate would begin stepping around? I think I'd get on to it pretty quickly, myself. Pushing the point a little more, don't we find that a number of marriages have ended in a divorce because of infidelity? It does become known for one reason or another and the repercussions hit hard. Why do I say all this? Because we need to recognize that morality is the most successful basis for all of our legislation. Amoralism is a pipe dream.

What could we use for a basis for laws, were we to ignore morality? The contemporary politician would only make laws which would facilitate his reelection. He would make laws which would benefit his constituency, or which would appear to do this. He would focus upon "rights" legislation, which would favor employment or education for certain groups. He would seek legislation which would produce revenue (usually through taxing) that he could use to implement social programs which would satisfy voters. He does not care for morals, but he will provide for his own income and for his own re-election. He would not legislate morality, but this does not prove it cannot be done, or that it should not be done. He would legislate with no consider-

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YOU CAN'T

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ation of morality, and (by default) permit immorality. He is not, however, legislating amorality when he does this. What he is doing is legislating immorality, by default. This will not work, and any true believer knows it well. If we appreciate the basic depravity of mankind, we realize that people need the law to help keep them straight. Friends! We need to examine our congressmen carefully, lest we vote for immorality.

We're told we cannot legislate morality, yet we do legislate some kind of morality. We legislate either a good morality or a bad morality, but we cannot legislate an amorality (no morality). Amorality, or no morality is what we would receive with anarchy, if we could ever actually achieve such a condition with any real success. We would have amorality with no effort at all, and thus immorality with absolutely no effort. It seems so obvious that I'm not certain I need to mention that this concept confirms the doctrines of grace. The very fact that mankind will not behave in an anarchical society attests to the truth of the absolute and total depravity of mankind. Morality must be legislated, else we go into a landslide mode toward degenerate immorality. We see our contemporary society heading toward, not only abortion at a whim, but toward euthanasia. I was reared in a world where abortion was a dirty-word and euthanasia was never mentioned. Abortion is no longer considered dirty, or even undesirable by a large element of our culture; and has even been endorsed by one of our major political parties. We must have moral-based legislation to prevent, not merely amorality or slight immorality, but murder.

What, too, of grace? Works do not save, as we all recognize. Should we be concerned with amorality, when we think about this facet? Absolutely! Our cited passage from Romans tell us we must. This is because grace will work. God drives grace and grace will (therefore) be effectual. We will insist upon morality since we have been Divinely regenerated and this will cause us to be genuine. It is that simple!

SAVED

(Continued from Page 1)

God's Word is it the right feeling. Satan can give you a feeling which may satisfy your understanding, but still it would be false. "But," you say, "I believe I am saved." Well, you may be, but you can be mistaken in your belief, too. Only when faith is in line with God's Word is it right. It must be right, not just seem to be right.

Satan is the great deceiver. He is out to give you faith and experience which seem to be exactly those which God gives, but which are actually false. Counterfeit is his method. Satan has many preachers, who themselves are deceived, and who sincerely believe they are preaching

the truth of God. They mean well, but they have not followed closely the Word of God. Thus they may, in their preaching, deceive many. You may be one of those who have conscientiously followed what you heard, and felt something which you took to be the true salvation, but you may be deceived. The following study is to help you see the truth.

I. Satan Deceives In Conviction

He gets preachers to preach on sins instead of sin. They preach about your conduct instead of your condition. They emphasize the sores on the body instead of the disease within. They preach about what you do instead of what you are. They preach about your sins of lying, stealing, cheating, cursing, drunkenness, sinful habits, adultery, wife-beating, breaking the Sabbath, and other like sins. By emphasizing these, all of which are wrong, they make the sinner feel condemned and bad, because of what he has done. This brings morbid regret to the sinner, a feeling which he thinks is conviction. He is embarrassed before his sins; but he is not embarrassed before God.

Holy Spirit conviction makes a man look, not so much upon his sins outwardly, but upon himself inwardly. He sees himself as a sinner against God; a Christ-rejecting, hell-bent rebel against God's will. This comes from preaching on what a man is rather than what he does. Holy Spirit preaching emphasizes the disease rather than the sores. This brings to the sinner a feeling that he is lost. "Undone" is the word we used to use in describing this feeling. Yes, we knew we had done wrong, but more than that, we knew we were hopelessly doomed because we were afflicted with the disease of sin, and that there was no remedy except Christ. This is Holy Spirit Conviction.

The conviction of depression because of our sins, which Satan gives, is a conviction of the "flesh" (fleshly mind); but the conviction which the Holy Spirit gives is of the Spirit, and is based on the truth of what we are rather than on what we have done.

II. Satan Deceives In Repentance

Remember, Satan would keep your mind on your sins instead of on Christ. So, he has the preacher bring before you a list of your sins, thereby producing a feeling of morbid sadness in you, and causing a feeling of embarrassment before your awful record. Under the spell of great "religious" fervor (and Satan is a master in producing this exciting fervor which outwardly resembles Pentecost, but which is really of the "flesh") you are driven by this depression to do something about your sins.

Now, what can you do about your sins? The only thing you can do is to be sorry for them. And Satan says, "That's it; be sorry for them." But being "sorry" for sin is not repentance. That is all the flesh can do, but that is not repentance. Repentance is changing your attitude toward God, and agreeing that He is right in condemning you to hell because of what you are, not just what you have done. Repentance is taking a sinner's place under the sentence of death, and submitting your case to the mercy of God. Being sorry for sin won't remove it. Only what Christ has done can do that.

But Satan says, "Now go on down to the mourner's bench, and pray and cry and mourn, and let God know how sorry you are for what you have done, and when you have done enough to make God believe that you are really sorry for your sins, you will feel better." So goes the deceived sinner to the place of mourning for his sins instead of to the Cross for salvation. Finally, when he has cried and prayed and let out his depressed feelings, emotional relief comes. Like a woman who cries out her burden and then feels relieved, the depressed and embarrassed sinner does all the flesh can do in being "sorry" for sins, and seeks that emotional release which he mistakes for forgiveness.

III. In The Experience Of Salvation

By the wrong kind of preaching the sinner is led to believe that when "he feels better" he has been saved. He goes entirely on feeling and Satan goes with him. By encouragement from those who ask, "Now don't you feel better?" and who admonish him to "trust the Lord and claim the blessing", he feels at last that he has "prayed through" and arises to proclaim, "I feel better! I've got the blessing!" And Satan whispers, "That is salvation. That is what the others got. Now you have it, and you are saved." Under the spell of fleshly religious fervor, it is easy to do, once the sinner has gone through what we have described. And, he is sincere, but may be deceived.

The Holy Spirit, through the right kind of gospel preaching, would direct the sinner not to try to do anything about his sins. He would tell the sinner to look to Christ who has already done all that can be done, or that is necessary, about his sins. He would tell the sinner to take his place before God as a sinner, submitting to God's judgment of him (which is repentance), and then look to Christ as the one who has satisfied the Father about his sin, and who, by His death, has redeemed him. Then the sinner can say: "Because I have taken a sinner's place, and have looked to Christ to save me, on the authority of God's Word I can declare I am saved. I know it is true because God says so, and I feel it because I believe His Word." this is the true salvation; none other is.

IV. In Living A Christian Life

The man who is "saved" by feeling, or "getting the blessing" is dependent on that feeling to keep saved. He is saved as long as he feels like it, according to him. But father has to walk many a mile without feeling. So, the days of depression come, and he loses a sense of that presence which he thought he felt. He is trusting his feeling, and his feeling has gone. He no longer has that assurance, the temptations of the former life come back to him, and he has no one to sustain him. He falls into sin, and is embarrassed again. At least he concludes he has "fallen from grace," and either goes on in sin again, or seeks to be saved again.

But the man who has been really saved, through genuine repentance and faith in Jesus Christ, stands on the solid rock of God's Word. That Word declares that we are justified by faith, not by feeling, and that "though he fall he shall not be utterly cast down; for the Lord upholdeth him with his hand." (Ps.

37:24). He knows that sin is not charged against him any more (Rom. 4:8), and that when he sins he has an Advocate with the Father, even Jesus Christ the righteous. (1 John 2:1-2). He finds relief in hearing John say, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9). Thus he concludes with Paul in Romans 6:14: "For sin shall not have dominion over you: for ye are not under law, but under grace."

With a salvation that depends on Jesus rather than on our feeling, we can "go on unto perfection (maturity)" with the blessings of God upon us, singing,

"On Christ the solid Rock I stand,

All other ground is sinking sand."

If you are in doubt about your salvation, dear friend, study this tract and seek saving faith through the Word and the Spirit, not through feeling. And when you have found that you are free because the truth has made you free, then you will have that feeling which the true salvation alone can bring.

GRACE

(Continued from Page 1)

yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth." Leviticus 20:7, "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God." 1 Thessalonians 4:7; "For God hath not called us unto uncleanness, but unto holiness."

1 Peter 1:15,16. "But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy."

God's primary call to His people throughout Biblical history has been to, "Be ye holy, for I am holy." The Israelites lived in the heathen land of Egypt for over 400 years. After a while they forgot about the God of their fathers and began to be like the Egyptians. Their conscience became seared against the law of holiness. That command is first of all saying that we can be holy, separate from the way of this wicked sinful world. Secondly, that we are expected to be so: and thirdly (we have the perfect example.

The fight of faith is fought on the battlefield of sin with the weapons of holiness. There is a battle; there is a conflict; there is warfare. The war is waged by the devil against God's people. It is primarily fought in the mind. That is where sin begins--that is where holiness begins.

Paul called for God's people to "set your affection on things above..." Colossians 3:1-3 says "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

There is only one qualification for living the life of holiness. There's one thing that must take place before one can pursue the

life and lifestyle that God demands, and that is to be one of His children "ye must be born again..." A person may in fact live a good wholesome life outwardly and in the sight of men, but without the Holy Spirit constantly abiding in you and with you you can never passionately set your mind on heavenly things; you can never live the life of true holiness.

The love of God must be shed abroad in your heart, so that it is God whom you seek to serve and to please above all else.

You see, the child of God, though sinful in the flesh, has positional holiness. Romans 8:32-34 says "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Romans 3:24-26 says "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a pro-

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Concerning the character of God, what gross mistakes men make! I believe it is a mistake about God Himself which has been the root and foundation of all the mistakes in theology. My conviction is that the free-will theology of today makes God to be less than He is. The professors of that system have come to receive its doctrines because they have not a clear understanding either of the omnipotence, the immutability, or the sovereignty of God. God has an absolute right to do what He will, with whom He will, when He will. He has the power also to accomplish that will and the ransom which enables Him to be true to His character in carrying out that will. When Almighty God comes to the soul of a man in grace, none can stay His hand. The beauty is that the enemy's power is broken, and the sinner is made willing. Satan cannot stay the conquering hand of Jehovah, and the sinner wants to be conquered.

To see the holiness and mercy, the righteousness and grace, the justice and love of God in Christ, rising like a mighty sun, will put an end to the darkness and confusion of will-worship and modern fundamentalism. What will your God do? How will your God do what He does? Tell me who he is! If He is omnipotent, omnipresent, and omniscient and dwells in the heavens, He will do what He pleases. If He is less than this, He must wait to see what you will do. But the subdued king in Daniel 4:35 declared, "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand or say unto him, what doest Thou?"

"How helpless and hopeless we sinners had been,

If He had not loved us and cleansed us from sin;

Unto Him who hath loved us and washed us from sin,

Unto Him be the glory forever! Amen!"

GRACE

(Continued from Page 6)

...pitiation thorough faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." In order to have constant practical holiness, you must know the Lord Jesus. Therefore, the person who is without Christ can never live the life of true holiness. Notwithstanding, if you will come to Christ by faith in His shed blood and resurrection, you, too, can begin to pursue the life of holiness.

As I said in the beginning, God's sovereign grace does not stop at the salvation experience. There are three graces that I would like to mention which are designed to enable the child of God to live the life of separation and holiness. (1) The presence of the Spirit. (2) The chastening of the Father. (3) The availability of the Son.

I. THE PRESENCE OF THE SPIRIT: I have already mentioned to you that when the Holy Spirit regenerates a person, He then sets up His residence there. Nevertheless, there is a difference in having His abiding presence and being filled with spirituality. Your life must manifest His presence by the way you live. As I Peter 1:15 says, "...so be ye holy in all manner of conversation..." This means every aspect of your life. Where you go, what you think, what you do. Being filled with the Spirit, you will be con-

THE BAPTISM OF JESUS CHRIST

Do you know that when Christ was baptized, he gave a picture of His great work of redemption? He said to John, "Thus it becometh us to fulfill all righteousness," by which I understand not that He fulfilled all righteousness by being baptized, but that His baptism was a picture or emblem of the fulfillment of all righteousness. What was done with Christ when He was baptized? First, He was regarded as one who was dead; therefore, He was buried beneath the water. He thus set forth the fact that He had come to earth to be obedient unto death, even the death of the cross; and in due time He would actually die and be buried. But baptism does not consist in merely plunging the person into the water; he must be lifted out again; otherwise, he would be drowned, not baptized. So the Saviour, when He arose up out of the water, set forth His own resurrection. By His baptism, He figuratively said, "I shall die for sinners, I shall rise again for sinners, and I shall go back to heaven to intercede for sinners. My death will put away all their sins, and my resurrection will complete their justification." His dying, His burial, His rising, His ascension-- these are the fulfillment of all righteousness; and it is by these that you are saved; it is Christ's being baptized for you with that baptism of blood when He poured out His soul unto death that you might live forever. It is not your suffering, but His suffering that avails for your salvation. Trust in Christ Jesus and you shall find in Him all that you need.

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stantly aware of His presence. You will be in constant communion with Him. God's holy presence will dominate your personality, and the fruit of the Spirit will abundantly manifest itself in and through you. Galatians 5:22-25 says, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the spirit, let us also walk in the Spirit."

II. THE CHASTENING OF THE FATHER: This is a gracious provision because it exhibits God's love for and toward His elect. It tells us that He loves us and it demonstrates that love. Proverbs 3:11-12, "My son, despise not the chastening of the LORD: neither be weary of his correction: For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth." The absence of holiness, (not positional but practical), means the presence of sin. There is no such thing as being in a vacuum. The less you personalize holiness, the more you will evidence the sin nature. The more you divulge the sin nature; the more obscure your Christian testimony becomes. Thank God for His bountiful grace in chastisement!

III. The Availability of the Son: Romans 5:1-2 says "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." The Word of God records the perfect life of holiness that our Lord Jesus Christ lived, leaving us an example or standard that we should follow His steps; who did no sin, neither was guile found in His mouth. Therefore, the Son of God and our Saviour is available by His example. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted." (Heb. 2:18). "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

The Lord Jesus is at the right hand of the heavenly Father constantly on our behalf. He lovingly abides with us. He told His disciples that as they abide with Him, He would abide with them. In the same text the Lord promised that they would have full access to all of the divine graces. John 15:7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Notice 1 John 5:12-15.

The life of holiness is a life of faith: faith in the presence and fullness of the Holy Spirit; faith in the chastening of the heavenly Father; and faith in the availability of our advocate Jesus Christ.

Beloved, I challenge us to use access these graces as well as every other grace of God that we may live a sanctified life, set apart from the world.

REVELATIONS

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was never in The Baptist Examiner. Brother Willis tells me that he has expanded that book by about one third. That expanded work will be appearing issue by issue in this paper. I am sure that our readers, even those who have read his book, will be happy about this expansion appearing in our paper. I thank Brother Willis for sending us these studies.

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John" (Rev. 1:1).

The book which is before us speaks of our Lord Jesus as the coming one. Let us, however, before considering Him as He is pictured in the book which is before us, observe how He is pictured or portrayed in all the other books of the Bible. I do not know who compiled the following, but their work certainly merits our attention. The following has been compiled: In Genesis, He is Shiloh and seed of the woman. In Exodus, He is the Passover Lamb. In Leviticus, He is the High Priest. In Numbers, He is the Star out of Jacob. In Deuteronomy, He is the prophet like unto Moses. In Joshua, He is the captain of the Lord's hosts. In Judges, He is the messenger of Jehovah. In Ruth, He is the Kinsman. In Samuel, He is the Lord and seed of David. In Kings and Chronicles, He is the Lord of lords and King of kings. In Ezra and Nehemiah, He is the Lord of heaven and earth. In Esther, He is the Mighty God, who cares for His people. In Job, He is our risen Redeemer. In Psalms, He is the perfect All-in-all. In Proverbs, He is the wisdom of God. In Ecclesiastes, He is the preacher. In the Song of Solomon, He is the fairest among ten thousand. In Isaiah, He is the suffering servant. In Jeremiah, He is the Lord our Righteousness. In Lamentations, He is the Man of Sorrows. In Ezekiel, He is the High Priest of God on earth. In Daniel, He is the Ancient of Days. In Hosea, He is the risen Son of God. In Haggai (and other minor prophets), He is the desire of the nations. In Malachi, He is the Sun, our righteousness. In Matthew, He is the King of the Jews. In Mark, He is the perfect servant. In Luke, He is the man whose name is the Branch. In John, He is the Son of God. In Acts, He is the ascended Lord and Christ. In Romans, He is the Lord of our righteousness. In Corinthians, He is the first-fruits from the dead. In Galatians, He is the author of Paul's apostleship. In Ephesians, He is the head of the church. In Philippians, He is the believer's pattern. In Colossians, He is the fulness of the Godhead bodily, or the All-in-all. In Thessalonians, He is the coming One. In Timothy, Titus, and Philemon, He is the sovereign of His servants, the head of His churches. In Hebrews, He is the great High Priest. In James, He is the Lord of glory. In Peter, He is the chief cornerstone and the example of suffering. In John, He is the Advocate for His little children. In Jude, He is the keeper from apostasy. In Revelation, He is the coming one. Each book of the Bible, then, portrays our Lord

Jesus in some specific manner. We will find, as we proceed into the book which is before us, that our Lord is portrayed even as it is set forth in the following passages of Scripture.

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day" (II Thessalonians 1:6-10).

The word "revelation" when used in its literal sense, refers to the drawing back of a veil or curtain so that which is beyond the veil or curtain, can be easily seen. This fact means to us that we, through the power of God the Spirit, will begin to have the curtain pulled back as we study Revelation 1:1. The curtain will continue to be pulled back as we proceed through the book which is before us.

My Bible, at the beginning of the book which is before us, states: "The Revelation of St. John the Divine". We, however, as we look beyond the curtain, or the opening of this book, must understand that it is not a revelation of St. John the Divine, but a revelation of Jesus Christ. This, in fact, is what is said in the first five words of verse one. The second statement of verse one is, "...which God gave unto Him,..." that is, "which God gave unto" Jesus Christ, rather than John. That which God has given unto Jesus Christ relates to rewards for His triumphant victory over all obstacles that have been set before Him. This fact is confirmed by the following passages of Scripture.

"I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psalm 2:7-9).

Why has God, by way of the book which is before us, pulled back the curtain? Our text explains that the curtain has been pulled back so as to "...show unto his servants things which must shortly come to pass..." You and I, then, by opening each passage of Scripture in the subject book, are inquiringly looking at God's plan which deals with the future of this earth and its people. May we, then, consider our trip through the "Revelation" to be far more important and valuable to us than a vacation which would enable us to visit every city on the face of the earth.

Our text points out that the things which we are to observe in

our study are "...things which must shortly come to pass..." We, therefore are not dealing with fantasy, but reality. We can't be sure that the sun will rise tomorrow, but we can be sure that every word of the "Revelation" will come true. God, because every word of the subject book, is true, "...sent and signified it by his angel unto his servant John." God, in other words, by the word "signified", means that He pictured, or made the scenes that are described in this book, pass before John. The scenes, in a sense of speaking, were pictured on a large movie screen before the eyes of John.

"Who bare record of the word of God, and the testimony of Jesus Christ, and all things that he saw" (Rev. 1:2).

God's "servant John" did not fail His Lord, since he, according to our text, "...bare record of the word of God, and the testimony of Jesus Christ, and all things that he saw." The question therefore is, will we fail our Lord by not learning all that we can from that which has been made known to us through John?

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev. 1:3).

You and I are admonished to read, hear and keep that which has been set before us in the subject book. We will find that our efforts will not have been in vain, since there is a promised blessing to those who read, hear and keep "...the words of this prophecy..." It is a sad thought when one considers that most people will never enjoy the blessings which come from reading, hearing and keeping that which is set forth in the Revelation. This is because most people do not believe that God's Word is true. There are others who will not apply themselves to read, hear and keep "...the words of this prophecy..." They have chosen to center all of their attention towards the needs and pleasures of this life while not being convinced that "...the time is at hand".

"John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne" (Rev. 1:4).

We, in our day, sign a letter after we have written it. A letter, however, in John's day was signed at its beginning so that the receiver of the letter would know who had written it even before the letter was read.

John, in his account of the gospel and in his epistles, does not give his name. He, however, through the inspiration of God the Spirit, has given his name before proceeding into the subject book. His reason, no doubt, is because that prophecy requires, according to Daniel 8:1, that the writer guarantee that he has been inspired. John, then, by giving his name, accepts all responsibility for all that he has written. I'm sure that the choice

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REVELATIONS

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of John as the writer meant very much to John and should mean very much to us, since John, when he was a young man (he, at the time of this writing, was between eighty and one hundred) walked arm in arm with his Lord. It is as stated in the following passages of Scripture.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life" (I John 1:1).

"Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved" (John 13:23).

The fact that the reference is to "seven" churches is not without great significance. One, in fact, will find from a study of the Scriptures that "seven" is a sacred number which is used throughout the holy Scriptures. The seventh day was set aside as a day of rest. Circumcision was performed on the seventh day. Jericho was marched around for seven days and then marched around seven times on the seventh day. Naaman was required to dip seven times in the Jordan. All the feasts of the Lord were ordered by seven, or else seven multiplied. Seven is also regarded as a sacred number in the New Testament. There, for example, are seven beatitudes, seven petitions in the explanation as to how we are to pray. There are seven parables in chapter thirteen of Matthew. There are seven sayings that our Lord made while hanging on the tree. We also find that there are seven deacons, seven graces (Romans 12:6-8), seven characteristics of wisdom (James 3:17).

One will also find from the book which is before us that the number seven occurs along with the numbers of three and four, which, of course total seven. The book which is before us speaks of seven spirits before the throne, seven churches, seven golden candlesticks, seven stars in the Lord's right hand, seven lamps of fire burning before the throne, seven horns and seven eyes of the Lamb, seven seals of the book, seven thunders, seven heads of the great dragon and of the Beast from the sea, seven angels with the seven trumpets, the seven plagues, and the seven mountains which are the seat of the mystical Babylon.

The numbers three and four which total seven, will be found as follows: three woes, three unclean spirits like frogs, three divisions of Babylon, three gates on each side of the heavenly city, four living creatures about the throne, four angels at the four corners of the earth, the New Jerusalem is four square, authority is given for Death to kill over the fourth part of the earth, and four agents are employed.

It is to be noted that John's first words to the seven churches is, **"Grace be unto you, and peace..."** It is no accident that the word "grace" precedes the word "peace". We, in fact, enjoy peace with God because of the grace of God. Peace with God, in other words, is the product of God's grace, or the result of His grace. One will find that the Scriptures speak of the peace of God and the peace with God. The

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Lord Jesus made peace with God for us and it is because of this fact that we enjoy the peace of God.

The grace and peace which John trusted would be exercised towards the seven churches, was **"...from him which is, and which was, and which is to come..."** That person, in other words, who sent grace and peace, was the Almighty—the one who knows no change or dependence on time or place. He is always present, being the great "I AM". We may say, then, that the "grace and peace" to which John refers, rests upon the great rock of the eternal ages and not upon the shifting sands of time.

John proceeds to advise the seven churches of Asia that the grace and peace which he sends to them, is also from the **"seven spirits which are before the throne"**. There, of course, is only one Holy Spirit; but here He is referred to as "seven Spirits", because of His being the Comforter of each of the seven churches. John points out that the "seven Spirits" are before His throne. The meaning is that the Comforter, as far as each of the seven churches is concerned, is connected with the throne and His work is to fulfill the purpose of the Almighty who sits on the throne. The operation of the Spirit from the throne is as stated in the following passage of Scripture.

"For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:13).

FASTING

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genuinely rewards a fast. The true test is this; is your love and devotion to Jesus Christ along with your desire to see revival among our people above the level of your convenience?

I. WHAT IS A FAST?

"A fast is a voluntary abstinence from food in order to accomplish a specific God-directed purpose." (IBYC Med.)

There are various types of fasts: fasts which exclude both food and water, fasts which set aside food only, and partial fasts which allow only certain types of food.

The normal fast calls for going without food but not without water. Abraham's servant went without food but drank the water Rebekah gave him. Jesus fasted for forty days. When the fast was ended, Satan tempted Him with the desire for food but not water (Luke 4:1-4). It stands to reason that if Jesus had gone without water, Satan would have tempted Him with the offer of water also.

II. WHO SHOULD FAST?

Quite simply, you should fast! In Matt. 6:16: Jesus said, **"Moreover when you fast..."** as if the Lord just assumes you will fast. You will find many examples in Scripture of God's people fasting, from the lowliest to the loftiest. David fasted (II Sam. 12:16). Queen Esther fasted (Esther 1:4). Nineveh fasted (Jonah 3:5). Nehemiah fasted (Neh. 1:4). Jesus fasted (Mat. 4:2). Even in our own national history men have fasted. Presidents John Adams, Abraham Lincoln, and James Madison proclaimed national fasts with astounding results. Every child of God should fast unless there is a health problem which makes it unwise.

III. WHY SHOULD WE FAST?

We do not fast to persuade God to do something He does not want to do; we cannot change God's mind. Neither do we fast for forgiveness of sin; that is secured through Christ's blood shed on Calvary!

We fast for spiritual cleansing. When we abstain from eating to devote that time to prayer, we bring our natural desires under the control of the Holy Spirit. Ignoring them is how an individual, church, denomination, or nation becomes backslidden. "Little things" creep in and fill the corners of our thoughts so we are not as clean as we think we are. These "Little things" are seen as "Big" sins. Thus when we fast we must be prepared for God to surface things we have not thought of as sin.

Not only should we fast to discern hidden sin, but we should fast when seeking God's guidance. Nehemiah received direction from God in the rebuilding of the wall after he fasted and prayed (Neh. 1:4). The elders in the church at Antioch fasted and prayed, and the Holy Spirit gave clear direction for the ministry of Paul and Barnabas (Acts 13:2-3). Ezra prayed and fasted to beseech God's guidance and deliverance from **"...the enemy in the way..."** (Ezra 8:21-23)

It is quite evident that God's judgment is on our land. We need clear direction from God in the trying days ahead. What a wonderful opportunity to receive it through prayer and fasting.

IV. THE BENEFITS OF FASTING

We have covered the spiritual benefits of fasting in discernment, direction, and power. Now let us look at the physical rewards. Fasting strengthens the immune system. It increases the ability of the white blood cells to destroy harmful bacteria and increases the antibodies which fight infection. Fasting decreases inflammation, especially in the problem of arthritis. Fasting eliminates toxins from the body. (Blood tests during a fast reveal the powerful cleansing that is taking place in the body.) Fasting reduces cholesterol levels. Fasting brings about a weight loss of one to four pounds per day.

V. HOW TO FAST

Remember that a spiritual fast is the voluntary abstinence from food in order to accomplish a specific God-directed purpose.

Here are some guidelines to follow:

- 1) Clarify the purpose of your fast. Make sure you have a spiritual purpose—more than physical health or weight loss.
- 2) Determine the length of your fast. You may choose not to eat for one meal, one day, one week, or longer, to set that time aside for prayer and devotion in seeking God. Longer fasts are encouraged. The more often you fast the more "spiritually keen" you become.
- 3) Keep the proper attitudes as you fast. Fasting should be done in sincerity. It is very intimate and private with Jesus Christ who condemned fasting for a show before people. (Matt. 6:16-18). Fasting should be done in secret. You should not tell anyone unless it involves other people. (If a wife is planning a big meal, the husband who is fasting may ask her to plan the meal for another day.)
- 4) Enter into the fast naturally; do not "pigout" the night before.

That will only cause a greater hunger due to the stretching and shrinking of the stomach.

5) If you are a diabetic, on medications which require food, or under a doctor's orders to eat certain food, of course you are excused from fasting. But most people would do well to consider fasting for the health benefits involved.

The question is, what is in control of your life; God or food?

BIBLE

(Continued from Page 1)

else in the Bible illustrates the doctrine of election like the Apostle Paul. The thought of salvation was the farthest from his mind the day he left Jerusalem to go to Damascus. He was not desiring to be saved. He even thought he was doing right in destroying churches and killing Christians. He himself later confessed that he thought he was doing God a favor by doing so. Although he wasn't thinking about salvation, when God's time came for him to be saved, God saved him. He himself said: **"But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus" (Gal. 1:15-17).**

Certainly it was because God had elected and called him that salvation became a reality in the Apostle Paul's experience.

The very fact that he was saved, though he wasn't anticipating salvation, proves that God had elected him unto salvation.

While I make much over the fact that God had elected him to salvation, perhaps it will be well to define election. It means "to choose" or "select" or "single out" or "to take one and leave another."

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for him name" (Act 15:14).

There is a tremendous difference between election and predestination. Election marks the road which salvation is to take, while predestination marks the manner of salvation. Election marks off each individual who is to be saved; while predestination ordains the time, manner, moment, and means whereby salvation shall come.

Yet both of these truths—elec-

tion and predestination—are so seldom taught in the average church that the ordinary churchgoer thinks that one has borrowed a phrase from some dead language of the past when these terms are mentioned from the pulpit. Yet no truths in all the Bible are more prominently mentioned.

1. ELECTION IS A MARVELOUSLY SCRIPTURAL FACT

From beginning to end, the Scriptures pulsate with the thought that God elects men unto salvation: **"I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name" (Isa. 65:1). "So the last shall be first, and the first last: for many be called, but few chosen" (Matt. 20:16). "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).**

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed" (Acts 13:48). "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the

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UNWAVERING FAITH

I never doubted when the snows were deep
That underneath them the violets lay asleep.
I never questioned when the winds were cold
That maple leaves were waiting to unfold.
And shall I now at touch of sorrow's hand
Grow panic-stricken, fail to understand?
I walked a dreary path of life in sleet,
Yet looked ahead to grasses for my feet.
I faced a silence when the woods were dumb
And always knew in time the birds would come.
Will God let my winter be too long
Who fills His world with sun and bloom and song?

--Selected

RESPECTING THE AUTHORITY OF A SISTER CHURCH

by Joe Wilson

I recently received a letter from a grieving, heart-broken pastor of a Baptist church in He had a sad story to tell me - a story that has happened many times - one that has happened to me and my church.

This church had a very unworthy (so the story goes, and I believe the brother is truthful) a very unworthy member. This pastor tried to deal kindly with this member, to get him to turn from some sins in his life. The brother refused to do so. This man left the church. He had some family in the church, and they left with him. These people went and joined another church. The other church took them in, I suppose by statement. The other church did not contact in any way the church these people left. They did not ask for a letter. They just ignored, and sinned against the authority of their sister church.

What a sad story is this, yet it has been repeated many times over. I feel rather sure that the receiving church preaches church authority - though I don't know this. There are so many churches - good churches in many ways - true churches - who preach church authority, but do not practice it. There are churches and pastors who believe (they say) in church authority. They expect other churches to show respect for their authority. But they forget all about what they preach about church authority when they see an opportunity to get members from another church. What they really believe in is the authority of their church, but they do not believe in the authority of other churches.

This lack of respect for the authority of a sister church is a terrible thing; it is a wicked and sinful thing. The churches who fail to show respect for a sister church show thereby that they do not truly believe in church authority. By their saying they do, and then not practicing it; they show their hypocrisy - I do not know of another suitable word for such.

A member is under the authority of the church of which he is a member until that church releases him from her authority. No other church has the right to take that member. In doing so, they are disregarding and sinning against the authority of that church.

It is only in very rare and unusual cases that a church should receive a member of another church by statement. A church should never, never, never receive the member of another true church without contacting that church and asking for a letter therefrom. A church should never, never disregard the authority to the church of which one is a member. Hear the church! Hear the church! Do not listen to the member, take his word, and fail to hear the church of which he is a member. I can (barely) conceive of circumstances where a church would ask for a letter from another church, not receive that letter, and then take a member by statement of faith and baptism. But before doing this, a church should contact the other church and do everything in her power to show proper respect for the authority of that church.

Calvary Baptist Church will

not receive a member of another church (a true Baptist church) without contacting that church and asking for a letter. If that church refuses to grant a letter, our church will endeavor to learn why, and will not receive the prospective member except in a way that shows proper respect for the authority of the other church.

Lack of respect for church authority has caused me more trouble than almost any other one thing. Brothers, especially brother preachers, let us show proper respect for the authority of our sister churches. If we are not going to do this, let us cease at once a hypocritical pretence of believing in church authority. If you are going to be wrong, be what you are; don't pretend to be something else. Brothers and sisters in churches; insist, even demand, that your pastor show proper respect for other churches. This sin of lack of respect for the authority of a sister church does not lie only on the pastor of the offending church; it lies also on every member of that church.

I wrote the above pastor my beliefs on this matter. I hope they will be of help to him. I suppose he will just have to learn to grieve over such, like many of us have, like I have learned to do. We must just go on, obey the Bible ourselves, serve the Lord as best we can, and leave the matter of other churches not respecting our authority with them and the Lord. It seems impossible to get a church, especially a pastor, who is out to get all the members he can, in any way he can, to face up to what he is doing. I guess we will just have to leave him, and his church in the hands of the Lord.

I hope the above mentioned pastor will soon get over his grief and heartache, and just go on serving the Lord. The offending church will, sooner or later, be dealt with by the Lord. The offending pastor will have to answer for his sin, sooner or later.

I wish I could change this situation. But, sadly have I learned that when a man's or a church's advantage of gaining members and money is at stake, many will just forget all about what they pretend to believe. Well, so be it; we cannot straighten such men out; we must leave them with the Lord, and go on and serve the Lord as best we can.

My Brother Pastor (the one referred to herein), dry your tears, allow the Holy Spirit to comfort your heart, let the people who left you go their way, do not grieve over much, leave the pastor and church who sinned against you and your church with the Lord, with what you have, serve your Lord and your church as best God will enable you to do; there are things that will not be straightened out until we all meet the Lord. Serve the Lord with gladness, serve Him faithfully; He will reward you therefor. In speaking to you, I speak to myself, and doubtless to many more. Let us put our sorrows and griefs behind us. Let us leave our problems with the Lord. Let others do as they will; we cannot force them to do as they should; let us not allow their wrong doings, even when done to us, deprive us of the joy we can have in faith-

fully serving the Lord. Let us forget the things that are behind and press forward in faithful service to our blessed Lord. The Lord will deal with those who wrong us; He will make things right some glad day.

BIBLE

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vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory" (Rom. 9:15-23).

"Even so then at this present time also there is a remnant according to the election of grace" (Rom. 11:5). "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" (Eph. 1:4). "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13). "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness" (Titus 1:1). "The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son" (I Peter 5:13).

Through all ages, God has worked on the basis of election. This is easily seen in that He chose Abel and rejected Cain from the beginning of the Scriptures. God chose Shem as the line through whom the Messiah was to come. At the same time, He rejected Ham and Japheth. At a later date, God chose Isaac and rejected Ishmael. In each of these instances, God worked on the basis of election.

When Abram was living in the Ur of the Chaldees, God saved him. Out of all that idolatrous generation, he was the only one whom God saved. It is a Scriptural fact that God saved Abraham alone and rejected all his idolatrous relatives.

"Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him" (Isa. 51:1,2).

When God would choose a nation to be His special people, He chose the Jews to that honor. They became the "apple of His eye."

"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth

thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3).

The Egyptians were far wiser, yet God did not choose them. The Chaldeans were more ancient, but He did not choose them. Instead he chose Israel. "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me" (Isa. 45:4).

Through the past thousand years God has gathered practically all of His own from the Anglo-Saxon race. The Chinese practice a far more noble system of morality than any of the Anglo-Saxon people, yet God has not chosen them. India has thrice America's populations, yet God has not chosen them. Instead, for Himself, He has gathered a people practically entirely from among the Anglo-Saxon nation. Do you know why it is that He has done so? The Word of God makes it clear. "Even so, Father: for so it seemed good in thy sight" (Matt. 11:26).

That I might illustrate to you how God chooses one and passes others by, may I call attention to one man, who was doubtlessly one of the most outstanding Bible scholars in the world - Arthur W. Pink. His father was a great Bible student in fact, so great that the last time Mr. Pink visited his father in England before the latter's death, the father told Arthur that if he desired any Scripture while visiting him, just to call on the father; and if he could not quote it, he would give him a "crown." Mr. Pink said that when he came back to this country, his father never had to give him a single piece of money while there because of his inability to quote God's Word. Now, from that godly father, who had the Word of God constantly at his tongue's tip, comes Arthur W. Pink, a great Bible student. One daughter was born to the elder Mr. Pink who is a Roman Catholic. Arthur Pink and his sister have one brother who is an outstanding modernist and who associated with H. G. Wells of England. He is one of the outstanding modernists and infidels of today. How can it be explained that from one so godly should come an infidel son, an unsaved Roman Catholic daughter, and one son, who until his death recently, was one of the outstanding Bible exponents of today? There is only one way that it can be understood - namely, that God works on the basis of election.

II. THERE ARE A NUMBER OF OBJECTIONS TO THE DOCTRINE OF ELECTION

In fact, the carnal mind is ready to offer many objections to this precious teaching of God's Word.

Every time I say anything about election through The Baptist Examiner, preachers and Christians at widely divergent points of the compass offer their objections and criticisms of this marvelous doctrine.

1. The first objection is that it is mysterious.

I am ready to grant that it is beyond the power of the finite mind to comprehend the doctrine of election - or for that matter, any of the balance of the Word of God. A man must be spiritually enlightened to understand any portion of God's Word. It is impossible to understand it otherwise.

"But the natural man receiveth not the things of

the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

However, even in the natural world, there are many things that are mysterious and hard to understand. I don't understand why God allows this awful carnage that we call war.

I can't understand why it is that Christians suffer. A few days ago I was visiting a woman who suffered much in her face and body. She was on praying terms with the Lord and has lived with Him many years, and yet she was suffering intensely.

I can't understand the many inequalities of the human race. In this connection, it is impossible for me to comprehend why some of God's people have such terribly hard times in the world, while unsaved people are blessed and prosper. It is impossible to understand how that some unsaved folk can have so much of this world's goods to enjoy, while so many of God's people actually suffer from a lack thereof.

I can't understand the procreation of life. It has been my experience a number of times to see children born into the world, but I have never been able to understand how it is that in the providence of God, He has seen fit to procreate the human family.

I can't understand how it is that God saves. I know that when I preach His Word, the Holy Spirit carries it to the hearts of the unsaved, and life is begotten, but I can't understand how it is done.

I say that all of these things are mysterious. They are beyond the power of my comprehension, yet I know that they are facts just the same.

God's ways are all mysterious ways. "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8,9).

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out" (Rom. 11:33).

While it is true that God's ways are mysterious and past our comprehension, yet it is a fact that God elects men unto salvation. Though I may not understand the mysteries of it, I know it is true, because it is taught throughout the Word of God.

2. The second objection that is commonly brought against the doctrine of election is in the question, "Isn't God unjust?"

Well, beloved, when did you ever get the idea that salvation was based on justice? I insist that anyone who ever studied God's Word in the least, knows that salvation is not a question of justice, but of grace! If we were to receive justice, then every descendant of Adam would go to hell! If God had not elected some, then all would have perished. Far better, then, that God should choose out His elect than that all perish in hell.

To those of you who would object to the justice of God in the doctrine of election, let me ask

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CORRECTION AND APOLOGY

Brother Waugh had an article (I appreciate his writings) on, "Will There Ever Be Peace On Earth?" in the August 1st issue of The Baptist Examiner. I placed an "Editor's note" with this article. In this, I implied that Brother Waugh believed the "Gap theory" relative to Genesis 1:1-2. Brother Waugh informs me that he does not believe this theory, and he did not actually state it in the mentioned article. I apologize to him and to our readers for implying that he did.

BIBLE

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you the question, "Who are you to reply against God?" We are creatures of His creation. We are absolutely in His hands. Certainly the Creator is at liberty to deal with His creatures as seemeth good in His sight.

"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory" (Rom. 9:20-23).

3. A third objection to election comes in this question: "Does the Holy Spirit speak to every sinner that he might be saved?"

To answer this, let me remind you that there is a sense whereby the Holy Spirit speaks to every individual. "That was the true Light, which lighteth every man that cometh into the world" (John 1:9).

GOD'S TWO CALLS

There are two calls which God gives. There is a general call which every individual hears, and then there is an effectual call which only the elect hear.

The first is the call of conscience, while the second is the irresistible work of the Holy Spirit.

While you ask if the Holy Spirit speaks to every sinner, may I remind you that every sinner is invited to the gospel feast. The invitation is unto all. "O taste and see that the LORD is good: blessed is the man that trusteth in him" (Psa. 34:8). "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37). "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

4. Another objection to election is that this doctrine will kill evangelistic effort.

Well, beloved, if it does, that is not my fault. My business is to preach the truth. I am only a messenger for my Master.

However, this is a false accusation for the doctrine of election will not kill evangelism. Simon Peter was an ardent be-

liever in the doctrine of election; at the same time, he was one of the world's greatest missionaries. The Apostle Paul surely believed the doctrine of election. The books which came from his pen teem and throb with this precious truth. At the same time, he was one of the greatest evangelists that ever lived. Hear him when he says: "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (II Tim. 2:10).

5. Another objection to this doctrine is that since God has elected men unto salvation, then there is no need to preach the gospel to all.

This is one of the most false and absurd objections that could be offered. We are under direct command to preach the gospel.

This is one of the most false and absurd objections that could be offered. We are under direct command to preach the gospel to all. "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

If you would ask why preach the gospel, may I remind you that God uses the means of preaching to call out the elect. Men are not saved because they are elected. Instead, election is unto salvation, and that salvation can come only through the hearing of the Word of God.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). "But we are bound to give thanks always to God for you brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13).

6. There is another objection concerning the results of election. Some will ask, "Does God know the results of election in advance?"

Why certainly, beloved, God knows all things in advance! "Known unto God are all his works from the beginning of the world" (Acts 15:18).

"God moves in a mysterious way

His wonders to perform;

He plants His footsteps in the sea,

And rides upon the storm.

Deep in unfathomable mines

Of never-failing skill.

He treasures up His bright designs,

And works His sovereign will.

Blind unbelief is sure to err

And scan His works in vain;

God is His own interpreter,

And He will make it plain."

7. A final objection is that election makes salvation to be all of God and none of man.

Of course, the unsaved man and the average preacher hate to admit this truth. Unsaved sinners like to think there is something they can do in the matter of salvation. Even churches and the majority of preachers like to think the same way. Yet, the Word of God makes it clear that salvation is all of God and that man has absolutely nothing to do with it. "...Salvation is of the LORD" (Jonah 2:9). Man's work has absolutely nothing to do with his salvation.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5). Likewise the faith that we exercise comes as a gift from God.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8,9). The Lord must even make us willing. "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth" (Psa. 110:3).

Thus you can see that, in every particular, salvation is all of God and not of man.

III. IN CLOSING MAY WE NOTICE BRIEFLY THAT THIS DOCTRINE OF ELECTION GUARANTEES THE FINAL PRESERVATION OF ALL GOD'S SAINTS.

Were our salvation a thing of time, it would perish. Since it is of eternity, it must endure forever.

How we do rejoice then that since God has chosen us in eternity past, He will preserve us unto eternity to come.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38,39).

May God bless you and may Christ now become your own personal Saviour.

SOUL

(Continued from Page 1)

heart a chain which that other would not care to break, and which has linked us twain in a blessed captivity which has cheered our life. Yes, and that is very nearly the way in which we have to save souls. That illustration is nearer the mark than any of the others. Love is the true way of soul winning, for when I spoke of storming the walls, and when I spoke of wrestling, those were but metaphors, but this is near the fact. We win by love. We win hearts for Jesus by love, by sympathy with their sorrow, by anxiety lest they should perish, by pleading with God for them with all our hearts that they should not be left to die unsaved, by pleading with them for God that, for their own sake, they would seek mercy and find grace. Yes, sirs, there is a spiritual wooing and winning of hearts for the Lord Jesus; and if you would learn the way, you must ask God to give you a tender heart and sympathizing soul. I believe that

much of the secret of soul winning lies in having bowels of compassion, in having spirits that can be touched with the feeling of human infirmities. Carve a preacher out of granite, and even if you give him an angel's tongue, he will convert nobody. Put him into the most fashionable pulpit, make his elocution faultless, and his matter profoundly orthodox, but so long as he bears within his bosom a hard heart he can never win a soul. Soul saving requires a heart that beats hard against the ribs. It requires a soul full of the milk of human kindness; this is the sine qua non of success. This is the chief natural qualification for a soul winner, which, under God, and blessed of Him, will accomplish wonders.

I have not looked at the Hebrew of the text, but I find--and you who have marginal references to your Bibles will find--that it is, "He that taketh souls is wise," which word refers to fishing or to bird-catching. Every Sunday, when I leave my house, as I come along, I cannot help seeing men, with their cages and their captive birds, trying all around the common, and in the fields, to catch poor little warblers. They understand the method of alluring and entrapping their victims. Soul winners might learn much from them. We must have our lures for souls, adapted to attract, to fascinate, to grasp. We must go forth with our bird-lime, our decoys, our nets, our baits, so that we may but catch the souls of men. Their enemy is a fowler possessed of the basest and most astounding cunning; we must outwit him with the guile of honesty, the craft of grace. But the art is to be learned only by divine teaching, and herein we must be wise and willing to learn.

The man who takes fish must also have some art in him. Washington Irving, I think it is, tells us of some three gentlemen who had read in Izaak Walton all about the delights of fishing. So they must needs enter upon the same amusement, and accordingly they became disciples of the gentle art. They went into New York and bought the best rods and lines that could be purchased, and they found out the exact fly for the particular day or month, so that the fish might bite at once, and, as it were, fly into the basket with alacrity. They fished, and fished, and fished the livelong day; but the basket was empty. They were getting disgusted with a sport that had no sport in it, when a ragged boy came down from the hills, without shoes or stockings, and humiliated them to the last degree. He had a bit of a bough pulled off a tree, and a piece of string, and a bent pin; he put a worm on it, threw it in, and out came a fish directly, as if it were a needle drawn to a magnet. In again went the line, and out came another fish, and so on, till his basket was quite full. They asked him how he did it. Ah! he said, he could not tell them that, but it was easy enough when you had the way of it.

Much the same is it in fishing for men. Some preachers who have silk lines and fine rods, preach very eloquently and exceedingly gracefully, but they never win souls. I know not how it is, but another man comes, with very simple language, but with a warm heart, and, straightway, men are converted to God. Surely there must be a sympathy between the minister and the

souls he would win. God gives to those whom He makes soul winners a natural love to their work and a spiritual fitness for it. There is sympathy between those who are to be blessed and those who are to be the means of blessing, and very much by this sympathy, under God, souls are taken; but it is as clear as noon-day that, to be a fisher of men a man must be wise, "...he that winneth souls is wise."

II. And now, brethren and sisters, you who are engaged in the Lord's work from week to week, and who seek to win men's souls to Christ, I am, in the second place, to illustrate this by telling you of some of the ways by which souls are to be won.

The preacher himself wins souls best, I believe, when he believes in the reality of his work--when he believes in instantaneous conversions. How can he expect God to do what he does not believe God will do? He succeeds best who expects conversion every time he preaches. According to his faith so shall it be done unto him. To be content without conversions, is the surest way never to have them; to drive with a single aim entirely at the saving of souls, is the surest method of usefulness. If we sigh and cry till men are saved, saved they will be.

He will succeed best who keeps closest to soul-saving truth. Now, all truth is not soul-saving, though all truth may be edifying. He that keeps to the simple story of the cross, tells men over and over again that whosoever believeth in Christ is not condemned, that to be saved, nothing is wanted but a simple trust in the crucified Redeemer; he whose ministry is much made up of the glorious story of the cross, the sufferings of the dying Lamb, the mercy of God, the willingness of the great Father to receive returning prodigals; he who cries, in fact, from day to day "...Behold the Lamb of God, which taketh away the sin of the world," is likely to be a soul winner, especially if he adds to this much prayer for souls, much anxious desire that men may be brought to Jesus, and then in his private life seeks as much as in his public ministry to be telling out to others of the love of the dear Saviour of men.

But I am not talking to ministers but to you who sit in the pew, and therefore to you let me turn myself more directly. Brothers and sisters, you have different gifts. I hope you use them all. Perhaps some of you, though members of the church, think you have none; but every believer has his gift, and his portion of work. What can you do to win souls?

Let me recommend to those who think they can do nothing, the bringing of others to hear the Word. That is a duty much neglected. I can hardly ask you to bring anybody here, but many of you attend other places which are not perhaps half filled. Fill them. Do not grumble at the small congregation, but make it larger. Take somebody with you to the very next sermon, and at once the congregation will be increased. Go up with the prayer that your minister's sermon may be blessed, and if you cannot yourselves preach, yet, by bringing others under the sound of the Word, you may be doing what is next best. This is a very common-place and simple remark.

(Continued on Page 11, Col. 2)

TROJAN HORSES IN BAPTIST CHURCHES

by Jack L. Green

Trojan horse, according to ancient legends, was a huge wooden horse with which the Greeks won the Trojan War. The war continued for 10 years outside the walls of the city of Troy, and neither side could defeat the other. Then the Greek hero Ulysses thought of a way to enter the city. He had the Greeks build a huge wooden horse in whose interior a number of Greek heroes were concealed, and told the Trojans it was a gift for the goddess Athena. Then the Greeks sailed away as if they had given up the siege. The Trojans opened their gates and went outside to look at the wooden horse. They opened their walls wide enough for the horse, and brought it in with joy and celebration. That night the Greek prisoner slipped over to the horse and opened a door in its side. While the Trojans were celebrating, the Greek fleet had returned. The Greeks killed the Trojans, and set fire to Troy. Then they returned to their homes in Greece.

Thus the Roman poet, Virgil, (who wrote the great Greek poem "The Aeneid") was proved to exclaim, "I fear the Greeks, even when they bring gifts." This has been paraphrased "Beware of Greeks bringing gifts."

Let me call to your attention a Trojan horse which seeks to enter your church and indoctrinate your people with doctrine, which if you are a Baptist, you could not accept or allow. I refer to the following advertisement.

"MOODY MONTHLY FOR YOUR CHURCH AT LITTLE OR NO RISK."

That was the caption for a postcard-type advertisement sent by Moody to pastors across the country. Under the caption, it stated, "Moody Monthly, the Christian magazine you can trust, would like to help disciple your congregation. With your time being limited we will help provide Biblical, trustworthy answers when you are not available." Actually, this is false advertising. If you are a Bible believing pastor, you will not want Moody Monthly to "disciple your people" in the unscriptural philosophy of compromise which is so evident in every issue. They have come out with some of the strongest attacks upon the Authorized King James Version of any publication in recent years. The featured article in the May 1987 issue is titled, "Choosing a Bible That Fits," and the front page picture likens the choosing of a suitable Bible version to selecting a comfortable pair of shoes. Moody is not a magazine you can trust if you want the whole truth and nothing but the truth.

For example, the July-August 1985 issue of Moody Monthly launches an all out attack on the King James Bible by throwing mud at King James. Every one knows that if you discredit an author you effectively discredit what he writes. King James authorized its translation, but that doesn't make him the author. Nevertheless to heap scorn upon King James is a tactic to weaken the faith of some weaker Christians in the K.J.V. and to lower their estimation of the Word of God. Thus preparing them to accept other versions. Moody has

taken a hard left turn in recent years switching from its old conservative position to a compromising New Evangelicalism.

There are numerous para-church organizations, radio broadcasts, television ministries, etc. all of which wish to assume the role of teacher to our churches. They depend upon the members of churches to financially sustain them, while teaching doctrine which is at variance with what Baptists believe. Another example is the Radio Bible Class. They send out free booklets and much of what they say is good but the founder once wrote that if one wished to partake of the Lord's Supper and did not have the elements of bread and wine that a glass of water and a banana would be just as acceptable "since it was all spiritual anyway." His son (the present teacher) does not believe in the Impeccability of Christ.

All this Interdenominational universal invisible church literature takes on the role of an associate teacher in the church undermining the doctrine of Baptists. We are not impugning the sincerity or motives of these people. We merely note that we are faced with a competing indoctrination foreign to our Baptist distinctives. Remember, you become what you read!!!

"Beware of Greeks bearing gifts."

SOUL

(Continued from Page 10)

but let me press it upon you, for it is of great practical value. Many churches and chapels, which are almost empty, might soon have large audiences if those who profit by the Word would tell others about the blessing they have received, and induce them to attend the same ministry. Especially in this London of ours, where so many will not go up to the house of God, persuade your neighbors to come forth to the place of worship; look after them, make them feel that it is a wrong thing to stop at home on the Sunday from morning till night. I do not say unbraid them, that does little good; but I do say entice them, persuade them. Let them have your tickets for the Tabernacle, for instance, sometimes, or stand in the aisles yourself, and let them have your seat. Get them under the Word, and who knoweth what may be the result? Oh, what a blessing it would be to you if you heard that what you could not do--for you could scarcely speak for Christ--was done by your pastor, by the power of the Holy Spirit, through your inducing one to come within gun-shot of the gospel!

Next to that, soul winners, try after the sermon to talk to strangers. The preacher may have missed the mark, but you need not miss it; or the preacher may have struck the mark, and you can help to make the impression deeper by a kind word. I recollect several persons joining the church who traced their conversion to the ministry in the Surrey Music Hall, but who said it was not that alone, but another agency co-operating therewith. They were fresh from the country, and some good man--I knew him well, I think he is in heaven now--met them at the gate, spoke to them, said he hoped they had enjoyed what they had heard,

heard their answer, asked them if they were coming in the evening, said he would be glad if they would drop into his house to tea; they did, and he had a word with them about the Master. The next Sunday it was the same, and at last, those whom the sermons had not much impressed, were brought to hear with other ears, till by-and-by, through the good old man's persuasive words, and the good Lord's gracious work, they were converted to God. There is a fine hunting ground here, and indeed in every large congregation, for you who really want to do good. How many come into this house every morning and evening with no thought about receiving Christ! Oh, if you would all help me, you who love the Master, if you would all help me by speaking to your neighbors who sit near to you how much might be accomplished! Never let anybody say, "I came to the Tabernacle three months, and nobody spoke to me;" but do, by a sweet familiarity, which ought always to be allowable in the house of God, seek with your whole heart to impress upon your friends the truth which I can only put into the ear, but which God may help you to put into the heart.

Further, let me comment to you, dear friends; the art of button-holing acquaintances and relatives. If you cannot preach to a hundred, preach to one. Get a hold of the man alone, and in love, quietly and prayerfully, talk to him. "One!" say you. Well, is not one enough? I know your ambition, young man; you want to preach here, to these thousands; be content, and begin with the ones. Your Master was not ashamed to sit on the well and preach to one; and when He had finished His sermon, He had really done good work to the whole city of Sychar, for that one woman became a missionary to her friends. Timidity often prevents our being useful in this direction, but we must not give way to it; it must not be tolerated that Christ should be unknown through our silence, and sinners unwarned through our negligence. We must school and train ourselves to deal personally with the unconverted. We must not excuse ourselves, but force ourselves to the irksome task till it becomes easy. This is one of the most honourable modes of soul winning; and if it requires more than ordinary zeal and courage, so much the more reason for our resolving to master it. Beloved, we must win souls, we cannot live and see men damned; we must have them brought to Jesus. Oh! then, be up and doing, and let none around you die unwarned, unwept, uncared for. A tract is a useful thing, but a living word is better. Your eye, and face, and voice will all help. Do not be so cowardly as to give a piece of paper where your own speech would be so much better. I charge you, attend to this, for Jesus' sake.

Some of you could write letters for your Lord and Master. To far-off friends, a few loving lines may be influential for good. Be like the men of Issachar, who handled the pen. Paper and ink are never better used than in soul winning. Much has been done by this method. Could not you do it? Will you not try? Some of you, at any rate, if you could not speak or write much, could live much. That is a fine way of preaching, that of preaching with your feet--I mean preaching by

your life, and conduct, and conversation. That loving wife, who weeps in secret over an infidel husband, but is always so kind to him; that dear child, whose heart is broken by his father's blasphemy, but is so much more obedient than he used to be before conversion; that servant, at whom the master swears, but whom he could trust with his purse, and the gold uncounted in it; that man in trade, who is sneered at as a Presbyterian, but who, nevertheless, is straight as a line, and would not be compelled to do a dirty action, no, not for the mint; these are the men and women who preach the best sermons; these are your practical preachers. Give us your holy living, and with your holy living as the leverage, we will move the world. Under God's blessing, we will find tongues if we can, but we greatly need the lives of our people to illustrate what our tongues have to say. The gospel is something like an illustrated paper. The preacher's words are the letterpress, but the pictures are the living men and women who form our churches; and as when people take up such a newspaper, they very often do not read the letterpress, but they always look at the pictures, so in a church, outsiders may not come to hear the preacher, but they always consider, observe and criticize the lives of the members. If you would be soul winners, then, dear brethren and sisters, see that you live the gospel. I have no greater joy than this, that my children walk in the truth.

One thing more, the soul winner must be a master of the art of prayer. You cannot bring souls to God if you go not to God yourself. You must get your battle-axe, and your weapons of war, from the armoury of sacred communication with Christ. If you are much alone with Jesus, you will catch His Spirit; you will be fired with the flame that burned in His breast, and consumed His life. You will weep with the tears that fell upon Jerusalem when He saw it perishing; and if you cannot speak so eloquently as He did, yet shall there be about what you say somewhat of the same power which in Him thrilled the hearts and awoke the consciences of men. My dear hearers, especially you members of the church, I am always so anxious lest any of you should begin to lie upon your oars, and take things easy in the matters of God's kingdom. There are some of you--I bless you, and I bless God at the remembrance of you--who are in season, and out of season, in earnest for winning souls, and you are the truly wise; but I fear there are others whose hands are slack, who are satisfied to let me preach, but do not themselves preach; who take these seats, and occupy these pews, and hope the cause goes well, but that is all they do. Oh, do let me see you all in earnest. A great host of nearly five thousand members, what ought we not to do if we are all alive, and all in earnest? But such a host, without the spirit of enthusiasm, becomes a mere mob, an unwieldy mass, out of which mischief grows, and no good results arise. If you were all firebrands for Christ, you might set the nation on a blaze. If you were all wells of living water, how many thirsty souls might drink and be refreshed!

Beloved, there is one question I will ask, and I have done, and that is, "Are your own souls

won?" You cannot win others else. Are you yourselves saved? My hearers, every one of you, under that gallery there, and you behind here, are you yourselves saved? What if this night you should have to answer that question to another and greater than I am? What if the bony finger of the last great orator should be uplifted instead of mine? What if his unconquerable eloquence should turn those bones to stone, and glaze those eyes, and make the blood chill in your veins? Could you hope, in your last extremity, that you were saved? If not saved, how will you ever be? When will you be saved if not now? Will any time be better than now? The way to be saved is simply to trust in what the Son of man did when He became man, and suffered punishment for all those who trust Him. For all His people, Christ was a substitute. His people are those who trust Him. If you trust Him, He was punished for your sins; and you cannot be punished for them, for God cannot punish sin twice, first in Christ, and then in you. If you trust Jesus, who now liveth at the right hand of God, you are this moment pardoned, and you shall forever be saved. Oh, that you would trust Him now! Perhaps it may be now or never with you. May it be now, even now, and then, trusting in Jesus, dear friends, you will have no need to hesitate when the question is asked, "Are you saved?" for you can answer, "Ay, that I am, for it is written, 'He that believeth on him is not condemned'" Trust Him, then, trust Him now; and then God help you to be a soul winner, and you shall be wise, and God shall be glorified!

Whenever anybody says to me, "Your view of the atonement, you know, is very old-fashioned; the doctrine of substitution is quite out of date;" I am not at all shaken in my belief. The gentlemen of the modern thought school, who have been to Germany for their theology, do not like the glorious doctrine of substitution. They think that the atonement is a something or other, that in some way or other, somehow or other, has something or other to do with the salvation of men; but I tell them that their cloudy gospel might have surrounded me till my hair grew gray, but I should never have been any the better for it. I should never have found peace with God, nor come to love the Lord at all, if it had not been that I distinctly saw that He, Who knew no sin, was made sin for me, that I might be made the righteousness of God in Him. When I realized that, although I had gone astray from God and broken His righteous law, He had laid on Christ my iniquity and punished Him in my stead, my soul found rest at once; and to this day it cannot rest under any other explanation of the atonement of Christ. So I bear my own personal witness, and many of you can heartily join with me in bearing similar testimony. You have been with Christ, so you can speak of the power of His substitutionary sacrifice as begetting peace in your soul.

--C.H. Spurgeon

CAN YOU IMAGINE THIS?

The Lord's church having a minister of recreation and paying him a good salary with money given for the Lord's work?

"For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Tim.4:8).

THE TRUE CHURCH

by Raford Herrin

"I will build my church and the gates of hell shall not prevail against it" (Matt. 16:18).

In John 18:38 Pilate asked, "What is truth?" While praying to the Father in John 17:17 Jesus said, "thy word is truth," this answers the question!

Many are asking for the truth about the church. Is the true church, that Jesus built, in the world today? The answer is yes, the true church is in the world today. Our text assures us that the church cannot die; not can the unseen world have power to overcome it. "The gates of hell shall not prevail against it."

The true church had its origin with God. Jesus set up the church during His ministry and for the first time, it became a visible reality to the world. The devil has tried hard to duplicate the church with many organizations, to confuse as many as possible, in identifying the true church.

The true church was given divine authority to do God's work. In Matt. 18:17-18 we are taught to recognize the church as God's authority. All other religious organizations are imposters, masquerading as the true church, deceiving the unlearned; for all men do not have faith. There are those that Paul spoke of, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables (II Tim. 4:3-4). Apostasy can easily be seen everywhere; however, the truth remains the same, the true church is yet on earth.

The true church started her work with Christ. The commission was given to His followers in Matt. 28:16-20. It is the same work that John was commissioned to do; the only difference, John was sent to the Nation of Israel, the church is to go to the whole world. The church is Baptist, even as John was a Baptist; because of the divine commission.

After Jesus Christ ascended to the Father, He sent the Holy Ghost to enable the church to do God's work on earth. Pentecost was not the beginning of the church, nor the beginning of her work, but it was the coming of the Holy Ghost to lead and empower the church in doing God's work.

The true church is Jesus Christ's bride; which is now being prepared for His return. Paul wrote to the Corinthians and said, "I have espoused you as a chaste virgin to Christ." Again in Ephesians he

said, "Christ also loved the church and gave Himself for it; that he might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish (Eph. 5:25-27).

It will not be long until the Lord will come in the air and get the church as well as all saved people. There will be a wedding in Heaven. This is the sanctioning of the union of Christ and His church, which will never be separated. When He comes as Lord of Lords and King of Kings the church will come with Him. When He sits on His throne, the church will sit with Him. In Rev. 3:21 John writing to the churches, recorded the words of Christ to say, "To Him that overcometh will I grant to sit with me in my throne, even as I also overcome, and set down with my Father in His throne."

Make sure you are a member of the true church, a local New Testament Church! When you are saved, you are born into the family of God; you are a member of the Kingdom of God, but you are not a member of the church until you have scriptural baptism. God adds to the church. (Acts 2:37-47). Jesus Christ saves; He died to save, He lives to save. Receive Him by faith, Today! Now! then follow Him in scriptural baptism to become a member of the true church.

Scriptural baptism can be ministered only by a New Testament Baptist Church that has an unbroken heritage from Christ.

Copied from "Door-Step Evangel"

"AND WALK IN LOVE..." (Eph. 5:2). Here is the key to all that is commanded, expected, and needed for godliness and sanctification. 1. Walk in love to God, our Father, Who has given us all things in Christ. 2. Walk in love to Christ for the love He has for us, the relationship we have with Him, and the things He has done for us. 3. Walk in love to one another.

Our example of love is Christ, our Lord, Who loved us and gave Himself for us. If Christ so loved us, we ought also to love one another. This principle of love is the gift of God and is sufficient motivation for mercy, forgiveness, kindness, and all godliness. Our Lord asked, "Peter, do you love me?" "Yea, Lord!" "Then feed my sheep!"

SPECIAL BOOK ANNOUNCEMENT

Bob Ross and Pilgrim Publications have done a magnificent service to Christians of this and succeeding generations in reprinting the works of Charles Spurgeon. Now, they have added greatly to what they have already done. They have published, complete and unabridged, Spurgeon's Autobiography. I have a four volume set (I think original) of this work. I have read it through twice. I have almost lived with Spurgeon as I read this. The new publishing of this is in two large volumes, and contains all, including pictures, letters and records that was in the original set. I would urge every lover of Spurgeon (surely, that includes every Christian) to purchase and read these books. These are large, beautiful, and well bound books. The two volume set sells for \$70.00. If I did not already have mine, I would purchase these at once. You can order these from our book store.

MY IMPRESSIONS

I came to Calvary Baptist Church Bible conferences since 1967. The conference has been a great blessing to me. TBE has had a big impact on my life. This year again is another great conference.

Bernie Foor, Gladwin, MI

A great conference. Good messages, good speakers. Very good mixture of topics. Provides both Spiritual refreshment and addresses arising problems. God indeed blessed.

John R. Lenegar, Delaware, OH

Thank you church and pastor for a truly great Bible conference. The messages were nourishment for hungry souls, the singing by all was wonderful, the fellowship was sweet, and the Lord Jesus Christ was lifted up as Lord of lords and King of kings. Surely it was a Spiritual feast.

Reggie Moore, Appalachia, VA

I am so thankful to our sovereign God for being able to attend this great conference. The singing, preaching and fellowship has been wonderful. Thanks to Calvary Baptist Church and Brother Joe for these many blessings.

Don Banks, Griffin, GA

1. The meetings were well organized and the preacher's, I feel, were well prepared.

2. I would like to hear more preaching on doctrines of the church.

3. All in all it was a great conference. May God richly bless you.

Elder H. E. Hudson, Indianapolis, IN

I enjoyed the conference so much I just thank and praise the Lord for the truth He has taught me. That is why I love the truth that is preached at the Calvary Baptist Church Bible Conference. I also enjoy the singing, playing, the fellowship, the food and every part of the conference.

Calvin Ketn Gladwin, MI

ANNOUNCEMENT

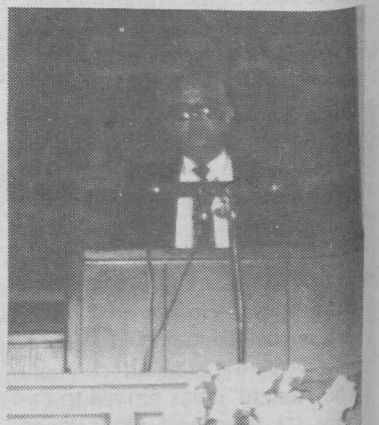
First Baptist Church in White Plains, Kentucky is having a Bible Seminary October 19th through 24th. Services will begin at 7:30 each evening Monday-Friday, and 9:00-12:00 Saturday morning. The speaker will be Elder Willard Willis of Monroe, Ohio teaching "The Trail of Blood." For further information please call the pastor, Elder Walter McCoy.



Ruthie Pruitt; beautiful, talented, and single; celebrates her seventeenth birthday during our conference.



Our own Jack Whitt preaches at our conference.



A very dear friend to me, to the Baptist Examiner, to Calvary Baptist Church; Dan Phillips preaches to us.



John; don't eat that, put it on the table -- a great helper at our conference.



At the eating place.

ANNOUNCEMENT

There will be a one-day Bible Conference at the East Side Baptist Church of Benton, Arkansas Saturday, October 17th, 1992. Scheduled speakers are Elders Jack Duplechain, Orval Heath, Oscar Mink, David Phelps, and Earl Smith. All who appreciate Baptist distinctives are urged to attend. For further information, call the pastor, Stephen Raines, at (501) 778-8443 or 776-8537.