

## THE BIBLE

Conscience, the bosom-hell of guilty man

(USPS 042-340)

by John R. Gilpin, Sr.

The Bible is the Word of God, the only infallible rule of faith, in that it teaches what man is to believe concerning God. It is a rule of conduct, in that it teaches the duties God requires of men. It is infallible in that it makes no mistakes in doctrine, or precept. Some there are who tell us that



John R. Gilpin, Sr.

the Bible contains the Word of God. We believe that it is the Word of God.

My father had great corn-fields, when I was a boy. In the corn-fields, he often planted melons.

The cornfield was not a melon patch. It was a cornfield with melons in it. It is as difficult for the men who tell us that the Bible contains the Word of God, to point it out, when asked to do so, as it was for the neighbor boys to find my father's water-melons! The Bible is the Word of God, in the sense that the moment you open its pages, you have before you that on which God has placed His seal. Of course, there are words of Satan, and of wicked men, recorded in the Bible, but they are recorded as such, by the authority of Jehovah.

Men are in need of a revelation with authority. If the Bible does not come to us with the authority of Jehovah, why should we be good? Who said that I should be good? I do not want to be good. Suppose it suits my purpose better to be dishonest, or vicious, or impure? If a Supreme Being has not made a pronouncement as to what I should, or should not do, why should I feel under obligation? "Let us eat and drink, for tomorrow we die," is the logical suggestion to young people today, who have been taught in the schools that the Bible does not create moral obligation, but is "simply and only, the history of man's search for God."

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## ARE YOU WALKING IN THE LIGHT OF YOUR FIRE?

Text: Isaiah 50:10-11

by Andy Proctor

Introduction: What light are you walking in, where is it you are going in this life? The two questions answer one another, for they must harmonize together. Light is one of the essential ele-

(Continued on Page 14, Col. 3)



Andy Proctor

LET'S GET THE TRUTH OUT THIS YEAR!

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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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## SOUL SAVING OUR ONE BUSINESS PART II

C.H. Spurgeon

II. The Apostle had great reasons for electing such an object in life.

Were he here, I think he would tell you that his reasons were something of this kind. To save souls! If they be not saved, now is God dishonored! Did you ever think over the amount of dishonor that is done to the Lord our God in London in any one hour of the day? Take, if you will, this prayer hour, when we are gathered here ostensibly to pray. If the thoughts of this great assembly could all be read, how many of them would be dishonoring to the Most High! But outside of every

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## A MAN AFTER MINE OWN HEART

Acts 13:22

by H.C. McSwain

Acts 13:22 "And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and

(Continued on Page 10, Col. 2)



H.C. McSwain

## CAPITAL PUNISHMENT IS CHRISTIAN

By Medford Caudill, Goshen Indiana

One would think that capital punishment was one of those things so clearly taught in God's Word that no one who believed the Bible would be against it.



Medford Caudill

Recently, however, I have seen the statement that "Capital Punishment Is Never Christian."

There is no doubt from a careful reading of Genesis 9:5,6 that

(Continued on Page 11, Col. 4)

## THE GREAT TASK OF KEEPING THE HEART PART VI

The Breastplate of Righteousness Ephesians 6:14

by John Pruitt

Thus far we have learned that you have certain responsibilities as the saints of God to walk in and follow after the divine and perfect law, that we may know how to serve Him, practice brotherly love, rear our children, and be a testimony to the world.

In these things we shall meet opposition from the arch enemy of God and man, the Devil and god of this world. In order to defend ourselves we must put on the whole armor of God. Ephesians six tells us what the armor consists of.

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## OBJECTIONS TO GOD'S SOVEREIGNTY ANSWERED

by Arthur W. Pink

One of the most popular beliefs of the day is that God loves everybody, and the very fact that it is so popular with all classes ought to be enough to arouse the suspicions of those who are sub-

ject to the Word of Truth. God's love toward all His creatures is the fundamental and favorite tenet of Universalists, Unitarians, Theosophists, Christian Scientists, Spiritualists, Russellites, etc. No matter how a man may

live; in open defiance of heaven, with no concern whatever for his soul's eternal interest, still less for God's glory, dying, perhaps with an oath on his lips; notwithstanding, God loves him,

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## THE TRIUMPHANT DEATH OF THE BELIEVER

"Precious in the sight of the LORD is the death of his saints" (Psa.116:15). An old writer wrote, "A man should frequently fetch to him his dying day." This is true.

There is no use in a man ignoring his death or refusing to think about it. Not thinking about it won't make it go away. A man should seriously consider this matter.

"So teach us to number our days, that we may apply our hearts to wisdom" (Psa.90:12). Our days are numbered. Each day takes one away from the number of days we have left to live. We do not and cannot know the number of our days. This verse does not mean that we are actually to number them. It means that we are to realize that they are numbered, and we are to

apply this knowledge to wisdom - to the wisdom of being prepared to meet God, and to the wisdom of properly using the days that remain to us, no matter what their number is. Some day, our number will be up. One day, on the calendar of future time, is the last day of our earthly life.

Let us consider a few things about death. Death is certain. Of

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## TRIUMPHANT

(Continued from Page 1)

course, I know the truth of the  
rapture. I know that there will be  
a generation of Christians living  
when Jesus comes in the rapture,  
and that these will not die. Apart  
from this truth, death is certain;  
and in many ways the rapture  
will accomplish the same thing  
for us that death will accomplish.  
We will then be done with this  
life, and will enter into a different  
life.

"For we must needs die,  
and are as water spilt on  
the ground...." (1 I  
Sam.14:14). "...it is ap-  
pointed unto men once to  
die...." (Heb.9:27). The fact,  
the time, the place, and the  
means of each individual's death  
is already written down in the  
book of eternal predestination.  
This is an appointment man will  
and must keep. God's high sheriff  
of death always gets his man. We  
cannot dodge, hasten, or delay

this appointment. We must die.

While death itself is certain,  
there are some things about death  
that are uncertain. I do not mean  
that there is anything about one's  
death that is uncertain with God;  
everything is settled and sure  
with God. There are things about  
death that we do not and can not  
know. We do not know when we  
will die, where we will die, or



Joe Wilson

how we will die. I recently talked  
with a young lady about her need  
of Jesus Christ and His salvation.  
She told me that she had plenty  
of time to think about that. I

tried, unsuccessfully I fear, to  
convince her that she did not  
know this. "BOAST not thy-  
self of tomorrow; for thou  
knowest not what a day  
may bring forth"  
(Prov.27:1).

The Boy Scout's motto is, "Be  
prepared." What a wise motto is  
this. When one knows that a  
thing is certain, it is the part of  
wisdom to be prepared for that.  
Death is certain. It is utter folly  
for any man to go another day  
without being prepared for that  
certainty. One thing that is cer-  
tain as to my reading audience is  
that in a little while we will all  
have left this world; we will all  
be in another world, hopefully  
most will be in heaven.

An important thing about death  
is that, that's it. Death is the end  
and the beginning. It is the end of  
events, activities, possessions,  
and relationships as to this life  
and this world. It is the begin-  
ning of a new and vastly different  
life, wonderfully and gloriously  
good, or terribly and horribly bad.  
My subject is, "The Triumphant  
Death of the Believer." I desire to

show that the death of the be-  
liever is a triumph: 1. For  
Christ. 2. For the believer.

The death of the believer is a  
triumph for Christ. Look at my  
text. The death of the believer  
may be a time of great sadness  
for the loved ones left behind, but  
it is so precious to the Lord. The  
Lord has looked forward to this  
time with great desire. He loves  
the believer. He looks forward to  
having the believer with Him. He  
looks forward to the death of the  
believer with eager anticipation  
and great delight. It would be in-  
teresting if we could have a pic-  
ture of the contrast between loved  
ones watching over the dying bed  
of one, and the Lord watching  
that same bed. I stood by the bed  
of my dying son. I wanted, oh so  
desperately, for him to live. The  
Lord watched over that bed with  
great delight in knowing that  
soon His loved one would be  
with Him.

The death of a believer is a tri-  
umph for the death of Christ.  
What did Christ undertake to do  
when He died? He took upon  
Himself the guilt of all the sins

of all of the elect. He undertook  
to satisfactorily atone for that  
guilt, so that those for whom He  
died might be eternally saved. Did  
He accomplish what He  
undertook to do? The death of a  
believer, his going to be with the  
Lord, is evidence of the saving  
triumph of the death of Jesus  
Christ. The death of each  
individual believer is another  
testimony to the victory of Jesus  
at Calvary.

The death of the believer is a  
triumph of the prayers of Jesus  
Christ. Jesus is the great high  
priest who maketh intercession  
for His people. "Wherefore he  
is able to save them to the  
uttermost that come unto  
God by him, seeing he  
ever liveth to make inter-  
cession for them"  
(Heb.7:25). He undertakes to  
keep them by His availing  
prayer. Does His praying for  
them keep them eternally saved?  
The death of each believer is evi-  
dence of the prevailing power of  
the intercessory praying of Jesus

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## FROM THE EDITOR

What will this year bring upon us - really, the next four years? I said  
long before the election that November third might well be the length-  
ening of mercy for our country, or the beginning of judgment. With the  
election of Clinton and Gore, I am sure that it was the latter. I simply  
cannot understand why any moral, decent person (much less any Chris-  
tian) could have voted for this ticket or for the Democratic Platform. It  
seems to me that America voted for what she wanted, and most likely  
will now get what she deserves. Oh, I fear greatly as to what the next  
few years will bring to our country. In fact, I fear that some of the hor-  
ror stories and movies will be mild in comparison to what we might  
well see in America during the next few years.

It seems to me rather clear what Clinton and Gore plan to do. I do not  
think anyone can honestly make the excuse of voting this way by say-  
ing he or she did not think Clinton would do the things he will likely  
do. After all, he made it very clear repeatedly as to many of the things  
he planned to do if elected.

The murder of unborn babies will likely greatly escalate in America  
in the next four years - and abortion is murder no matter what any hyp-  
ocrite and liar wants to call it. I suspect that abortion will become the  
law of the land in the next four years, and that never again will it even  
be made an issue as to elections and judgments.

I look for queers to run wild in the next four years. They will be  
given many more rights. Those who oppose queers will likely be sub-  
ject to much abuse, and very possibly government action. I fear that if a  
church should exclude a member for being a queer, that the church will  
likely be sued. I look for churches that have large staffs, and especially  
that have Christian schools - if a queer should apply for a job and be  
turned down, likely that church will be sued. If such a church should  
fire an employee for being a queer, again likely the church will be sued.

I look for the ACLU to furnish the money and the lawyers to sue  
churches for such things as I have mentioned. My friends, there is no  
telling what persecutions might arise in "The Land of the Free and the  
Home of the Brave" as to churches in a few more years. Most churches  
will not be able to bear the expense of costly lawsuits that may be  
brought against them - against them for obeying the Word of God and  
standing against sin - and they might well have to close down.

I would not be surprised if, in the next few years, it would become  
illegal to preach on the radio or television against abortion and against  
queers, pervers, and pornography.

I greatly fear that the next few years will see more and more of au-  
thority over children being taken from the home and the parents, and  
given to the government. I understand that the United Nations General  
Assembly has adopted a resolution called the Convention on the Rights  
of the Child that will accomplish this very thing. I understand that sev-  
eral countries have already adopted this infamous resolution. I under-  
stand that the only reason this country has not yet adopted such is that  
George Bush would not send it to the U.S. Senate for ratification. If  
these things be so, don't you even imagine that Clinton would not send

this up for ratification, and don't you even imagine that the Democratic  
Congress would not pass such a measure. It is already the case that  
children can bring legal action against their parents for whipping them.  
In the next few years it may very well be illegal for parents to: force  
their children to go to church with them, to punish them for any kind  
of filthy talk or taking God's name in vain, to keep them from running  
with the wrong crowd. It may become illegal to keep your boys and  
girls from keeping company with queers and pervers. The age limita-  
tions on strong drink and pornographic movies may soon become a  
thing of the past.

Of course, the news media will support all these things, if they are  
brought up. Why did the media all but shut down the stories about  
Clinton's alleged escapades with women? They surely did not shut  
down the Democrats attempted destroying of Judge Thomas. Why have  
not the media informed the public of Clinton's "Governor's School" in  
Arkansas with its blatant anti-Christian attitude? The media will not  
protect us, or even inform us, as to the things that may well come  
upon us in the days ahead.

November 3rd, 1992 may well go down in history as "Dark Tues-  
day." I say again that America chose what she wanted, and might well  
get what she deserves.

What shall we, as Christians, do? A better question might be, what  
can we do? Well, we can and should seek revival in our own lives and  
in our churches. Real Holy Ghost revival would do more for us than  
anything I know of. We can pray. Christians of America, it is time to  
pray - I hope it is not too late to pray. We can and should pray for our  
leaders. Though I am totally opposed to Clinton and Gore and the  
Democratic Congress; still it is my duty to pray for them. Oh, Chris-  
tians, we had better pray for them. If God would save Clinton and Gore  
and several key men in Congress, it would work wonders for our coun-  
try. Of course, that is in God's hands, but we can surely pray for these  
leaders. God is able to save anyone He desires to save. I am going to  
pray for these men. I am going to pray for their salvation, if it please  
the Lord to save them; and that God will, if it please Him, influence  
their minds and hearts in the decisions they make. I urge all Christians  
to do the same.

I will pray for these men, but I must confess that my faith is mighty  
weak. For, frankly, I believe that the election of Clinton and Gore is a  
beginning of God's judgment on America for her blatant, multitudi-  
nous, continued, and terrible sins. I will also say that, if any country  
has ever deserved the judgment of God, America surely does. In what  
country is there today, in what country has there ever been, more  
drunkenness, dope addicts, babies murdered, sex sins, queers and per-  
verts, pornography, and filth and sins of all kinds than there are this  
very day in America? If God does not judge America, He must re-  
quish His infinite holiness, He must betray His character. He must re-  
peal His holy law. God will never do these things; therefore, He must  
judge America, and I fear that this judgment has begun.



## MAKING EXCUSES

by C.D. Cole

Luke 14:15-24, "And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper."

Introduction: Our Lord was a great storyteller. His stories were simple and to the point. He never told a story for amusement -- simply to make people laugh. His stories illustrated spiritual and eternal truths. His stories were taken from nature and everyday life and applied for warning, or comfort or instruction.

He would go to a big dinner and see folks rushing to get the higher seats, and teach a lesson on humility. He said it was better to take a low seat and be invited higher than to take the high seat and then be told that it is reserved for someone else. And then he would make the application in relation to God: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

And when He would see who the guests were, He would tell the host that he ought to invite people who could not reciprocate with a dinner for him. He would tell them to do something with eternal blessings in mind. Feed

the poor so that he might be recompensed at the resurrection of the just. Brethren, how little we do for eternal reward!

Our Saviour would draw a parable -- tell a story -- from watching a man sow seed, and make a comparison with preaching the gospel. All the seed sown did not produce a harvest. And so all the gospel preached does not bring results in salvation of sinners.

Some of our Lord's stories were unnatural -- like the one before us. It had to be like this to illustrate the excuses men give for not believing the Gospel, or for failure to come where the Word of God is preached. He had to represent men as doing the unnatural or foolish thing to truly represent why men reject the blessings of God.

Let us look at the story:

A man made a great supper and invited many. It was no ordinary feast, but a royal feast. It was a great honor to get such an invitation from such a royal person. This was a big occasion -- a great supper.

The response to this invitation was the most unnatural thing: everybody invited began to make excuses. Nobody ever heard of such a thing. If there is anything people generally like to do it is to go to a big feed. But, in this case, nobody wanted to go. What insult to the great man who made the supper! The man regarded it as an insult and was angry. The lesson to be learned from the story is that it is an insult to God to reject the gospel invitation. God is angry with those who do not want His Son. The sin of unbelief is a terrible sin.

We have the excuses given by three men, but these excuses must have been a sample or pattern of all the excuses given. One man asked to be excused because he had bought a farm and must go see it. Had he bought the land without seeing it? Of course not. Another had bought five yoke of oxen and wanted to go prove or test them. He must have known whether they would work or not before he bought them. Another man sent word that he had a wife and could not come. He did not even ask to be excused. He thought the fact that he had a wife was sufficient explanation. This was the most unnatural explanation of all. Think of a wife keeping a man from a feast, when she is invited too. It is usually the other way round. The wife is always ready, but the man may prefer to lounge in robe and slippers than to be in a crowd. The whole story is unreasonable, for it is to teach the unreasonableness of rejecting Christ and His salvation.

The lesson:

God has provided a great supper

at tremendous cost and everyone who hears the gospel is invited. How unnatural and unreasonable it is to refuse to come! And that is the heart of the story. Lost people do not act naturally -- they do not act like sensible men -- their nature is so ruined by sin that they do the strangest things.

Think of God providing the Gospel table, loading it with everything necessary to salvation -- having on it the bread of life which man may eat and never die -- never be condemned by God, and then see men refuse to come and eat. How is such conduct to be described? With what folly can it be branded? What greater insult can be shown to God? It is like a man refusing to leave a burning building. It is like spitting in the face of a friend. The men in the story were lying and the whole thing was a sham. They didn't go simply because they did not like the man who made the supper. The lesson he wanted us to get is that all the excuses men give for not believing the gospel are just so many lies. The trouble is not in the intellect, it is in the heart.

Modern excuses:

1. Someone says, "There are so many things in the Bible I do not understand. There are deep things in the Bible." I am glad there are things I cannot understand. If I could understand everything in the Bible I would know it was a human book. But the Gospel is not hard to understand. It is so plain and easy that many who cannot write their names have understood it. I Corinthians 15:3, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Ephesians 2:8-10, "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. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

It is one thing to understand what the Bible says and another thing to believe what it says. It is rejected because it is understood intellectually. Unbelief is in the heart, not the head. The man who loves sin hates God, and the man who loves sin cannot love the gospel of God. A man does not want to be saved from something he loves. He may want to be saved from the consequences of sin, but not from sin itself.

2. Another says, "I just don't have time to go to church. I have

to work seven days a week. I don't have time to consider the gospel." This excuse is being overworked today. You did not use to hear it so often when men worked 12 to 16 hours a day. People who make that excuse can find time for many things -- time to do what they really want to do.

3. Sunday is my day -- the only day I have to visit and find recreation. That shows hatred of God. The Bible says Sunday is the Lord's day. The Bible commands public worship, and the man who loves God will welcome the Lord's Day as a day when he can meet with God's people.

4. Another says in his heart, "I cannot give up all the pleasures of life to become a Christian." But the pleasures a man holds onto to keep from coming to Christ are not real pleasures -- they are only sorry counterfeits. The pleasures of sin are only for a season. Sin never satisfies, except momentarily. The idea that a man has more pleasure away from God is one of the devil's lies.

It is sometimes asked if it is not a very hard thing to live a Christian life? The true answer is an emphatic, no! It is impossible to live a perfect life, but a Christian life is not a perfect or sinless life. The believer still has a sinful nature -- the flesh is still in him -- and it gives him trouble -- he cannot live the perfect life he would like to live. But the Christian life is a life of faith in Christ as Saviour and Lord. It is not hard to trust Christ as the one and only Saviour. The saved man does not even consider any other Saviour. The Christian life is in keeping the commandments of God, and they are not irksome to the born again person who loves God. It is not hard for the man who loves God to get to church, if he is physically able. John told the truth when he said God's commandments are not grievous. Tell me just what commandment of God is grievous to the saved person? The command to be baptized? To partake of the Supper? To go to church? To bear one another's burdens?

It is the way of the transgressor that is hard. The life of sin is the hard life.

It is not denied that the wicked man may prosper in material things. A wicked man may have a lot of money, but money is a false measure of prosperity. The Bible says it is God that satisfieth the longing soul and filleth the hungry soul with goodness, and I believe it.

5. Sometimes a man will say, "I am too wicked to be saved." This is like saying, "I am too sick to have a doctor, or too hungry to eat, or too thirsty to drink." Christ came to save sinners. Suppose the prodigal said, "When I am better off I will go to my father." No, it was his

poverty and rags that brought him to his father. Nobody but a self-conscious sinner can come to Christ for salvation. Others may come to Christ for a compliment or to be admired, but such people will neither get a compliment or be admired by Christ.

It is only the ragged sinners who open God's wardrobe.

6. "There are too many hypocrites in the church," is the excuse many give. That has been overworked too. That excuse has been worn threadbare. But what has a hypocrite got to do with anybody's salvation? Salvation is a very personal matter between the individual and God. Salvation is through faith in Christ, and He is no hypocrite. God does not tell any sinner to trust any hypocrite for salvation.

A man once said to a preacher: "I can't believe." "Whom?" the preacher replied. "I can't believe," the man repeated. "Can't believe whom?" the preacher repeated. "You do not understand my case," the man replied. "I tell you I can't believe. I have intellectual difficulties. I tell you I can't believe." And the preacher said again, "Can't believe whom?" The man was embarrassed and smiled and said, "I can't believe myself." The preacher said, "Thank God that you have got that far." A man is headed towards Calvary when he admits he cannot trust himself. But there is one we can afford to trust and that is the Lord Jesus Christ.

Let us pray:

O God, this story shows us that sin is in the heart. We cannot give anyone a new heart, but Thou can't. Thou wilt have to work if men are saved. As Thou didn't open the heart of Lydia in long ago, Thou wilt have to open hearts today if men and women are to attend to the things we speak.

## TRIUMPHANT

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Christ. You and I may, and do, pray many prayers that are not answered for various reasons. But none of those reasons apply to the prayers of Jesus Christ. He said to His Father while praying at the tomb of Lazarus, "...Father, I thank thee that thou hast heard me. And I knew that thou hearest me always...." (Jn. 11:41-42).

Listen to this blessed petition in that glorious intercessory prayer of Jesus Christ recorded in John 17, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may

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# The Baptist Examiner Forum I

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

Explain, "as unto the Lord" in Ephesians 5:22.

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**Ephesians 5:22:** "Wives, submit yourselves unto your own husbands, as unto the Lord."

Wouldn't our world be a better place if we listened to, and obeyed God's Word? Many of our modern day domestic problems would be erased if wives would obey this verse of Scripture. I do not wish to just pick on women. If husbands loved their wives as Christ loved the church, then women would probably have less problems being in subjection. The beginning of this verse teaches us that the man is the head of the house and that the wife is to submit to him. The question is sometimes raised as to whether or not she is to submit in all things. I believe, as the Bible says, "It is better to obey God rather than man;" that this submission is not to override the Word of God. This first obligation of all people is obedience unto God. If the husband asks the wife to do something that is wrong Biblically, then she should not under any circumstance submit to him.

Our question however deals with the latter part of this verse; "as unto the Lord." First, there is the thought that it means even as the Lord has commanded. Since this is a commandment from God and not just from man, then this should be obeyed. Thus the woman is showing proper regard for the precepts of God.

Secondly, it could mean submit themselves because they are in the sight of the Lord. We must realize that God always has us in His sight. This commandment as well as every other commandment should be obeyed realizing that our God is watch-

ing us.

Thirdly, there is the thought that it has reference to submitting to your husband in the things of God. Biblical precepts such as remaining silent in the church and wearing a head covering are examples of this submission. The wife is to submit in things that are right, not in things that are wrong. If her husband gives her a command that is contrary to God's Word, she has a right and even a responsibility to ignore that command. Her first obligation is to God. May we, as husbands and wives alike, take far more seriously our obligations to one another and to God. May God bless you all.

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**"Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord." (Ephesians 5:21,22)**

In verse 21 Paul is stating a principle upon which he elaborates in the verses following; the principle of subordination. In Ephesians 5:19-21 there are 4 participial phrases which tell us how a Spirit-filled, Spirit-guided Christian who is living in God's will expresses him, or herself. They do this by: (1) "speaking with each other", (2) "singing and making music", (3) "giving thanks", and (4) submitting to one another". Christians possess a self-giving love that is to motivate submission to each other.

In verse 22 a Christian wife is to submit (defer) to a Christian husband who loves her and is bound by Ephesians 5:25. To simply say this verse means that a Christian wife must submit to an unsaved husband's wishes in anything, or any situation is wrong. We aren't talking about an unsaved husband here, but a husband who is mutually bound by Ephesians 5:21 and Ephesians 5:25. To defer to ungodly wishes

of an ungodly husband is wrong when they conflict with God's principles, will, or prescribed conduct. The heathen world in Paul's time expected a wife to submit to her husband always, not for godly reasons but because of custom. Absolute submission was expected and a woman was often degraded, or forced to do so.

Here in verse 22, however, is a Christian situation and principle. The wife submits because of God's order; Christ head of man, man head of woman. Hence, because of her obedience to the Lord she defers to her husband "as unto the Lord"; that is, she submits to her husband as part of her service to the Lord because of the "agape" placed within her. Her submission is not the kind expected because of culture, or force, but freely given, or chosen because she loves the Lord and does it as part of her service to Him. The relationship is reciprocal as the later verses show and the husband is to love and consider his wife as well, all within God's perfect and wise order.

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When you read in the New Testament "as unto the Lord," it is the same as if you read, "as (if) unto the Lord." Ephesians 6:5-9 in the Bible tells us that a man is to work and respect his employer as if he were doing the Lord's work and working for the Lord.

In Ephesians 5:25-33 we are taught many things concerning the husband and wife and their responsibility toward God and one another. The husband is to love, nourish and cherish his wife; that is, he is to treat her as if she were part of himself. It is very clear from verses 25-31 that the husband is to do these things as if he were doing them unto Christ Himself. Read in Matthew 25 concerning those who gave food, water, shelter, medicine, clothing, and visitation to the least of His brethren. To them He said, "...In as

much as ye have done it unto the least of these my brethren, ye have done it unto me."

Our attitude should be toward our jobs, our business dealings, our families, and deeds to humanity as if it were Jesus Christ with whom we were dealing: And, you know what? It is. A person who cheats his employer will cheat God. A person who will be dishonest in his business dealings will lie to God. A man who has no compassion on his fellow man, whether lost or saved, has no compassion toward God.

In Ephesians 5:22 the wife is instructed to submit herself unto her own husband as unto the Lord. In Colossians 3:18 Paul says virtually the same thing, only a little different way. "Wives, submit yourselves unto your own husbands, as it is fit in the Lord." The word "fit" is the same as befitting or becoming. It is proper and right to do so. It is proper, right, and becoming for a wife to submit her whole self unto her own husband. I realize that this cuts across the grain of the feminist. That is why a saved woman cannot be a feminist, because a feminist can't stand men or God. She resents and rejects any kind of authority, especially God's authority. Consequently, she hates the Bible because it is the Word of God. They are just like their mother Eve. To paraphrase, she said, "no man or God is going to tell me who I can talk to or what I can eat!" Then she tried to blame her sin of rebellion on the devil. Way to go, Eve. Thank you for your question.

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Ephesians 5 is dealing with the walk of Christians, "Be ye therefore followers of God, as dear children: And walk in love, as Christ also hath loved us..." (Eph. 5:1, 2). In verses 22-25 the relation of the husband and wife is taken up. The Christian duty of the wife is first taken up, "Wives, submit yourselves unto your own husbands, as unto the Lord" (v. 22). The word "as" is a word of comparison which means "even as, in the same manner as; like as." The meaning is that just as they are submissive to Christ so should they be to their own husbands. Verses 23 and 24 explain why this command is given, "For the husband is the head of the

wife, even as Christ is the head of the church: and he is the saviour of the body."

In the marriage bond the husband holds the same relation to his wife as Christ holds to His church, which is headship, "even as Christ is head of the church." This explains the "as unto the Lord" in verse 22. The Christian wife, in her obedience to her Christian husband is to regard that obedience as rendered unto Christ as her husband. "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (v. 24).

It has been said that, "so let the wives be to their own husbands in every thing" she is to obey him even if he commands her to do that which is wrong and evil, if we must remember this is concerning the marriage where the husband and wife are Christians "dear children" v. 1) and if they obey the command to "be filled with the Spirit" (v. 18) there will be no problem. The wife is to be obedient to her husband only to the extent that he does not demand of her that which God has forbidden. Just as Christians are commanded to be in obedience to the law of the land only as that law is not in disobedience to commands of God, even so should the wife be submissive to her husband.

## TRIUMPHANT

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behold my glory, which thou has given me: for thou lovedst me before the foundation of the world" (v.24). When the total of the elect are gathered into the presence of God, this prayer will be answered in completeness. However, the death of each individual believer is an answer to this prayer. Look at this amazing truth: the death of a believer is the answer to a prayer of Jesus Christ. I prayed for my boy to live; Jesus prayed for my boy to be with Him. Of course, the prayer of Jesus prevailed, and now I can truthfully say that I am glad it did. The death of each believer is a triumph of the praying of Jesus Christ.

The death of a believer is a triumph of the power of Jesus Christ. Jesus Christ not only died to secure and guarantee the salvation of His people, not only engages in continual intercession on their behalf; He also engages to exercise His omnipotence to their eternal safe keeping. Listen to this, "And I give unto them eternal life; and they

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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

*Should a Christian watch television programs that have cursing, excessive violence, suggestive sex language, or near nudity?*

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(Rom. 12:2).

The evils of the day, such as is seen in public and most of the TV programs surely does not do much, well not any, toward the renewing of ones mind. We can never learn nor prove what is that good, and acceptable, and perfect will of God by watching such things as mentioned in the question.

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This is a very good question. I am afraid that a good many Christians are guilty of doing this. It has gotten to the place and time that there is hardly any program that you can watch that is not polluted with foul language and filthy words and scenes. The news is my favorite program. I like to keep up on current events; I like to know what is going on in this old sinful world, but even the news covers some things that will embarrass you.

Since the Bible has been banned from the school room and many parents have quit church, and many do not go at all, the children are not taught to use good language any more. School kids now use language that would embarrass a sailor. Yes, we are living in the last days as was true of the old world. How long my Lord, will you wait?

The average home in America has become a garbage dump for the X rated filth piped in from hell through Hollywood by the means of television. Most children are left to be entertained by the television to keep the children from underfoot so to speak. Little do they realize that the world is teaching them things that will lead them from reality. The television will teach them humanism and turn them away from God. So television will harm our children as well as us. You may say, those cartoons will not harm our children. You had better watch

some of those for yourselves, they teach violence as well as humanism.

You remember that Lot got mixed up with the world and backslid to the extent that he looked like one of them and God was very angry and destroyed Sodom and Gomorrah. Let us go have a look at that period of time. II Peter 2:6-10 **And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous they, self-willed, they are not afraid to speak evil of dignities. This should be enough to know it is a sin to get involved with worldly doings. Read James 4:17**

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**"Now the works of the flesh are manifest. which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like:" (Gal 5:19-21a). The works of the flesh that are mentioned at the beginning of this verse refers to those deeds or**

acts that are committed by those that are lost and will not inherit the kingdom of God. The words "and such like" refers back to those works of the flesh, although the deeds and acts are not specifically named. The deeds and acts that are like those that have been named are a catchall for any other works of the flesh.

Believers are still in the flesh, and as such may commit some of these acts or deeds that are mentioned here, however, without suffering the penalty of being disinherited. It would be within this context that these verses could be applied to believers. When a believer commits one or more of these acts or deeds, he or she, becomes a subject for the chastisement of God.

The act of watching television, a few years ago, was considered very inappropriate for a believer. There was a time when many radio programs were thought to be inappropriate. In the last forty years, man has grown worse and worse, and television has grown with him. The worse man gets, the more cursing, violence and sex is seen on television. All these things are signs of the times in which we live. Paul wrote a warning to Timothy concerning the condition of man. **"But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;" (II Tim 3:13-14).** If those who are Christians would continue in those things that they have learned in a spiritual sense, and make application of those things to that which is of the flesh, the question would always be automatically answered no.

There are many things that we cannot monitor in our daily lives, but it is possible to monitor the programs that come into our homes and those programs that contain cursing, violence, sex, and nudity should be excluded. Those that advocate this type of programming say that if you do not like a program, simply turn it off. That is the answer, turn it off.

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This is the easiest question I have ever received. The answer is simply, No. These things do not edify the spirit. Cursing, excessive violence, suggestive sexual

language, and nudity are meant to excite the fleshly desires. They are products of an evil heart and defile the man.

Mark 7:20-23: **"And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man."**

Some Christians think they can fill their minds with these things and not be affected, but the Bible declares just the opposite. I Cor. 15:33, **"Be not deceived: evil communications corrupt good manners."**

Ask yourself this question when choosing what to watch, what to read, or what to do. "How would I feel if the Lord returned right now?" Would I be ashamed? Christ could come at any time. Also remember we are indwelt by the Holy Spirit, and we are not our own.

## TRIUMPHANT

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**shall never perish, neither shall any man pluck them out of my hand" (Jn.10:28).** He engages His power to their security. Is this power sufficient for the undertaking? Well, the death of each believer is proof positive that the Lord kept them by His power until that very hour. Their going to be with Him at death is a triumph of His keeping power - oh, praise the Lord! Note this, **"...those that thou gavest me I have kept, and none of them is lost...." (John 17:12).** Not only did Jesus say this during His earthly life; but when it is all over down here, when all the redeemed are gathered home, Jesus will say this to His Father. When the total of God's people are safe on the shores of everlasting deliverance, Jesus will say to His Father, **"...Behold I and the children which God hath given me" (Heb.2:13).** Not one of them will be missing. The power of Jesus Christ will have proven sufficient to the eternal security of His people. The death of each believer is a triumph of the power of Jesus Christ.

The death of the believer is a

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## TRIUMPHANT

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triumph of the love of Jesus Christ for His people. Note again my text, "Precious in the sight of the LORD is the death of his saints." He loved all His people with an everlasting love. Because of His great love He died for them, He continually prays for them, He engages His power for their safe keeping; will this love prove effectual as to their eternal salvation? He desires, concerning each individual of His chosen people, that he or she be with Him. He desires that they be with Him even more than we desire that they remain with us. Please read that again and again. We desire that our loved ones stay with us, but He desires even more strongly that they be with Him. Shall we pit the desire of our love against that of His love? No, with grief in our heart and tears in our eyes, we submit to the greater desire of His love. We hate to lose them, but we submit to His sovereignty and His love, and with tearful joy watch them go to be with Him.

My second point is that the death of the believer is a triumph for the believer. It may not at first look like this. The body of the believer lies cold and still in death. It looks as if death has gained the victory. Not so, beloved, not so! Instead of defeat, death is glorious triumph for the believer. "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God" (Rev.15:2). What victory? The beast had killed them. Yes, the beast had killed them, but he had not gotten the victory over them. In their death they had gotten the victory over the beast. Read it again, and rejoice therein.

Think of that vast and noble army of martyrs for Jesus Christ. Doubtless, their persecutors and murderers thought they had gotten the victory; not so, not so. At death, each martyr had gone into the presence of the Lord. His death had been the end of all that the persecutor could do to him. At death the martyr obtained glorious victory.

The death of the believer is a glorious triumph over all that had stood against him. Think of sin. On earth the believer still has the old nature. He is much and often troubled with, even defeated by

sin. Oh, what a battle the believer has with sin. Death is the end of this life-long battle. At death sin is fully, finally, and forever defeated. The death of the believer is a glorious and permanent victory over sin. See the believer in the presence of the Lord. Is there any sin on him, in him, or about him? Does he have any more trouble with sin? No, by death he has obtained victory over sin.

Think of sorrow. In this life the believer has much sorrow. Many a time is his heart broken with sorrow and grief. Frequently do the tears flow down his cheeks. How often does the child of God find the words of Job to be true, "MAN that is born of woman is of few days, and full of trouble" (Job.14:1). See the child of God with His Lord in glory. Do you see any tears? Is there any evidence of sorrow and sadness? None at all; he is forever done with sorrow, sadness, crying, and tears. The death of the believer is a triumph over sorrow.

Think of sickness. This past week I visited some of the sick of our church. Oh, how sick some of them are. I could but wonder how many more times I would visit them in this life. It grieves the heart of the pastor to see members of his flock suffering in sickness. That sickness is getting the best of these dear people just now. See the saved who have died and are now in the presence of the Lord. Do you see any sick among them? Is there any evidence, of sickness and pain there? No, beloved, not one inhabitant of that blest land will ever say, "I am sick." My boy lay in great sickness. The poison from ruptured appendix was spreading through his body. He grew weaker and weaker. He died. Someone might say that the sickness had won the battle. Not so, not so. The sickness had done all it could do. My boy, in death, gained the victory over that terrible and final sickness. The sickness had done all it could do; my boy was forever free from that or any other sickness; my boy had gained the victory over sickness. Death is a glorious triumph over sickness for the believer.

Think of enemies, of persecutors, even of the devil himself. What can any of these do to the believer who has died and gone to be with the Lord? They had done great harm to the believer during his sojourn on the earth. They had manifested their great enmity in many ways, but they can do no more. The believer has died and gone to be with the Lord. The devil can bother him no more. His enemies are forever defeated. No arrow can reach him there. He has gained complete and eternal victory over all.

"If it be so, our God whom we serve is able to deliver us from the burn-

ing fiery furnace, and he will deliver us out of thine hand, O king" (Dan.3:17). Oh, what a great verse is this. I wonder if you have ever seen a great lesson that is taught here. Note the words "able" and "will." They knew that God was able to deliver them from the fiery furnace, but they did not know if He would or not. However, they did know that He would deliver them out of the hand of the king. You might say that if they died in the fiery furnace they would not be delivered out of the hand of the king. Yes, they would. What more could the king do to them? They would be with the Lord, forever delivered from the hands of men. Death would have delivered them out of the hand of the king as much, or even more, than did their preservation in the fiery furnace. Death would have been as much, if not more, of a triumph for them than was their preservation in the fire.

Listen to the cry of triumph by a saint who was soon to die, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day...." (II Tim.4:6-8).

Does this sound like a cry of defeat or a shout of triumph? Read the account of the martyrdom of Stephen in Acts 7:55-59. Was this a defeat for Stephen? Was it not rather a glorious, wonderful, and everlasting triumph?

"...having a desire to depart, and to be with Christ; which is far better" (Php.1:23). In a cemetery in Big Stone Gap, Va. at the far end, there is a grave. In the grave are the earthly remains of my oldest son. At the head of that grave is a tombstone. Engraved on that stone are the words, "With Christ, which is far better." How many times have I stood there and read those words! How many times has my heart been comforted with those words! What do those words mean? Is it defeat to be with Christ? Is it not rather glorious and eternal victory? Yes, it is victory. Death is no defeat, but is glorious victory for the child of God.

Picture two scenes. Here is the death bed of a child of God. He has just died. Loved ones stand around weeping in great sorrow. Now picture another scene. Picture the arrival of that child of God yonder in glory. Picture the saints gathered there to greet the new arrival. See the angels there. See the dear Saviour welcoming His dear child home. Is there any sorrow there? Are there any tears there? Does anyone there grieve over this believer's death? Oh,

no! It is, "Hail, the Conquering Hero" there. It is all joy, blessing, and glory there - oh, I almost weep with joy as I write. Could any two scenes be more different than these? Death day is V-day for the child of God: victory day.

I know it is not this way, but I sometimes picture it this way for my own joy and blessing. At the arrival depot in heaven, there is an arrival board (there are no departures). Each morning the scheduled time of arrival of all who will arrive that day is posted. The saints check this board each morning so that they can go down and meet loved ones who will arrive that day. I think that some glad and gladsome day, my son will look on that board. He will say, "I see that daddy will be arriving this day, I will go and meet him." Oh, glory, glory, hallelujah. Yes, do you not see it? Do you not agree? Death is a triumph for the child of God.

I hate to change the tone of my message, but faithfulness demands it. The unsaved also die. Death is not a triumph for them; rather, it is final and eternal defeat. They go into eternal sorrow and suffering. They will never again know a moment of freedom from terrible pain. They will never again know a moment of joy. They will never again see a ray of hope. They will never again hear the blessed message of the saving gospel of Jesus Christ. How different is the death of the unbeliever from that of the child of God.

Death is a great and eternal triumph for the child of God. Death is great, terrible, and final defeat for the unsaved. What, or who, makes the difference? Jesus Christ is the difference. Death for the believer is triumph through Jesus Christ. Death for the unsaved is defeat without Jesus Christ. May I urge the reader to be sure he or she is saved and will go to heaven at death. If any reader is not saved, I beseech you that you will even now repent of your sins and receive Jesus Christ as your Lord and Saviour.

Rarely do I put the hours into a sermon that I have this one. I am not complaining, for it has been a great blessing to me. First, I listened to a sermon on this subject by my son, Joe. It was a great sermon. He is a great preacher (Oh, that he were still one of us!). I was blessed by hearing this sermon. Then I began to work on it for myself. I have reworked it and changed it so much (still, I give Joe credit for the subject and some of the sermon) that I feel that it is now my sermon. I have preached it here, on the radio, and in a revival in Griffin, Ga. I have been blessed each time. I have spent longer writing this sermon, much longer, than I usually do. My soul has been greatly blessed in this, Oh, I do sincerely hope, and

I pause now to pray, that this message will be a blessing to our readers.

"We Are Going Down The Valley One by One." We will all, ere long, go through death unless the rapture occurs soon. Dear child of God, do not despair and grieve as you think of death. It is your day of triumph. Look forward to it with great joy and anticipation. May this message be a great blessing to all who read it. I have, by God's grace, put my heart into it; I hope it will bless your heart. God bless you.

## GREAT

(Continued from Page 1)

We have found that scriptural truth and inward sincerity must be the basis of every other thing that we do. Just as the soldier's girdle or belt was the most vital part of his equipment, truth is an absolute must for our defense against the wicked one. Scriptural error and hypocrisy nullify any other principle we might try to uphold. As Isaiah says in Isaiah 59:10,15, David tells us in Psalm 51:6 that God requires "truth in the inward parts." Isaiah 59:10,15 says "We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night: we are in desolate places as dead men." v. 15 "Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment."

Now Paul continues by saying, "...and having on the breastplate of righteousness." (Eph. 6:14) The breastplate is the same as the coat of mail, so-called in the Old Testament. (See I Samuel 17:38) The breastplate covered the trunk of the body. It protected the vital organs much like a bullet proof vest does for police officers now. This leads us back to our original text verse found in Proverbs 4:23 "Keep thy heart with all diligence; for out of it are the issues of life."

Just like the girdle of truth, the breastplate of righteousness does not come from us, but to us from God. The righteousness of Christ has been imputed to us, (Romans 3:24-26). Paul explains in Romans 10:1-4 that Israel had failed to gird themselves with truth and put on the breastplate of righteousness, vv 2,3. Romans 10:2,3 says "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their

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## BIBLE

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I shall give you three reasons why I believe the Bible to be the Word of God:

### The Definite Testimony of Jesus Christ and His Disciples

The New Testament was not written when Jesus Christ was on earth in bodily form, but it is a product of Christ. If you believe that there was such a person as Jesus Christ, you can believe the entire New Testament. Jesus left no writings of His own. The entire New Testament was written by men who professed to have seen and heard Him.

According to these writers, Jesus had foretold that such revelations would be made after His departure. He said that he would send the Holy Spirit. That the Spirit would teach them things that they could not receive from Him during His life here. **"He shall take the things that are mine and shall show them unto you." "He shall guide you into all truth."** The disciples and followers of Jesus Christ produced the New Testament, according to the prophecy and promise of their Master. The New Testament and Jesus Christ cannot be separated.

According to these same witnesses, Jesus Christ placed the stamp of His authority on the Old Testament Scriptures. Let it be remembered that He had the same Old Testament that we have today. He used it and quoted from it. He distinctly said that Moses wrote of Him: **"Beginning at Moses, and all the Prophets, he expounded unto them the things concerning himself."** In talking to the Pharisee, in Matthew 19:4-6, He confirmed the Genesis story of Adam and Eve. He puts His OK on the stories of Sodom and Gomorrah, Lot's wife, and the flood. We have a New Testament story of the flood and from the lips of Jesus Himself: **"They knew not until the flood came and took them all away."** He often referred to the Law of Exodus. He observed the ceremonial law of Leviticus. He was the antitype of the brazen serpent of Numbers. When tempted of the Devil in the wilderness, He quoted three times from Deuteronomy, and the Devil did not challenge Him. That was before the Devil attended a modern theological seminary! If the temptation would come to Jesus today, and He would quote Scripture to the Devil, He would say: **"It has been universally conceded by modern scholarship, that Deuteronomy is not the Scripture of God!"**

Jesus Christ believed the story of Jonah and the whale. Mr. Moody was right when he refused to allow men to speak from his

platform who denied the Jonah story, for Jesus Christ referred to the Jonah story, and hung upon the historical fact of Jonah's experience; His own experience in the heart of the earth: **"As Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth."**

Jesus Christ believed Daniel wrote Daniel: **"When ye see the abomination of desolation, spoken of by Daniel the prophet,..."** (Matt. 24:15).

**"The disciple whom Jesus loved"** makes Jesus the fulfillment of Isaiah's prophecy, and declares Isaiah author of it. A preacher once sat beside me on a railway train, and expressed his surprise that I assumed that Isaiah wrote Isaiah. Said he: "Don't you know that the scholars are agreed that Isaiah did not write Isaiah?" I replied: "Mark Twain has said the best thing on that subject that I have heard. He said: 'It has recently been discovered by modern scholarship that Isaiah did not write Isaiah, but another man by the same name wrote it.'"

**The apostle John is the latest authority on the Isaiah question.** John quoted from "Second Isaiah," then backed up into "first Isaiah," and said: **"These things said Isaiah, when he saw his glory and spake of him"** (John 12:38-41).

My preacher friend said to me: "Oh, John believed that Isaiah wrote Isaiah, but it is agreed among scholars that John did not know what he was talking about." How sad that would be for some of us, if true! I have been preaching the gospel for over forty years, founding my message on John 3:16, when I should have been saying: "John thought that God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life; but it has been recently discovered by modern scholarship that John did not know what he was talking about!"

We face three propositions: There are mistakes in the Old Testament, but Jesus Christ did not know they were there. Therefore, modern scholarship knows more than Jesus Christ. Where is the man who will stand up and make the claim?

Second: There are mistakes in the Old Testament, and Jesus Christ knew they were there, but He quoted from it and endorsed it as the very Scripture of God. Therefore, modern scholarship is more honest than Jesus Christ! Among all these modern infidels, where is the man who will stand up and make the claim?

There can be but one other proposition: There are no mis-

takes in the Old Testament, and Jesus Christ is the embodiment of wisdom and knowledge!

### The Bible Is A Miracle of Scientific Accuracy

True science has not thrown a doubt upon a single Bible statement. The definition of science in the Standard Dictionary is: "Knowledge gained and verified by correct thinking and exact observation." I wish every school boy and every school girl would write that definition in a fly leaf of each schoolbook! A scientific statement is as capable of absolute demonstration as a mathematical proposition or a conclusion of logic. There is not an honest scientist in the world who believes that, according to knowledge gained by correct thinking and exact observation, the Genesis story, or any other statement of the Bible is a myth! There are scientists who have made great discoveries along some lines of truth, who have said some very foolish things about the Bible, that have betrayed their ignorance and oftentimes their viciousness. The fact that Burbank can develop a new kind of potato does not make him an authority on matters spiritual.

The fact that Edison is a wizard in electricity, does not keep him from speaking as a fool on Theology. Many who are experts in one line have said and done some very silly things on other lines.

The ex-president of a great university lectured at Corvallis for over two hours one night, and proved to his own satisfaction that there could not be another war! The next day Germany started for Paris, and began the worst war in history!

It would not be out of place for the experts on potatoes, electricity, education, and the like, to sit for a little while at the feet of experts in Bible teaching! The men who have discovered some truth certainly ought not to be given credit for knowing all truth. There are many scholars who believe that the Bible is the Word of God. They have no occasion for shame! It is not difficult to believe Genesis 1:1: **"In the beginning God created the heaven and the earth."**

I read in a schoolbook, some time ago, that way back in the prehistoric past, there was a little piece of protoplasm that always wanted to be a man. True, he had never been a man, but it wanted to be a man, just the same! It scratched a freckle that it saw on itself for 40,000,000 years, and the freckle became an eye! Encouraged by the progress, it scratched a freckle on its other side, and it became an eye! To make a long story short, that protoplasm became a man, and that is how men came to be! I submit that it is easier to believe that "God created man in His own image."

When God creates, or makes a

thing, he creates, or makes, it perfect. He would violate His own nature, should He do otherwise. He looks upon all that His hand creates and makes, and pronounces it very good. He cannot make an imperfect earth. He cannot create an imperfect man. He created "the Anointed Cherub that covereth," and he became a devil through his fall. He created man in His own image, and he became a sinner through his fall. He created the heaven and the earth, and the earth became desolation and waste.

There is not an objection raised by the infidel scientists in the last nineteen centuries, that has not been fully answered by men as scholarly as the objectors. We should be careful not to accept that which is only a hypothesis, as "knowledge gained and certified by correct thinking and exact observation!"

But the Bible is not only scientific; it is a miracle of scientific accuracy. The human writers of the Bible were surrounded with all forms of vagaries in science. Who guarded Isaiah from the foolish notions of his time, concerning the shape of the earth, and caused him to write: **"Thou art he who sitted upon the circle of the earth?"**

Isaiah was not a college professor, yet he seemed to know

enough to keep from being the laughing stock of the generations that followed him! Who put it into the head of the Bible writers to say: **"the life is in the blood,"** and **"Keep thy heart with all diligence, for out of it are the issues of life?"** The fact concerning the blood and its circulation were here written down long before the discoveries of modern science! They anticipated the discoveries of modern science in more than a score of instances. There is not another book that has been in existence for ten years or more, dealing with a third of the number of scientific matters referred to by Bible writers, that does not contain foolish statements concerning known facts of science!

Not one science textbook that I used in college, would bring five cents on the open market! The Bible is like Pat's stone wall. He made it four feet high and four feet thick, so it would be the same height, should it be blown over. The infidel scientist has upset the Old Book many times, but it always stands, "An Impregnable Rock of Sacred Scripture!"

The conclusion is, that **"holy men of old spake as they were moved by the Holy Spirit,"** or they could not have spoken in such perfect accord with true science.

To be continued

## YES, WE BELIEVE IN OLD-TIME HELL

by Allen Fort

**"And whosoever was not found written in the book of life was cast into the lake of fire"** (Rev. 20:15).

There are three general views of the punishment of the wicked after death. The first one is that there is no punishment; the second is that there is punishment after death, but that it is of a limited duration and will cease; while the third view is an endless punishment in torment.

There is a drifting from the old-time doctrine of a literal hell. New theories and new interpretations are being heralded broadcast throughout our land. These teachings soften the stern and solemn declarations of God's Word. Atlas, it is all too true that many of our ministers are shunning to declare this portion of the counsel of God, while the world rushes madly on in its pleasure and sin, seemingly unconscious of the certain judgments to be pronounced by a just and holy God.

For my own part, I have long ago decided to warn those to whom I preach of the doom of the wicked. As I have studied the

lives of those God has so mightily used in the winning of lost souls, I have been impressed with the fact that they did not fail to warn the impenitent of the horrors of hell. When I read in God's Word the solemn warnings to the wicked and remember that He who is love incarnate, our blessed Lord Jesus, spoke in such unmistakable terms concerning this theme, I feel no hesitancy in speaking on this topic.

I am persuaded that if we preached more of hell in our pulpits, we would have less of it in the lives of our congregation.

It is my purpose tonight to let the Scriptures be our guide. If there is a difference of opinion on your part, you must find fault with the awful truth as presented in the Holy Scriptures.

First, the Bible certainly teaches there is a hell. Passages in the Old Testament such as Isaiah 33:14, Proverbs 15:24 and Psalm 9:17 suggest it. The New Testament abounds in references to the punishment of the wicked.

If there is a literal, real heaven, surely there is a literal, real hell. The one is as graphically described as the other.

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## THE MEANEST GRANDMOTHER IN THE BIBLE

by Joseph M. Wilson

**"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois..."** (II Tim. 1:5).

Lois is an example of what a grandmother ought to be. She believed in the Lord herself, thus being a saved woman. She, no doubt, sought to teach her grandson the Word of God, and prayed for him, that God would give him saving faith. A grandmother ought to be more than an unpaid babysitter. She certainly ought not to be a cigarette smoking, beer drinking, cursing person, as many are today. She ought to be a Godly woman. She ought to be an example. When the children go to visit grandmother, they ought to see and learn something about the Word of God. This is the kind of grandmother Timothy had. Maybe she gave him the name which means "honoring God." At least, she sought to influence him to live according to his name.

The salvation of the elect of God was and is wrapped up in the person of the Lord Jesus Christ. Jesus Christ must come into the world, and do the work that was necessary for our salvation.

**"...it shall bruise thy head, and thou shalt bruise his heel"** (Gen. 3:15).

This is the first gospel promise in the Bible. Following hard on the heels of the entrance of sin into the human race, came the sovereign grace of God with this promise. Herein is set forth an enmity between the serpent and his seed, and the seed of woman. We know, of course, that the "seed of woman" is our Lord Jesus Christ, and also, that His virgin birth is clearly set forth in this statement. The point I want you to see is, that God sets forth the wonderful truth that, there will come into this world at some time in the future, one born of woman, who will bring salvation, and destroy the works of Satan. We can trace this promise through the Bible, and see how it is narrowed down until His actual coming.

In Genesis 3:15 we learn that the Saviour will be one of the human race, one born of woman. Genesis 12:3, **"...in thee shall all the families of the earth be blessed,"** informs us that the Deliverer will be, not only of the human race, but will be a descendant of Abraham. **"...and in thee and thy seed shall all the families of the earth be blessed"**

(Gen. 28:14). The promise of the Deliverer is to come through the seed of Jacob. Now we know that the twelve sons of Jacob become heads of the twelve tribes of Israel. From which one of these tribes shall the Deliverer come?

**"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come..."** (Gen. 49:10). Shiloh is a name of the Messiah which tells us that the elect shall be gathered unto Him. Here we learn that, of the twelve tribes, our Lord and Deliverer will come from the tribe of Judah. **"I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever"** (II Sam. 7:12, 13). Here we learn that the Deliverer, the Saviour, the Bruiser of Satan's head, will come from the family of David. So we see how the promise of a Deliverer in Genesis 3:15, is narrowed down to the descendants of King David.

Now the issue is drawn. If there is to be deliverance from Satan and sin, there must come into this world the virgin born Son of God, and He must come from the seed of David according to the flesh. If the seed of David can be stopped, if his descendants shall come to an end, and his family be destroyed, then there will be no Saviour and no salvation.

Satan was and is well aware of the meaning of Genesis 3:15. He knew that wrapped up in this promise, was his own destruction and damnation. He could trace out the narrowing down of this promise to the family of David. Satan has been at constant warfare with the promise of Genesis 3:15, and has sought in every possible way to keep it from coming to pass. This promise of Genesis 3:15, and its narrowing down to Israel and to David is the explanation of Satan's continued warfare against that people. Brethren, I tell you that you cannot understand world history without understanding Genesis 3:15 and Satan's consequent efforts against that promise.

**"...And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born"** (Rev. 12:4).

In this passage in Revelation 12, the woman is the nation of Israel, the dragon is the devil, and the manchild is Jesus Christ. Here we see Satan's effort to destroy Christ and thus keep salvation from man. This has been the constant effort of Satan. In the

killing of the boy babies in Egypt, we see Satan's effort to block the coming of Jesus Christ. In all the wars of different nations against Israel, we see Satan's warfare against Jesus Christ, and Satan's effort to block the coming of the Bruiser of Satan's head. In the murder of the children of Bethlehem, we see the same thing. In the different attempts on the life of Christ before Calvary, there is more of Satan's warfare against the promise of Genesis 3:15.

Now, let us go back and study some of Israel's history, and see if we can find the meanest grandmother in the Bible and tie our story together. You remember that, following the death of Solomon and under the reign of his son, Rehoboam, the kingdom of Israel was divided. The northern tribes rebelled against Rehoboam, and Rehoboam became their king. This northern kingdom is often referred to in later Bible history as Ephraim (its largest tribe), or as Israel. The southern kingdom, which remained loyal to Rehoboam and the following descendants of David, is often referred to as Judah. This division was never healed in Bible days. God foretells that the day will come when the nation will be reunited, and as one nation, will serve David their king. This will be in the glorious millennial reign of our Lord Jesus Christ.

The northern kingdom never had a good king. They went further into rebellion, sin, and idolatry. About 721 B.C., this kingdom was defeated by Assyria, and carried away into a captivity from which they have not yet returned. The history of the southern kingdom was an up and down affair. More down than up, and each up not quite as high, and each down a little lower. There were some good kings here, such as Asa, Hezekiah, and others. There were some who were very wicked. Finally, this kingdom was defeated by Babylon and carried away into a captivity, from which some of them returned 70 years later. Their descendants were in the land when the promised Deliverer, the Lord Jesus Christ was born.

Jehoshaphat was one of the good kings of this southern kingdom. You can read much good about him in II Chronicles 17:3-6. He sought the Lord, and followed His commandments. He destroyed much idolatry and sent Levites throughout Judah to teach the Word of God. He was, in many ways, a good and a great king, but Jehoshaphat was sorely afflicted with the disease of compromise. He desired unity with the northern kingdom so much, that he compromised his convictions in order to attain that unity. This man's life is an inspired commentary on the evils of compromise in order for unity.

**"...I am as thou art, and my people as thy people; and we will be with thee in the war"** (II Chron. 18:3).

Ahab was a very wicked king, and seemed to be pretty much under the thumb of his even more wicked wife, Jezebel. Ahab was going forth to war, and wanted Jehoshaphat and Judah to go with him and help in this war. The words just quoted from II Chronicles contain the sad record of Jehoshaphat's compromise. He went with Ahab. But God has predestinated the time of Ahab's death, and all the armies of all time could not change that. Jehoshaphat got into serious trouble and much danger through his compromise, and did not change anything at all relative to victory or defeat or relative to the time of Ahab's death.

This serious compromise by this good man was severely rebuked by Jehu in II Chronicles 19:2, **"...Shouldst thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD."** What a text for a sermon! How this rebukes the attitude of the religious world today. Anything for unity. This is the cry that is upon us today. If we will not compromise what we believe in order to have unity, we are the most hated and despised of men. And those who hate us the most, continually talk of our lack of love. I would that every unionizer, and every SBC member in the world would read and heed this rebuke of Jehoshaphat.

Still Jehoshaphat persisted in his compromise. In II Chronicles 20:35-37, he joined with wicked Ahaziah of Israel in a trading venture, but the ships were broken, and great financial loss was incurred. Brethren, the child of God should not join affinity in marriage, in business, in any preventable way, with the ungodly of the world. Oh, I could stop and preach here awhile! How the children of God have suffered, physically and spiritually, how the work of the Lord has been gravely dishonored by the child of God compromising conviction and joining himself with the enemies of the Lord! Listen and take heed, beloved.

Just note some of the evil results of this compromise before we move on. Jehoshaphat's son, Jehoram married Athaliah, the daughter of Ahab and Jezebel. Oh, this was enough to break a good man's heart. To see his son be united in marriage to one of the most wicked families and one of the most wicked women who ever lived. Why did not Jehoshaphat stay away from Ahab and Jezebel? Why take his son, Jehoram into such a hell hole as the home of these sinners? Why expose Jehoram to the seductive temptation of ungodly Athaliah? Why? Why? Oh, that we who are

saved would avoid the very appearance of evil, and would beware of entangling alliances with the children of this world! Jehoram named his son after wicked Ahaziah who was the son of Ahab. Then Ahaziah returned the favor by naming his son after Jehoram. Oh, what pals they had become! How closely entwined now was the house of good (but compromising) King Jehoshaphat, and wicked King Ahab.

When Jehoram, the son of Jehoshaphat became king in his father's stead, he slew all his brethren because he feared they might try to take the kingdom, and perchance, because he was so influenced by his wicked wife Athaliah, the daughter of Jezebel. Now we have met her. Athaliah the meanest grandmother in the Bible. I think you will agree on this as we go on in the story. You will note in II Chronicles 21:6 that Jehoram **"...walked in the ways of kings of Israel (not like his good father, Jehoshaphat) like as did the house of Ahab: for he had the daughter of Ahab to wife..."** See the results of Jehoshaphat's compromise in order to have unity. His own son is now living like Ahab. I think this verse reveals to us the evil influence which wicked Athaliah exercised over her husband. Wicked Jehoram was smitten with an incurable disease by the Lord, and **"...departed without being desired..."** (II Chron. 21:20). How sad these words are, and yet how true of many who have lived their lives in sin. I do desire, by God's grace, to so live and be a blessing to others, so that these sad words may not be said about me upon my departure, if the Lord tarry.

Ahaziah, Jehoram's son, now became the king of Judah, and II Chronicles 22:3 informs us, **"He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly."** Here she is again, the meanest grandmother in the Bible, Athaliah. What sad words are these! A mother should teach her children the Word of God. She should set a godly example before them. But, alas, this is not always the case, and here is a mother (be astonished, oh, heaven), counselling her son in the ways of wickedness. Ahaziah only reigned one year before he was slain by Jehu.

Now wicked Athaliah saw her chance. Her son was dead. Her grandchildren were all very young. II Chronicles 22:10 tells us, **"...she arose and destroyed all the seed royal of the house of Judah."** See the meanest grandmother in the Bible. Why, a grandmother ought to be sweet and gentle and kind. She ought to bake pies and cakes

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# THE MEANEST

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for her grandchildren. She ought to rock them upon her knee and tell them stories about Jesus Christ. She ought to be loved and respected by her grandchildren. Why, if you can't trust your grandmother, who can you trust? See her as she heads for the nursery where the children are. Oh, there goes grandmother Athaliah to fondle her grandchildren. Does she have some cookies and candy for them? What is that I see in her hand? Is it some toy for the grandchildren? No, it is a knife. Well, why would a grandmother be headed to the nursery with a knife? Oh, beloved, she is not going there to fondle them or give them some sweets, she is going there to kill them. She slips into the nursery and in cold blood, and without natural affection, and with unbelievable cruelty, one by one, she murders her grandchildren. All this so she can be queen and ruler of Judah for a few years. Surely, Athaliah is the meanest grandmother in the Bible.

But now, things are (or seemingly) worse than that. What about the Saviour? What about the Bruiser of Satan's head? What about Genesis 3:15 and many other promises of a Deliverer and a Saviour? If Athaliah has succeeded in her mad and murderous design, she has defeated the purposes and annulled the promises of God. The Saviour must come of the family of David. But Athaliah has killed (at least she meant to, and she thought she had), all the seed, the male seed of David. Oh, what a sad day of mourning is this! Now, there is no hope. Satan has triumphed. The line through which the Deliverer, the Saviour, the Bruiser was to come has been stopped. It has ceased with the meanest grandmother's murder of her grandchildren. What shall we do? Those who had been saved on the promise of a coming Saviour must now be cast to hell. There is never any hope that anyone will ever be saved.

But wait, maybe there is hope. What is that I see? Who is that that slips into the nursery shortly ahead of Athaliah? There. She is leaving now. What is that bundle she has in her arms, as she slips away from the nursery in the king's palace and over to the house of God? Oh, glory to God! Oh, praise God! now there is still hope. For Jehoshabeath, the daughter of Jehoram and sister of Ahaziah, has slipped into the nursery and stolen away a nephew named Joash. Oh, the grace of God and the providence of God. How did this aunt know what was in the heart of Athaliah? How did she manage to steal away this baby? Why did not Athaliah know she had not killed

all the seed royal -- that one was missing? It's a mighty poor grandmother who does not know how many grandchildren she has. She must not love them and be interested in them. But God uses this lack of love and interest on the part of Athaliah, so that she thought she had killed them all, when there was one missing -- God used this to defeat her murderous design, and to preserve the line through whom our Saviour would (and must) come. Praise God for His providential control of all things. Praise God, that when a grandmother had no natural affection, an aunt still loved and cared for her nephew. Thank God that he prospered the efforts of Jehoshabeath in the sparing of Joash. Thank God that she arrived at the royal nursery on an errand of mercy before Athaliah got there on her errand of murder.

Well, Joash was hidden with the aunt and her priest-husband in the house of God for six years, while wicked Athaliah ruled over Judah, secure in thinking that she had killed all the seed royal. Then, in the seventh year, Jehoida, the uncle of Joash, gathered the army and presented Joash to them as the proper one for the throne. The army rallied around Joash. When Athaliah learned of this, she ran into the temple crying treason. As she sought to flee, the soldiers caught her near the palace, slew her, and she went to hell. Oh, see here the end of sin, and the end of rebellion against God. What is that end? Death and judgment and eternity in hell. So will all the enemies of God, who continue in that enmity, perish.

Well, at last the glad day came. The promise of Genesis 3:15 began to be fulfilled. Some shepherds were watching their flock during the night. It was not December 25th. It could not have been during a winter month for the shepherds would not have been out with their sheep. As they watched their sheep, the angel of the Lord appeared to them and gave them this glorious message. "...unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). Oh! glorious day! the Saviour was born. Satan had done all he could to stop it, but he failed. Athaliah, and the other agents of Satan like her had failed to defeat the purpose of God -- had failed to stop the promise of God. Jesus did come. He did live a sinless life for the elect of God. He did atone for the sins of the elect family of God on Calvary's old rugged cross. He did rise from the dead. He did, after gloriously finishing the work He came to do, ascend to heaven. He is sitting at God's right hand ever interceding for His own. He will come again and receive us unto Himself, that we might be with Him forever. Oh, I am glad, I rejoice in the

love of God, the power of God, the wisdom of God. I rejoice that He is able to keep His promises and to fulfill His purposes in spite of the devil and all else.

What a wonderful story this is! Even the unnatural actions of the meanest grandmother in the Bible -- though she almost succeeded -- though she killed all the seed of David, but a year old baby -- yet she failed -- God provided a way in which to keep His promise of Genesis 3:15. Athaliah came close. Things looked black. But God was -- and is -- one of the throne ruling all things, according to His eternal predestination, keeping His promises. Praise God! Praise God!

All who continue as His enemies will perish as Athaliah did. All who believe on Him as Saviour have everlasting life. God bless you all.

## GREAT

(Continued from Page 6)

**own righteousness, have not submitted themselves unto the righteousness of God."**

The most basic requirement, then, for anyone to stand against the wiles of the devil is to have Christ's imputed righteousness. Upon receiving Him as Saviour, the child of God receives forgiveness of all sins and is justified, cleansed and made whole. This is the merciful grace and love of God, shed abroad in our heart. "In loving kindness Jesus came, my soul in mercy to reclaim, and from the depths of sin and shame thro' grace He lifted me." Let all the saints of God raise their voices in praise unto the great and sovereign God of our salvation!

Righteousness imputed insures us that he can never be conquered by the evil one. We are secured by Christ's own righteousness, held in that position by God the Holy Spirit.

However, the breastplate of righteousness here mentioned is not that imputed righteousness but righteousness that we must put on. Righteousness imputed out of our hands and in the hands of God Almighty. Righteousness put on is a responsibility which must be carried out by the saint if we are to live a practical life of victory. It is the saint who must keep his or her heart with all diligence. We must walk in holiness by faith. Though Satan can never ultimately conquer the Child of God; without the armor of God, such as mentioned in Ephesians 6, we could very well lose many painful battles.

Though we are called upon to put on the breastplate, it is not a cloak of self-righteousness, for

if it were not for imputed righteousness there would be no righteousness within. ("For the fruit of the spirit is in all goodness and righteousness and truth.") (Eph. 5:9)

Bible Reading--Matthew 10:24-39

Though there are other applications to be made concerning the breastplate of righteousness, the primary thing to consider is personal holiness. Having already discussed the righteousness of Christ which is by faith, we now move on to look at the practical and most important point concerning the text here before us.

We have thus far learned that our greatest danger and our greatest enemy is Satan. He is the enemy of God, the enemy of God's saints, and the enemy of all mankind. Peter said, as a roaring lion he walks about, seeking whom he may devour. It is not guns and bombs that threaten, but spiritual wickedness in high places and rulers of the darkness, (darkside) of this world. Our defense-- our only defense is the whole armor of God.

Now I believe that there is a certain amount of resistance in the human spirit, though man is totally depraved. I do not believe that every person fulfills their full potential of sin according to nature. As a matter of fact, most people do not sin as much as they could, although some do. But Satan is so cunning, so smooth, so sly that the human spirit alone is not able to resist his wiles. Therefore, we are admonished to put on the whole armor of God.

As I understand, the soldiers girdle was on the outside of his breastplate, and this is in agreement with Ephesians 6:14. Paul says, "...having on the breastplate of righteousness." So, though the girdle of truth is mentioned first, it is obvious that the breastplate has been put on first.

You must understand that it is an absolute must to practice personal holiness. If you are not leading a Christian lifestyle in as much as in you is, then you open the door for many sins--and according to the Word of God, sin is not your friend.

Let's look at some specific sins and consider their effects on you and me. I'm talking about where we are on a day to day basis.

Hypocrite: A hypocrite is defined as a pretender, or an actor. Webster's says of hypocrisy, "a pretending to be what one is not, or to feel what one does not feel." Does this apply to anyone you know? If you have thought of some, then perhaps you should add one more. Now you may be feeling a little defensive. I assure you, I do not intend to hurt anyone. Let us all be receptive to the Holy Spirit, and let us exam-

ine ourselves. Don't we all do a little pretending from time to time? Such as when we sing, pray, sit under the Word?

How about the Pastor? Has there ever been a time that you went visiting and your heart was not really in it? Did you ever pretend to care about something, when all the time, in your heart, you couldn't care less? Hypocrisy involves lying. I overheard a preacher state one time that he never preached a message that he was not led of the Lord to preach. Come on preacher, never? I'll give you some time to think about it. Nevertheless, God knows. I feel sure that if all of us dig deep enough, we will find some area in our lives that is simply down right hypocritical.

Neglect: Neglect means to omit, overlook, disregard, ignore, slight, purposely forget. Lack of sufficient care; to fail to carry out (an expected or required action) through carelessness or by intention. When you omit, overlook, disregard, or ignore to follow after or carry out something that you know is expected and required of you by virtue of the written law of God, it is sin. It may be in daily Bible reading and prayer. How about your neglect to visit and witness, or even your tithing? Can you think of some things that you have neglected in God's service?

Unfaithfulness: The word unfaithful carries with it the implication of dishonesty, as does hypocrisy and neglect. Unfaithfulness is (1) failing to observe the terms of a vow, promise or understanding; false to allegiance or duty; disloyal, faithless. (2) lacking good faith; dishonest. (3) not true, accurate, or reliable; untrustworthy. (4) adulterous. Webster's New World Dictionary also includes the word infidel.

You may not have realized until now just how strong the word unfaithful is. Or perhaps you never thought of yourself as being unfaithful.

Let's talk about marriage for a moment. In my marriage relationship I have certain responsibilities to my mate. I have vowed to God to carry out these responsibilities. If I willfully fail to carry these out, I am being unfaithful to her, (the key word being "willfully.") Unfaithfulness involves more than just monogamy. If you never looked at another person romantically, but at the same time fail to carry out your other duties as a husband or wife, you are being unfaithful. God compares the Lord's church to marriage. Ephesians five. You may be saved and have scriptural baptism, yet

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## GREAT

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fail to carry out your responsibilities as a part of the body of Christ. If a Sunday School teacher neglects to prepare his or her lesson they are unfaithful. If you deliberately and willfully neglect to be in your place in the services when the church has designated to meet, you are being disloyal and dishonest. You say to God, "you don't understand." You say to the church "I don't have time." You say to your family "there are more important things..." You are saying to your neighborhood, "church is simply a social event, I can take it or leave it." You are saying that you have found something that you consider more important than the services of the Lord. You are saying this to God, to your fellow church members, to your family members, and to everyone who knows you.

Being unfaithful also makes you a hypocrite, because you pretend to care for the Lord, when you really care more for the world. What does the Lord Jesus say about faithfulness? (Matthew 10:37-39, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.")

Social sins: What is meant by social sins? By these I mean sins that affect our every day lives--away from church. I'm talking about how you treat other people. Remember the "golden rule?" "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Mat. 7:12 Social sins affect our Christ-likeness in matters of honesty and integrity. Are you always honest in your dealing with other people? Do you always tell the truth no matter what the circumstances or the consequences are?

Social sins involve the tongue; how you talk to people, (including your wife, husband, brother, sister, mother, father, son or daughter, etc.) some folks will be more polite and nice to a perfect stranger than they are to those they are supposed to love the most. Read James 3.

CONCLUSION: Beloved, these are the things which the

breastplate protects us from. Truth has no real significance unless you have first put on this breastplate: and not until you have "put off...the old man and been "renewed in the spirit of your mind. (Eph. 4:23) And "put on the new man, which after God is created in righteousness and true holiness," (Eph. 4:24) you cannot properly wear the girdle of truth. Neither can you shod your feet with the preparation of the gospel of peace.

## A MAN

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said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. "

I want us to think about some of the things that made David a man after God's own heart. After we have seen some of these things, maybe we can imitate some of them.

## I. DEFINING TERM

I Samuel 16:7 "But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart. "

What is the significance of this rather unusual term? In studying the meaning of the word "heart," as given by Strong, I have picked out the most pertinent of the ones given:

"...inner man, mind, will, heart, soul, understanding, inclination, resolution, determination (of will), as seat of courage. "

I am defining it to mean: "A man who is able, willing, has the courage, resolution and determination, both to find out the will of God, and to do it once he knows it." It seems fairly obvious that the term "a man after mine own heart," "and fulfil all my will," are pretty much synonymous.

Now, I believe that is a standard that most any person can meet. So David's greatness did not depend on his being famous, or any of his great talents.

## II. DIFFERENCE BETWEEN FAMOUS AND GREAT

Some of the things, both good and bad, that made him famous were the killing of the giant, being king of Israel, fighting a lot of battles, being a shepherd boy, marrying a lot of women, having a lot of children, having the husband of Bathsheba killed, and many more things. All of these things are interesting and certainly gained him notoriety in that day and even until this day. But they did not endear him to

God, nor have much, if anything, to do with being a man after God's own heart.

In illustrating the difference, I want to tell you about a famous man we all know about. I will not tell you his name until after I tell you his story.

He made several voyages to what became known as the western world. He is said to be one of the greatest seamen of all time. He returned from his third voyage in chains. This was quite a comedown for the Admiral of the Ocean Sea, a title he had insisted be conferred upon him.

According to his own testimony, his primary purpose in seeking new lands was to disseminate the gospel. But in becoming infatuated with his own success, he pretty much forgot about God and focused his attention upon fame and fortune. Yet, he died in depression and disgrace. His name, in case you have not guessed, was Christopher Columbus, the man who is credited with discovering North America. He was certainly famous, but not great by God's standards. (Most of this taken from FAITH. Fall, 1992.)

## III. THE FIRST TRAIT

I Samuel 16:13 "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah. "

In this passage, we see David anointed as the future king of Israel. He must have been around 16 or 17 years old at this time, pretty young for such an important task, and remember he had no previous training or no special schooling to ready him for this.

I Samuel 16: 19 "Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep."

In this passage, we see that David, some few months afterwards, is still taking care of sheep.

I Samuel 17:15 "But David went and returned from Saul to feed his father's sheep at Bethlehem."

In this passage, we see David returning home after having served King Saul in dual capacity as his personal shrink and musician (his music seemed to have served some psychological purpose). I can imagine the Jerusalem Post making this report: David, Saul's personal shrink, is, as of today, unemployed and on the way back to Bethlehem. We asked him as to what his plans were for the future. His reply was: I am just a mere shepherd boy at heart and I will take up where I left off.

How many people can go from chief musician to sheep tender and never feel demoted? Not

many, but David did. This was his secret of success. He did not take himself seriously and was willing to do whatever was asked of him.

I saw this well illustrated in my youngest son Paul, who gained a certain notoriety while in junior high, as a ball player. His picture appeared in the local paper and he was somewhat carried away with his own press. I saw the effect this was having on him so I set out to defeat this. I called his attention to how much he owed to his team mates and to other factors. He was wise enough to realize ego trips are one way trips.

Probably not too many of us older heads will be tempted to get carried away with ourselves, but what about our youth? I have heard remarks by some that might indicate this possibility exists. And what about these young children that are in our Sunday schools? Some may develop into famous personalities. And who will be their keeper from such temptations?

## IV. DAVID'S PATIENCE AND FAITH

I Samuel 26:10, "David said furthermore, As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish. "

At the time of this passage, at least three years had passed since David had been anointed. That is an eternity for someone waiting upon the most important assignment of his life. And he still did not realize the complete fulfillment of it for another 15 years or so. Now that is a long, long time. And we don't hear David complaining, at least not at this time. In fact, we see just the opposite, David saying that God would, in due time, see to it Saul was eliminated and he does not even mention his own kingship at that event.

Now, if there is anything we need to learn, and especially our children; it is that anything worthwhile must be earned and waited for, often times, years. And if there is anything that is truly hated in today's world, it is waiting for success. In almost every case, people who achieve success quickly, lose it just as quickly.

Why do you suppose that God has decreed things to work in that manner? Remember, David had no training for the palace, or I suppose, much of anything else for that matter. If he had assumed the throne soon after he was anointed, it would probably have been a disaster. He was not ready for such an important job. Just announcing we are going to do a certain thing doesn't make it happen. We parents need to impress this upon our children.

## V. DAVID'S COMPASSION

II Samuel 1:17. "And David

lamented with this lamentation over Saul and over his son Jonathan :"

This seems to be a clear example of David's compassionate nature. Surely if anyone had cause to celebrate anyone's passing, he did. His sworn enemy, Saul, was dead, he had nothing to do with it; now he was surely going to ascend the throne. David should have been jubilant. But we see him, instead, in a state of great sorrow. Whatever we might think of David, we certainly have to admit he was not carried away with his own importance.

## VI. DAVID'S CONSULTING THE LORD

One of his strongest points was his willingness to consult God at all times, and most especially in matters of national importance:

II Samuel 2:1. "AND it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron. "

After Saul's death, David knew he was to make a move of great importance. He consulted God. (Should we not do the same?) He asked God, (1) if he should move

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## BE FRIENDLY IN THE LORD

A man who visited 18 different churches in California, to discover what they were really like, said: "I sat near the front. After the service I walked slowly to the rear, then returned to the front and back to the lobby using another aisle. I smiled, and I dressed neatly. I asked one person to direct me to a specific place: a fellowship hall, pastor's office, etc. I remained for coffee if served. I used a scale to rate the reception I received. I awarded points on the following basis: 10 for a smile from a worshiper; 10 for a greeting from someone sitting nearby; 100 for an exchange of names; 200 for an invitation to return; 1000 for an introduction to another worshiper; 200 for an invitation to meet the pastor. On this scale, 11 of 18 churches earned fewer than 100 points. Five churches actually received less than 20. The conclusion: The doctrine may be biblical, the singing inspirational, the sermon uplifting, but when a visitor finds nobody cares whether he's here, he is not likely to come back."

--selected



## A MAN

(Continued from Page 10)

back to Judah, (2) if so, which city. God answered him, Yes, go back and settle in Hebron. And this was not the only time he consulted God.

I Samuel 30:8 "And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all."

On this occasion, he and his men had been absent from the city they occupied, Ziklag, and upon returning, they found the Amalekites had raided it and taken all the women and children off. If that weren't bad enough, David's men began to talk mutiny and of killing him, as they evidently blamed him for this. He was really in a bind, so

what did he do? He consulted God. What was the result? They regained all they had lost.

I Samuel 23:2 "Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah."

We are told he did the same on several other occasions:

II Samuel 5: 23 "And when David enquired of the LORD, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees."

II Samuel 21: 1 "THEN there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered,

It is for Saul, and for his bloody house, because he slew the Gibeonites."

And did you know that one of the main reasons that God took the kingdom away from Saul was his not doing this?

I Chronicles 10:14 "And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse."

### VII. DAVID'S HUMILITY

In regards to this subtitle, I don't suppose any of us feel qualified to discuss it. However, it is necessary. I ran "humble" and "David" through my computer and came to the conclusion the two words are not found together in the Bible. (Is there a message there?) David is found over 900 times and humble or its derivatives are found less than 100 times in the Bible. This may be surprising to us. However, it is found enough times to let us know it is important, but not enough times to make it common. There is a false humility:

Colossians 2:23 "Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh."

Paul is discussing people who go through some sort of ritual of making self sacrifices which makes them look humble. We see this in organized religion. Keeping certain laws or rules may make us look good but really have no effect on our relationship with God.

Humility is defined as: "...a spirit of willingness and obedience and lack of resistance to God's will," (Unger). Another aspect of humility is that of not thinking of ourselves more highly than we ought (Rom. 12:3). I really don't see how anyone can achieve this apart from the Spirit of the Lord doing some kind of work of grace in our lives to enable us to do this. I think we all agree that it is not possible to carry out this command in the flesh.

II Samuel 16: 11 "And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the LORD hath bidden him."

This passage seems to demonstrate his humility and lack of a spirit of revenge.

II Samuel 19: 21-23 "But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD'S anointed? And David said, What have I to do with you, ye sons of Zeruiah, that ye should

this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel? Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him."

These two passages don't forthrightly tell us David is humble but they seem to demonstrate it well. He seemed to accept the fact that God had made the decision to dethrone him, at least momentarily, and had given license to all to take it out on David's hide. He humbled himself and submitted to what he perceived to be the Lord's will.

II Samuel 7: 18. "Then went king David in, and sat before the LORD, and he said, Who am I, O Lord GOD? and what is my house, that thou hast brought me hitherto?"

I love this passage. God had announced that David's line would rule Israel forever. David was humbled beyond description. He says: "...Who am I, O Lord GOD?" Oh God, You would give me all this honor? Why, I don't deserve anything, but I get all. And what about us? And another thought while we are on this subject, we cannot get enough humility in a moment to be sufficient for a lifetime. It is like every other grace, it is a daily necessity. And the moment we confess it, we lose it. It is something that can only be seen in others.

What does the term "to sit before the Lord" mean? I probably don't know all the answers, but here are some suggestions: seeking a place of seclusion; a time when we are undivided in our attention; absolute surrender to whatever God's will might be. Though David did gain notoriety, God said He was the one that promoted it:

II Samuel 7: 9 "And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth."

God has not promised to make us great, but He has promised to save our souls if we will humble ourselves before Him and exercise saving faith in Christ and His work on the cross.

Psalms 51: 17 "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

was the execution of murderers. "Whoso sheddeth man's blood, by man shall his blood be shed." This was the first and remains to this day the primary responsibility of a just and orderly government. We wish to point to three New Testament passages concerning capital punishment.

First, Romans 13:4; "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

This passage begins by telling us, as Christians, we must be subject to those that rule over us. The apostle then reiterates the purpose of rulers (or government) which is to bear the sword in order to execute wrath upon evildoers. Hear what Baptist preachers of the past have said about this passage

John Gill (1697-1771) "The sword is an emblem of the power of life and death the civil magistrate is invested with, and includes all sorts of punishment he has a right to inflict; and this power is not lodged in him in vain; he may and ought to make use of it at proper times and upon proper persons."

Robert Haldane (1764-1842) "This passage sanctions the use of the sword, or punishment by death, with respect to the transgressors of the fundamental laws of society. The sword is put for punishment by death of any kind. This refutes the opinion of those who think that it is sinful, nay that it is murder, to put criminals to death. God here sanctions the practice. And if it is right in the civil magistrate to punish with death the violators of the fundamental laws of society, it is right in Christians to countenance and co-operate with the magistrate in effecting such punishments."

Balthasar Hubmaier (1480-1528) "He then who will not aid the magistrate to seek out the widows and orphans and other oppressed, and to punish the outragers and ravishers of the land, contends against the ordinance of God and will come to the judgment, since he acts contrary to the command and ordinance of God, who wills that the pious should be protected and the wicked punished. But if you are obedient, you should know that you have rendered such obedience, not to the magistrate or to man, but to God Himself, and have become a peculiar servant, just as the magistrate himself is nothing

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## ANOTHER JESUS

by Jack L. Green

The London Times (June 18, 1976) in an article on Mormonism stated: "In fact, there is a very good reason for regarding them as a new religion rather than another variety of Christianity."

The Ensign (which is the official publication of the Mormon Church) answered the London Times article with the following admission: "It is true that many of the Christian churches worship a different Jesus Christ than is worshipped by the Mormons or The Church of Jesus Christ of Latter-day Saints." (The Ensign, May 1977, page 26).

Thus do the Mormons brazenly admit in their own publication what we have known all the time, that they are not believers in our Lord Jesus Christ.

We might also add that not only is the Jesus of Mormonism, Jehovah Witnesses, etc. a different Jesus, but the Christ of the Modernist is not the Christ of the Bible. Paul writing to the church at Corinth said, "If he that cometh preacheth 'another Jesus...' 'Or another spirit'... 'Or another Gospel'". (II Cor. 11:4).

Thus Paul recognized that there are those who preach Jesus but their Jesus is not the Jesus of the Word of God. They preach a gospel but it is not the Gospel of the Son of God. It is a false gospel and a false Christ.

This word "another" is an interesting word. In Galatians 1:6, Paul said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto 'another' gospel: which is not another, but there be some that trouble you, and would pervert the gospel of Christ."

What is meant by this expres-

sion: "Another which is not another"?

In Galatians 1:6, Paul uses the Greek word "Heteros" translated "another." But in verse 7, the word "another" is the translation of a completely different word. He uses the Greek word, "Allos."

"Heteros" means "Another of a different kind" whereas "Allos" means "Another of the same kind." "Heteros" is a qualitative difference while "Allos" is a numerical difference.

For example, if I had one penny and I added another penny to the one I had, I would use the word "Allos" meaning one more of the same kind. But if I had a penny and added another coin to it which was a dime, I would have to use the word "Heteros," for while it would also be a coin, it would be a coin of a different sort. It would not be another penny at all.

Thus Paul writes of "Another gospel" (Heteros) which "Is not Another" (Allos). Paul is warning the Galatians that they are turning to a "Heterous gospel" which is not the kind he preached and consequently is a pseudo or false gospel. We get our word heterodoxy (which means unorthodox in belief) from this word and heterodox always implies that which is heretical, or false.

The Mormons, Jehovah Witnesses, and Modernists will always be quick to assure you that they too believe in Jesus, but what they mean by Jesus is not what the Bible means. The Biblical Christ is eternal, without beginning of days, God incarnate, very God of very God, whose Blood alone makes satisfaction for sin. No Modernist or cult-member believes in this Jesus!

## CAPITOL

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the very reason God imposed government to rule over mankind



## CAPITOL

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but a servant of God. For that the magistrate has power and authority to put to death the wicked, Paul plainly testifies when he says, 'the power does not bear the sword in vain.' If the magistrate has no authority, why has he the sword at his side? He then bears it in vain, which Paul will not suffer. He adds also explicitly, 'the power is a servant of God.' Where are they then that say, 'a Christian may not bear the sword'? If a Christian may not be a servant of God, if he may not obey the command of God without sin, then were God not good. He has made an ordinance which a Christian may not fulfill without sin-- that is blasphemy."

Those that execute murderers in a just, righteous, and orderly manner are doing the work of, and behaving in the will of, God. That is why God has granted them the use of the sword.

The second passage is Matthew 26:52. "Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword."

Notice Jesus does not tell Peter to throw away his sword. He says to put it in its place. Peter was out of place to strike out in this instance. He was not acting as a properly empowered magistrate, nor was he acting in self defense. No one had made a move towards him. They had come for Jesus, and Jesus was willing to go with them. Peter had acted improperly to cut off this man's ear. Jesus, by saying "put it in its place" implies that the sword has a place even for a Christian.

John the Baptist or Jesus never told any soldier to desert his post or to shirk his duty. Yet, the Roman soldiers were the ones who carried out the punishment of criminals by crucifixion.

In this same vein Jesus also said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." (John 18:36) Clearly saying, it is not out of places but is indeed the nature of this world is kingdoms to bear the sword.

Thirdly, the Apostle Paul in Acts 25:11 says, "For if I be an offender, or have committed any thing worthy of death, I refuse not to die." In saying this Paul recognized that there were proper and just reasons for execution. His execution was not proper or just for he had done nothing deserving of death. Yet,

he says if he did deserve death he would not refuse it but go to his executioner.

We could mention many other New Testament passages such as the remark of the thief on the cross who said of their suffering to the other malefactor "And we indeed justly; for we receive the due reward of our deeds..." Luke 23:41 Jesus did not correct him in that statement, did He? Space prohibits us from continuing with many more Scriptures.

God never intended for His people to believe that in the name of Christian charity, crime ought to go unpunished. As a nation we reap what we sow. We have sown corruption, drugs, alcohol, crime as entertainment, the glorification of criminals, the setting free of dope addicts, murderers, rapists and thieves. We have reaped more murder, more rape and more stealing.

The New Testament (and the Old Testament also) clearly teaches that the first responsibility of any government is to punish the wicked evil doer with the sword. Let us hope and pray that our federal and state governments will, by the grace of God, soon return to that first principle.

## OBJECTIONS

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we are told. So widely has this dogma been proclaimed, and so comforting is it to the heart which is at enmity with God, we have little hope of convincing many of their error. That God loves everybody, is, we may say, quite a modern belief. The writings of the church fathers, the Reformers or the Puritans will (we believe) be searched in vain for any such concept. Perhaps the late D.L. Moody -- Captivated by Drummond's "The Greatest Thing in the World" -- did more than anyone else in the last century to popularize this concept.

It has been customary to say God loves the sinner though He hates his sin. But that is a meaningless distinction. What is there in a sinner but sin? Is it not true that his "whole head is sick" and his "whole heart faint," and that "from the sole of the foot even unto the head there is no soundness" in him? (Isa. 1:5, 6). It is true that God loves the one who is despising and rejecting His blessed Son? God is Light as well as Love, and therefore His love must be a holy love. To tell the Christ-rejector that God loves him is to cauterize his conscience as well as to afford him a sense of security in his sins. The fact is, the love of God is a truth for the saints only, and to present it to the enemies of God is to take the children's bread and cast it to the dogs. With the exception of John 3:16, not once in the four

Gospels do we read of the Lord Jesus, the perfect Teacher, telling sinners that God loves them! In the book of Acts, which records the evangelistic labors and messages of the apostles, God's love is never referred to at all! But when we come to the Epistles, which are addressed to the saints, we have a full presentation of this precious truth -- God's love for His own. Let us seek to rightly divide the Word of God and then we shall not be found taking truths which are addressed to believers and mis-applying them to unbelievers. That which sinners need to have brought before them is the ineffable holiness, the exacting righteousness, the inflexible justice and the terrible wrath of God. Risking the danger of being misunderstood let us say -- and we wish we could say it to every evangelist and preacher in the country -- there is far too much presenting of Christ to sinners today (by those sound in the faith), and far too little showing sinners their need of Christ, i.e., their absolutely ruined and lost condition, their imminent and awful danger of suffering the wrath to come, the fearful guilt resting upon them in the sight of God: to present Christ to those who have never been shown their need of Him, seems to us to be guilty of casting pearls before swine.

If it be true that God loves every member of the human family, then why did our Lord tell His disciples "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father..." "If a man love Me, he will keep My words: and My Father will love him." (John 14:21, 23)? Why say "he that loveth Me shall be loved of my Father"? if the Father loves everybody? The same limitation is found in Prov. 8:17: "I love them that love me." Again we read, "Thou hatest all workers of iniquity" -- not merely the works of iniquity. Here then is a flat repudiation of present teaching that God hates sin but loves the sinner; Scripture says, "Thou hatest all workers of iniquity" (Psa. 5:5) "God is angry with the wicked every day." (Psa. 7:11). "He that believeth not the Son shall not see life, but the wrath of God" -- not "shall abide," but even now -- "abideth on him." (John 3:36). Can God "love" the one on whom His "wrath" abides? Again, is it not evident that the words, "The love of God which is in Christ Jesus" (Rom. 8:39) marks a limitation, both in the sphere and objects of His love? Again, is it not plain from the words "Jacob have I loved, but Esau have I hated" (Rom. 9:13) that God does not love everybody? Again, it is written, "For whom the Lord loveth He chasteneth, and scourgeth every son whom He re-

ceiveh." (Heb. 12:6). Does not this verse teach that God's love is restricted to the members of His own family? If He loves all men without exception, then the distinction and limitation here mentioned is quite meaningless. Finally, we would ask, Is it conceivable that God will love the damned in the Lake of Fire? Yet, if He loves them now He will do so then, seeing that His love knows no change -- He is "without variableness or shadow of turning?"

Turning now to John 3:16, it should be evident from the passages just quoted that this verse will not bear the construction usually put up on it. "God so loved the world." Many suppose that this means the entire human race. But "the entire human race" includes all mankind from Adam till the close of earth's history; it reaches backward as well a forward! Consider, then, the history of mankind before Christ was born. Unnumbered millions lived and died before the Savior came to the earth, lived here having no hope and without God in the world, and therefore passed out into an eternity of woe. If God "loved" them, where is the slightest proof thereof? Scripture declares "Who (God) in times past (from the tower of Babel till after Pentecost) suffered all nations to walk in their own ways." (Acts 14:16). Scripture declares that "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." (Rom. 1:28). To Israel God said, "You only have I known of all the families of the earth." (Amos 3:2). In view of these plain passages who will be so foolish as to insist that God in the past loved all mankind! The same applies with equal force to the future. Read through the book of Revelation, noting especially chapters 8 to 19, where we have described the judgments which will be poured out from Heaven on this earth. Read of the fearful woes, the frightful plagues, the vials of God's wrath, which shall be emptied on the wicked. Finally, read the twentieth chapter of the Revelation, the great white throne judgment, and see if you can discover there the slightest trace of love.

But the objector comes back to John 3:16 and says, "World means world." True, but we have shown that "the world" does not mean the whole human family. The fact is that "the world" is used in a general way. When the brethren of Christ said "Shew thyself to the world" (John 7:4), did they mean "Shew Thyself to all mankind"? When the Pharisees said "Behold, the world is gone after Him" (John 12:19), did they mean that "all the human family" were flocking after Him

When the apostle wrote, "Your faith is spoken of throughout the whole world" (Rom. 1:8), did he mean that the faith of the saints at Rome was the subject of conversation by every man, woman, and child on earth? When Rev. 13:3 informs us that "all the world wondered after the beast," are we to understand that there will be no exceptions? These, and other passages which might be quoted, show that the term "the world" often has a relative rather than an absolute force.

Now the first thing to note in connection with John 3:16 is that our Lord was there speaking to Nicodemus, a man who believed that God's mercies were confined to his own nation. Christ there announced that God's love in giving His Son had a larger object in view, that it flowed beyond the boundary of Palestine, reaching out to "regions beyond." In other words, this was Christ's announcement that God had a purpose of grace toward Gentiles as well as Jews. "God so loved he world," then, signifies God's love is international in its scope. But does this mean that God loves every individual among the Gentiles? Not necessarily, for as we have seen, the term "world" is general rather than specific, relative rather than absolute. The term "world" in itself is not conclusive. To ascertain who are the objects of God's love, other passages where His love is mentioned must be consulted.

In II Peter 2:5 we read of "the world of the ungodly." If then, there is a world of the ungodly, there must also be a world of the godly. It is the latter who are in view in the passages we shall now briefly consider. "For the bread of God is He which cometh down from heaven, and giveth life unto the world." (John 6:33). Now mark it well, Christ did not say, "offereth life unto the world," but "giveth." What is the difference between the two terms? This: a thing which is "offered" may be refused, but a thing "given," necessarily implies its acceptance. If it is not accepted, it is not "given," it is simply proffered. Here, then, is a Scripture that positively states Christ giveth life (spiritual, eternal life) "unto the world." Now He does not give eternal life to the "world of the ungodly" for they will not have it, they do not want it. Hence, we are obliged to understand the reference in John 6:33 as being to "the world of the godly," i.e., God's own people.

One more: In II Corinthians 5:19 we read, "To wit that God was in Christ, reconciling the world unto Himself." What is meant by this is clearly defined in the words immediately following: "not imputing their trespasses unto them." Here again "the world" cannot mean "the world of" (Continued on Page 13, Col. 1)



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the ungodly," for their "trespasses" are "imputed" to them, as the judgment of the Great White Throne will yet show. But II Corinthians 5:19 plainly teaches there is a "world" which is "reconciled," reconciled unto God because their trespasses are not reckoned to their account, having been born by their Substitute. Who then are they? Only one answer is fairly possible-- the world of God's people!

In like manner, the "world" in John 3:16 must, in the final analysis refer to the world of God's people. Must, we say, for there is no other alternative solution. It cannot mean the whole human race, for one half of the race was already in hell when Christ came to earth. It is unfair to insist that it means every human being now living, for every other passage in the New Testament where God's love is mentioned, limits it to His own people -- search and see! The objects of God's love in John 3:16 are precisely the same as the objects of Christ's love in John 13:1: "Now before the Feast of the Passover, when Jesus knew that his time was come, that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end." We may admit that our interpretation of John 3:16 is no novel one invented by us, but one almost uniformly given by the Reformers and Puritans, and many others since then.

It is strange, yet it is true, that many who acknowledge the sovereign rule of God over mate-

rial things will cavil and quibble when we insist that God is also sovereign in the spiritual realm. But their quarrel is with God and not with us. We have given Scripture in support of everything advanced in these pages, and if that will not satisfy our readers, it is idle for us to seek to convince them. What we write now is designed for those who do bow to the authority of Holy Writ, and for their benefit we propose to examine several other Scriptures which have purposely been held for this chapter.

Perhaps the one passage which has presented the greatest difficulty to those who have seen that passage after passage in Holy Writ plainly teaches the election of a limited number unto salvation, is II Peter 3:9: "Not willing that any should perish, but that all should come to repentance."

The first thing to be said upon the above passage is that, like all other Scripture, it must be understood and interpreted in the light of its context. What we have quoted in the preceding paragraph is only part of the verse, and the last part of it at that! Surely it must be allowed by all that the first half of the verse needs to be taken into consideration. In order to establish what these words are supposed by many to mean, viz., that the words "any" and "all" are to be received without any qualification, it must be shown that the context is referring to the whole human race! If this cannot be shown, if there is no premise to justify this, then the conclusion also must be unwarranted. Let us then ponder the first part of the verse.

"The Lord is not slack concerning his promise."

Note "promise" in the singular number, not "promises." What promise is in view? The promise of salvation? Where, in all Scripture, has God ever promised to save the whole human race! Where indeed? No, the "promise" here referred to, is not about salvation. What then is it? The context tells us.

"Knowing this, first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" (vv. 3, 4). The context then refers to God's promise to send back His beloved Son. But many long centuries have passed and this promise has not yet been fulfilled. True, but long as the delay may seem to us, the interval is short in the reckoning of God. As the proof of this we are reminded, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." (v. 8). In God's reckoning of time, less than two days have yet passed since He promised to send back Christ.

But more, the delay in the Father's sending back His beloved Son is not only due to no "slackness" on His part, but it is also occasioned by His "long-suffering." His longsuffering to whom? The verse we are now considering tells us: "but is longsuffering to usward." And who are the "usward"? -- the human race, or God's own people? In the light of the context this is not an open question upon which each of us is free to form an opinion. The Holy Spirit has defined it. The opening verse of the chapter says, "This second Epistle, beloved, I now write unto you." And again, the verse immediately preceding declares, "But, beloved, be not ignorant of this one thing," etc. (v. 8). The "usward" then are the "beloved" of God. They to whom his Epistle is addressed are "them that have obtained (not "exercised," but "obtained" as God's sovereign gift) like precious faith with us through the righteousness of God and our Savior Jesus Christ." (II Peter 1:11). Therefore we say there is no room for a doubt, a quibble or an argument -- the "usward" are the elect of God.

Let us now quote the verse as a whole: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." Could anything be clearer? The "any" that God is not willing should perish are the "usward" to whom God is "longsuffering," the "beloved" of the previous verses II Peter 3:9 means, then, that God will not send back His Son until "the fulness of the

Gentiles be come in." (Rom. 11:25). God will not send back Christ till that "people" whom He is now "taking out of the Gentiles" (Acts 15:14) are gathered in. God will not send back His Son till the body of Christ is complete, and that will not be till the ones whom He has elected to be saved in this dispensation shall have been brought to Him. Thank God for His "longsuffering" to usward." Had Christ come back twenty years ago the writer had been left behind to perish in his sins. But that could not be, so God graciously delayed the second coming. For the same reason He is still delaying His advent. His decreed purpose is that all His elect will come to repentance, and repent they shall. The present interval of grace will not end until the last of the "other sheep" of John 10:16 are safely folded, then will Christ return.

In expounding the sovereignty of God the Spirit in salvation we have shown that His power is irresistible, that, by His gracious operations upon and within them He "compels" God's elect to come to Christ. The sovereignty of the Holy Spirit is set forth not only in John 3:8 where we are told "The wind bloweth where it pleaseth... so is every one that is born of the Spirit," but is affirmed in other passages as well. In I Corinthians 12:11 we read, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." And again, we read in Acts 16:6, 7: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Spirit to preach the Word in Asia. After they were come to Mysia, they assayed to go to Bithynia: but the Spirit suffered them not." Thus we see how the Holy Spirit interposes His imperial will in opposition to the determination of the apostles.

But, it is objected against the assertion that the will and power of the Holy Spirit are irresistible, that there are two passages, one in the Old Testament and the other in the New, which appear to militate against such a conclusion. God said of old "My Spirit shall not always strive with man" (Gen. 6:3), and to the Jews Stephen declared, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted?" (Acts 7:51, 52). If, then, the Jews "resisted" the Holy Spirit, how can we say His power is irresistible? The answer is found in Neh. 9:30, "Many years didst thou forbear them, and testifiedst against them by Thy Spirit, in Thy prophets: yet would they not give ear." It was the external operations of the Spirit which Israel

"resisted." It was the Spirit speaking by and through the prophets to which they "would not give ear." It was not anything which the Holy Spirit wrought in them that they "resisted" but the motives presented to them by the inspired messages of the prophets. Perhaps it will help the reader to catch our thought better if we compare Matt. 11:20-24: "Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not. Woe unto thee Chorazin," etc. Our Lord here pronounces woe upon these cities for their failure to repent because of the "mighty works" (miracles) which He had done in their sight, and not because of any internal operations of His grace! The same is true of Gen. 6:3. By comparing I Peter 3:18-20 it will be seen that it was by and through Noah that God's spirit "strove" with the antediluvians. The distinction noted above was ably summarized by Andrew Fuller (another writer long deceased from whom our moderns might learn much) thus: "There are two kinds of influences by which God works on the minds of men. First, that which is common, and which is effected by the ordinary use of motives presented to the mind for consideration: Secondly, that which is special and supernatural. The one contains nothing mysterious, any more than the influence of our words and actions on each other; the other is such a mystery that we know nothing of it but by its effects. The former ought to be effectual; the latter is so." The work of the Holy Spirit upon or towards men is always "resisted" by them; His work within is always successful. What saith the Scriptures? This: "He which hath begun a good work IN you, will perform it." (Phil. 1:6).

The next question to be considered is: Why preach the gospel to every creature? If God the Father has predestined only a limited number to be saved, if God the Son died to effect the salvation of only those given to Him by the Father, and if God the Spirit is seeking to quicken none save God's elect, then what is the use of giving the gospel to the world at large, and where is the propriety of telling sinners that "Whosoever believeth in Christ shall not perish but have everlasting life?"

First, it is of great importance that we should be clear upon the nature of the Gospel itself. The Gospel is God's good news concerning Christ and not concerning sinners: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of

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## REJOICE, REJOICE, THE LORD HAS COME

(Tune: It Came Upon A Midnight Clear)

Rejoice, rejoice, the Lord has come,  
According to His Word!  
Jesus, the son of Mary, is  
The mighty Son of God!  
Rejoice, for the incarnate God  
Can never, never fail!  
He must succeed in all His work,  
Doing His Father's will!

Did Jesus come to put away  
The sins of God's elect?  
Then rest assured, believing soul,  
He paid in full your debt!  
Was it to bring in righteousness  
That Christ both lived and died?  
He is THE LORD OUR RIGHTEOUSNESS:  
In Him we're justified!

Did Jesus come to save His own?  
Was that what God decreed?  
Then He shall not lose even one  
Of all the chosen seed!  
Rejoice, rejoice, exalted high,  
Christ reigns upon His throne!  
The God-man glorified declares,  
Salvation's work is done!

by Don Fortner

THE BAPTIST EXAMINER

JAN. 16, 1993

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God... concerning His Son, Jesus Christ our Lord." (Rom. 1:1, 3). God would have proclaimed far and wide the amazing fact that His own blessed Son "became obedient unto death, even the death of the cross." A universal testimony must be born to the matchless worth of the person and work of Christ. Note the word "witness" in Matt. 24:14. The Gospel is God's "witness" unto the perfections of His Son. Mark the words of the apostle: "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish!" (II Cor. 2:15).

Concerning the character and contents of the Gospel, the utmost confusion prevails today. The Gospel is not an "offer" to be bandied around by evangelical peddlers. The Gospel is no mere invitation, but a proclamation concerning Christ; true whether men believe it or not. No man is asked to believe that Christ died for him in particular. The Gospel, in brief, is this: Christ died for sinners, you are a sinner, believe in Christ, and you shall be saved. In the Gospel, God simply announces the terms upon which men may be saved (namely, repentance and faith) and, indiscriminately, all are commanded to fulfill them.

Second, repentance and remission of sins are to be preached in the name of the Lord Jesus "unto all the nations" (Luke 24:47), because God's elect are "scattered abroad" (John 11:52) among all nations, and it is by the preaching and hearing of the gospel that they are called out of the world. The gospel is the means which God uses in the saving of His own chosen ones. By nature God's elect are children of wrath "even as others"; they are lost sinners needing a Savior, and apart from Christ there is no solution for them. Hence, the Gospel must be believed by them before they can rejoice in the knowledge of sins forgiven. The gospel is God's winnowing: it separates the chaff from the wheat, and gathers the latter into His garner.

Third, it is to be noted that God has other purposes in the preaching of the gospel than the salvation of His own elect. The world exists for the elect's sake yet others have the benefit of it. So the Word is preached for the elect's sake yet others have the benefit of an external call. The sun shines though blind men see it not. The rain falls upon rocky

mountains and waste deserts as well as on the fruitful valleys; so also, God suffers the Gospel to fall on the ears of the non-elect. The power of the gospel is one of God's agencies for holding in check the wickedness of the world. Many who are never saved by it are reformed, their lusts are bridled, and they are restrained from becoming worse. Moreover, the preaching of the gospel to the non-elect is made an admirable test of their characters. It exhibits the inveteracy of their sin; it demonstrates that their hearts are enmity against God; it justifies the declaration of Christ that "men loved darkness rather than light, because their deeds were evil". (John 3:19).

Finally, it is sufficient for us to know that we are bidden to preach the gospel to every creature. It is not for us to reason about the consistency between this and the fact that "few are chosen." It is for us to obey. It is a simple matter to ask questions relating to the ways of God which no finite mind can fully fathom. We, too, might turn and remind the objector that our Lord declared, "Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme. But he that shall blaspheme against the Holy Spirit hath never forgiveness" (Mark 3:28, 29), and there can be no doubt whatever but that certain of the Jews were guilty of this very sin (see Matt. 12:24, etc.) and hence their destruction was inevitable. Yet, notwithstanding, scarcely two months later, He commanded His disciples to preach the gospel to every creature. When the objector can show us the consistency of these two things -- the fact that certain of the Jews had committed the sin for which there is never forgiveness, and the fact that to them the gospel was to be preached -- we will undertake to furnish a more satisfactory solution than the one given above to the harmony between a universal proclamation of the Gospel and a limitation of its saving power to those only that God has predestined to be conformed to the image of His Son.

Once more, we say, it is not for us to reason about the gospel; it is our business to preach it. When God ordered Abraham to offer up his son as a burnt-offering, he might have objected that this command was inconsistent with His promise, "In Isaac shall thy seed be called." But instead of arguing he obeyed, and left God to harmonize His promise and His precept. Jeremiah might have argued that God had bade him to do that which was altogether unreasonable when He said, "Therefore thou shalt speak all these words unto them; but they will not hearken unto thee; thou

shalt also call unto them; but they will not answer thee" (Jer. 7:27), but instead, the prophet obeyed. Ezekiel, too, might have complained that the Lord was asking of him a hard thing when He said, "Son of man, get thee unto the house of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; Not to many people of a strange speech and of a hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me; for all the house of Israel are impudent and hard-hearted." (Ezek. 3:4-7).

"But, O my soul, if truth so bright

Should dazzle and confound thy sight,

Yet still His written Word obey,

And wait the great decisive day." -- Watts

It has been well said, "The Gospel has lost none of its ancient power. It is, as much today as when it was first preached, 'the power of God unto salvation.' It needs no pity, no help, and no handmaid. It can overcome all obstacles, and break down all barriers. No human device need be tried to prepare the sinner to receive it, for if God has sent it no power can hinder it; and if He has not sent it, no power can make it effectual" (Dr. Bullinger).

## ARE YOU

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ments of life; without it darkness would prevail, as well as death. It is meet, therefore, that God would employ such a metaphor to instruct us in spiritual matters. The only creature we can think of that could come close to literally traveling in the light of their fire would be the fascinating firefly, or lightning bug as some call them. What then, is it not then a figurative application like unto a parable? Take for instance, the Age of Reason, or the Age of Enlightenment which was a term used to describe the advances of civilization, education, and humanity's overall awareness and utilization of its environment. We could very well refer to the time of Christ's earthly ministry through the time of the apostles as an Age of Spiritual Enlightenment or Revival whereby great masses of God's people advanced from election to regeneration to great fruition. We pray that we shall not be in the dark upon this very vital matter of walking in the light in this life and in the life hereafter.

I. The Blackness of Darkness

Jude 12-13

Before we speak upon walking in the light of your fire, let us first consider the dreadfulness of darkness.

What is it about darkness that causes a person to fear, to grope about, to stumble about -- is it not because that there is nothing manifest, especially dangers that are at hand? Why is it that a person would be content to stay in such a state, why would they love darkness rather than light? For the same reason a mole, night creatures such as bats, owls, etc. would rather abide in the darkness -- it is their nature. By inherited nature man loves ignorance of truth.

I can see the humanist squirming in his seat yet, the Lord Jesus said Himself in John 3:19, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil."

Not only is our nature to be ignorant about the truth, to be in the dark about spiritual things, in addition, the light rays of truth penetrate our lives and reveal our sinfulness, and this is quite irritating, uncomfortable, and even painful for a season. We all experience this to some degree each time we rise from sleep as we squint in the light of day after our eyes have become accustomed to the darkness of the night.

As there is a compelling force which causes us to face the light at the dawn of a new day; may God who is rich in mercy, call you out of darkness into His marvelous light; for, there is an outer darkness which is full of weeping and gnashing of teeth, and torments unimaginable which continue forever upon those who abide in darkness and reject the Light of God, the Bright and Morning Star!

II. The Light of the Body is the Eye

Matthew 6:22-23; Luke 11:33-36; Isaiah 50:10-11, Here Jesus touches upon our text. There are those whose light is mere sparks of their own kindling, a strange fire, a foul-burning flame which is an abomination unto the holy God! On the other hand, there are those whose light is an eternal holy flame which comes from the Father of lights, and not from the father of lies who appears as an angel of light.

Are you walking in the light of your fire, a light which is a great darkness? The symbol of the eye can be referred to here as the conscience, which is so darkened that it cannot know darkness from light and calls darkness light, and evil good -- how great is that darkness!

The symbol of the eye can also be interpreted as the understanding which is conscience in action. Consequently, it is no wonder that once a man has a de-

praved and seared conscience, that he runs into iniquity willingly, commits sin with both hands and goes from step to step till he obtains the highest seat in the scale of sin.

Lastly, the eye in some respects represents the heart; for in some sense the heart is the eye of the soul. The affections turn people in a certain direction, and where the affections go the eye is turned. If the affections are pure, the person will be pure; but if the affections be darkened, perverted and filthy, it is no marvel that that person's whole life appertains to darkness, filthiness, and sinfulness.

A single eye has a simple faith in Christ who is the Light of the world; a single eye has the Daystar risen in their hearts, and walk as children of the Light who love light rather than darkness for their deeds are holy.

III. The Light of the World

If Christ be lifted up, He shall draw His people unto Himself. John the Baptist bore witness of that Light that they would believe. So, it is not my desire to hide this Light under the bushel basket, but to exalt that Light that all may see, that you would believe on the Lord Jesus Christ unto the saving of your soul, that you would be translated out of the kingdom of darkness and into the Kingdom of God's dear Son, that you may walk in the Light, in the light and land of the living and escape the blackness and dreadfulness of darkness!

But, yet the pain of revelation must come. God's Word is a lamp unto the feet, and a light unto the pathway; Jesus is the Word and the Light, with Him there is no cloak to hide your sin -- the Law is the schoolmaster that brings its students unto Christ, revealing the awful darkness of our sinful state... some are immediately offended, and reject such news as a savour of death unto death, a backward philosophy -- I urge you to seriously consider what the Light of God's Law says about you, you are a criminal against the Almighty God and are in danger of hell-fire, a black tormenting fire with an eternal fuel supply!

As we noted in the beginning, without light there is no life; hence, you are dead in your trespasses and sins, and cannot save yourself. Therefore, to walk in the light of your fire will only result in everlasting sorrow. See John. 8:12 and please come to the Light 'tis shining for thee!

Conclusion: As the earth was naturally without form and void and full of darkness, no life upon it, so it is with you if you have not Christ. I pray that the Lord would in sovereign grace, supernaturally command the Light to dispel the darkness of your soul

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and give you life and that more abundantly, that you may have the joy of being a new creation in Christ. Ye dwellers in darkness with sin-blinded eyes, the Light of the World is Jesus -- receive Him and trust Him to save you by His precious sacrifice at Calvary. May God grant you the gift of faith to see Christ crucified for you, His blood shed for you, so that you may repent and believe on the Lord Jesus Christ as your Saviour, rejoicing as you walk in the eternal light of God's everlasting love!

## SOUL

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house of prayer, outside of every place of worship of every kind, think of the thousands, and tens of thousands, the hundreds of thousands, who have all this day neglected the very semblance of the worship of the God who has made them, and who keeps them in being! Think of how many times the door of the gin-palace has swung on its hinges during this holy hour, how many times God's name has been blasphemed at the drinking-bar! There are worse things than these, if worse can be, but I shall not lift the veil. Transfer your thoughts to an hour or so later, when the veil of darkness has descended. Shame will not permit us even to think of how God's name is dishonored in the persons of those whose first father was made after the image of God, but who pollute themselves to be the slaves of Satan and the prey of bestial lusts! Alas! Alas! for this city, it is full of abominations, of which the apostle said, "...it is a shame even to speak of those things which are done of them in secret."

Christian men and women, nothing but the gospel can sweep away the social evil. Vices are like vipers, and only the voice of Jesus can drive them out of the land. The gospel is the great besom with which to cleanse the filthiness of this city, and nothing else will avail. Will you not, for God's sake, whose name is every day profaned, seek to save some? If you will enlarge your thoughts, and take in all the great cities of the Continent; aye, further still, take all the idolaters of China and Hindostan, the worshippers of the false prophet and Antichrist, what a mass of provocation have we here! What a smoke in Jehovah's nose must this false worship be! How He must often put His hand to the hilt of His sword as though He would say, "Ah! I will ease Me of mine adversaries." But He

bears it patiently. Let us not become indifferent to His long suffering, but day and night let us cry unto Him, and daily let us labour for Him, if by any means we may save some for His glory's sake.

Think, dear friends, also the extreme misery of this our human race. It would be a very dreadful thing if you could get any idea of the aggregate of the misery of London at the present moment in the hospitals and workhouses. Now, I would not say half a word against poverty, wherever it comes it is a bitter ill; but you will mark as you notice carefully that, while a few are poor because of unavoidable circumstances, a very large mass of the poverty of London is the sheer and clear result of wastefulness, want of forthought, idleness, and, worst of all, of drunkenness. Ah, that drunkenness! That is the master-evil. If drink could but be got rid of, we might be sure of conquering the very devil himself. The drunkenness created by the infernal liquor dens which plague-spot the whole of this huge city is appalling. No, I did not speak in haste, or let slip a hasty word; many of the drink-houses are nothing less than infernal: in some respects they are worse, for hell has its uses as the divine protest against sin, but as for the gin-palace, there is nothing to be said in its favour. The vices of the age cause three-fourths of all the poverty. If you could look at the homes--the wretched homes where women will tremble at the sound of their husband's foot as he comes home, where little children will crouch down with fear upon their little heap of straw because the human brute who calls himself "a man" will come reeling home from the place where he has been indulging his appetites--if you could look at such a sight, and remember that it will be seen ten thousand times over tonight, I think you would say, "God help us by all means to save some!" Since the great axe to lay at the root of the deadly upas tree is the gospel of Christ, may God help us to hold that axe there, and to work constantly with it until the huge trunk of the poison tree begins to rock to and fro, and we get it down, and London is saved, and the world is saved from the wretchedness and the misery which now drip from every bough!

Again, dear friends, the Christian has other reasons for seeking to save some; and chiefly because of the terrible future of impenitent souls. That veil which hangs before me is not penetrated by every glance; but he who has his eye touched with heavenly eye-salve sees through it, and what does he see? Myriads upon myriads of spirits in dread procession passing from their bodies, and passing--whither? Unsaved, unre-

generate, unwashed in precious blood, we see them go up to the solemn bar whence in silence the sentence comes forth, and they are banished from the presence of God, banished to horrors which are not to be described nor even to be imagined. This alone is enough to cause us distress day and night. This decision of destiny has about it a terrible solemnity. But the resurrection trumpet sounds. Those spirits come forth from their prison house. I see them returning to earth, rising from the pit to the bodies in which they lived: and now I see them stand--multitudes, multitudes, multitudes--in the Valley of Decision. And He comes, sitting on a great white throne, with the crown upon His head, and the books before Him; and there they stand as prisoners at the bar. My vision now perceives them--how they tremble! How they quiver, like aspen leaves in the gale! Whither can the flee? Rocks cannot hide them, mountains will not open their bowels to conceal them! What shall become of them? The dread angel takes the sickle, reaps them as the reaper cuts up the tares for the oven; and as he gathers them, he casts them down where despair shall be their everlasting torment. Woe is me, my heart sinks as I see their doom, and hear the terrible cries of their too-late awaking. Save some, O Christians! By all means, save some. By yonder flames, and outer darkness, and the weeping, and the wailing, and the gnashing of teeth, seek to save some! Let this, as in the case of the apostle, be your great, your ruling object in life, that by all means you may save some.

For, oh! if they be saved, observe the contrast. Their spirits mount to heaven, and after the resurrection their bodies ascend also, and there they praise redeeming love. No fingers more nimble on the harp-strings than theirs! No notes more sweet than theirs, as they sing, "Unto him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to him be glory and dominion for ever and ever." What bliss to see the once rebellious brought home to God, and heirs of wrath made possessors of heaven! All this is involved in salvation. Oh, that myriads may come to this blessed state! "Save some"--oh! save some, at least. Seek that some may be there in glory. Behold, your Master. He is your pattern. He left heaven to save some. He went to the cross, to the grave, to "save some;" this was the great object of His life, to lay down His life for His sheep. He loved His church, and gave Himself for her, that He might redeem her unto Himself. Imitate your Master. Learn His self-denial and His blessed consecration, if by any

means you may save some.

My soul yearneth that I personally may "save some," but broader is my desire than that. I would have every one of you, my beloved friends, associated here in church fellowship, to become spiritual parents of children for God. Oh, that every one of you might "save some!" yes, my venerable brethren, you are not too old for service. Yes, my young friends, ye young men and maidens, ye are not too young to be recruits in the King's service. If the kingdom is ever to come to our Lord--and come it will--it never will come through a few ministers, missionaries, or evangelists preaching the gospel. It must come through every one of you preaching it--in the shop and by the fireside, when walking abroad and when sitting in the chamber. You must all of you be always endeavoring to "save some." I would enlist you all afresh tonight, and bind anew the Kings' colors upon you. I would that you would fall in love with my Master over anew, and enter a second time upon the love of your espousals. There is a hymn of Cowper's which we sometimes sing: "Oh, for a closer walk with God!" May we get to have a closer walk with Him; and if we do so, we shall also feel a more vehement desire to magnify Christ in the salvation of sinners.

I would like to press then enquiry upon you who are saved--How many others have you brought to Christ? You cannot do it by yourself, I know; but I mean, how many has the Spirit of God brought by you? How many, did I say? Is it quite certain that you have led any to Jesus? Can you not recollect one? I pity you, then! The Lord said to Jeremiah, concerning Coniah, "...write ye this man childless..." That was considered to be a fearful curse. Shall I write you childless, my beloved friends? Your children are not saved, your wife is not saved, and you are spiritually childless. Can you bear this thought? I pray you, wake from your slumbering, and ask the Master to make you useful. "I wish the saints cared for us sinners," said a young man. "They do care for you," answered one, "they care very much for you." "Why don't they show it, then?" said he, "I have often wished to have a talk about good things, but my friend, who is a member of the church, never broaches the subject, and seems to study how to keep clear of it when I am with him." Do not let them say so. Do tell them about Christ and things divine and make this your resolve, every one of you, that if men perish they shall not perish for want of your prayers, nor for want of your earnest and loving instructions. God give you grace, each one of you, to resolve by all means to save some, and then to carry out

your resolution!

III. But my time is almost gone, and therefore I have to mention, in the last place, the great methods which the apostle used.

How did he who so longed to "save some" set about it? Why, first of all, by simply preaching the gospel of Christ. He did not attempt to create a sensation by startling statements, neither did he preach erroneous doctrine in order to obtain the assent of the multitude. I fear that some evangelists preach what in their own minds they must know to be untrue. They keep back certain doctrines, not because they are untrue, but because they do not give scope enough for their ravings, and they make loose statements because they hope to reach more minds. However earnest a man may be for the salvation of sinners, I do not believe that he has the right to make any statement which sober judgment will not justify. I think I have heard of things said and done at revival meetings which were not according to sound doctrine, but which were always excused by "the excitement of the occasion." I hold that I have no right to state false doctrine, even if I knew it would save a soul. The supposition is, of course, absurd; but it makes you see what I mean. My business is to bring to bear upon men, not falsehood, but truth; and I shall not be excused if, under any pretence, I palm a lie upon the people. Rest assured that, to keep back any part of the gospel, is not the right, nor the true method for saving men. Tell the sinner all the doctrines. If you hold Calvinistic doctrine, as I hope you do, do not stutter about it, nor stammer over it, but speak it out. Depend upon it, many revivals have been evanescent because a full-orbed gospel was not proclaimed. Give the people every truth, every truth baptized in holy fire, and each truth will have its own useful effect upon the mind.

But the great truth is the cross, the truth that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Brother, keep to that. That is the bell for you to ring. Ring it, man! Ring it! Keep on ringing it. Sound forth that note upon your silver trumpet, or if you are only a ram's horn, sound it forth, and the walls of Jericho will come down. Alas, for the fineries of our "cultured" modern divines! I hear them crying out, and denouncing my old-fashioned advice. This talking about Christ crucified is said to be archaic,

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## SOUL

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conventional, and antique, and not at all suitable to the refinement of this wonderful age. It is astonishing how learned we have all grown lately. We are getting so very wise, I am afraid we shall ripen into fools before long, even if we have not arrived at it already. People want "thinking" nowadays, so it is said; and the working men will go where science is defied, and profound "thought" is enshrined. I have noticed that, as a general rule, wherever the new "thinking" drives out the old gospel, there are more spiders than people, but where there is the simple preaching of Jesus Christ, the place is crowded to the doors. Nothing else will crowd a meeting-house, after all, for any length of time, but the preaching of Christ crucified. But as to this matter, whether it be popular or unpopular, our mind is made up, and our foot is put down. Question we have none as to our own course. If it be foolish to preach upon atonement by blood, we will be fools; and if it be madness to stick to the old truth, just as Paul delivered it, in all its simplicity, without any refinement, or improvement, we mean to stick to it, even if we be pilloried as being incapable of progressing with the age, for we are persuaded that this "foolishness of preaching" is a divine ordinance, and that the cross of Christ, which stumbles so many, is ridiculed by so many more, is still the power of God and the wisdom of God. Yes, just the old-fashioned truth--if thou believest, thou shalt be saved--that will we stick to, and may God send His blessing upon it according to His own eternal purpose! We do not expect this preaching to be popular, but we know that God will justify it ere long. Meanwhile, we are not staggered because--"As childish dotage, and delirious dreams; The truths we love a sightless world blasphemes. The danger they discern not they deny; Laugh at their only remedy, and die."

Next to this, Paul used much prayer. The gospel alone will not be blessed; we must pray over our preaching. A great painter was asked what he mixed his colors with, and he replied that he mixed them with brains. 'Twas well for a painter, but if anyone should ask a preacher what he mixes truth with, he ought to be able to answer--with prayer, much prayer. When a poor man was breaking granite by the roadside, he was down on his knees while he gave his blows, a

minister passing by said, "Ah, my friend, here you are at your hard work; your work is just like mine; you have to break stones, and so do I." "Yes," said the man, "and if you manage to break stony hearts, you will have to do it as I do, down on your knees." The man was right, no one can use the gospel hammer well except he is much on his knees, but the gospel hammer soon splits flinty hearts when a man knows how to pray. Prevail with God, and you will prevail with men. Straight from the closet to the pulpit let us come, with the anointing oil of God's Spirit fresh upon us. What we receive in secrecy we are cheerfully to dispense in public. Let us never venture to speak for God to men, until we have spoken for men to God. Yes, dear hearers, if you want a blessing on your Sunday school teaching, or any other form of Christian labour, mix it up with fervent intercession.

And then observe one other thing. Paul went to his work always with an intense sympathy for those he dealt with, a sympathy which made him adapt himself to each case. If he talked to a Jew, he did not begin at once blurting out that he was the apostle of the Gentiles, but he said he was a Jew, as Jew he was. He raised no questions about nationalities or ceremonies. He wanted to tell the Jew of Him of whom Isaiah said, "He is despised and a rejected of men; a man of sorrows, and acquainted with grief.." in order that he might believe in Jesus and so be saved. If he met a Gentile, the apostle of the Gentiles never showed any of the squeamishness which might have been expected to cling to him on account of his Jewish education. He ate as the Gentile ate, and drank as he did, sat with him, and talked with him; was, as it were, a Gentile with him; never raising any question about circumcision or uncircumcision, but solely wishing to tell him of Christ, who came into the world to save both Jew and Gentile, and to make them one. If Paul met with a Scythian, he spoke to him in the Barbarian tongue, and not in classic Greek. If he met a Greek, he spoke to him as he did at the Areopagus, with language that was fitted for the polished Athenian. He was all things to all men, that he might by all means save some.

So let it be with you, Christian people; your one business in life is to lead men to believe in Jesus Christ by the power of the Holy Spirit, and every other thing should be made subservient to this one object; if you can but get them saved, everything else will come right in due time. Mr. Hudson Taylor, a dear man of God, who has laboured much in Inland China, finds it helpful to dress as a Chinaman, and wear a

pigtail. He always mingles with the people, and as far as possible lives as they do. This seems to me to be a truly wise policy. I can understand that we shall win upon a congregation of Chinese to save the Chinese. It would not be amiss to become a Zulu to save the Zulus, though we must mind that we do it in another sense than Colenso did. If we can put ourselves on a level with those whose good we seek, we shall be more likely to effect our purpose than if we remain aliens and foreigners, and then talk of love and unity. To sink myself to save others is the idea of the apostle. To throw overboard all peculiarities, and yield a thousand indifferent points, in order to bring men to Jesus, is our wisdom if we would extend our Master's kingdom. Never may any whim or conventionality of ours keep a soul from considering the gospel--that were horrible indeed. Better far to be personally inconvenienced by compliance with things indifferent, than to retard a sinner's coming by quarrelling about trifles.

If Jesus Christ were here today, I am sure He would not put on any of those gaudy rags in which the Puseyite delights himself. I cannot imagine our Lord Jesus Christ dressed out in that style. Why, the apostle tells our women that they are to dress themselves modestly, and I do not think Christ would have His ministers set an example of tomfoolery: but yet even in dress something may be done on the principle of our text. When Jesus Christ was here, what did He wear? To put it in plain English, He wore a smock frock. He wore the common dress of the countrymen, a garment woven from the top throughout without seam and I think He would have His ministers wear that costume which is most like the dress which their hearers wear in common, and so even in dress associate with their hearers, and be one among them. He would have you teachers, if you want to save your children, talk to them like children, and make yourselves children if you can. You who want to get at young peoples' hearts must try to be young. You who wish to visit the sick must sympathize with them in their sickness. Get to speak as you would like to be spoken to if you were sick. Come down to those who cannot come up to you. You cannot pull people out of the water without stooping down and getting hold of them. If you have to deal with bad characters, you must come down to them, not in their sin, but in their roughness and in their style of language, so as to get a hold of them. I pray God that we may learn the sacred art of soulwinning by adaptation. They called Mr. Whitefield's chapel at Moorfields "The Soul Trap." White-

field was delighted, and said he hoped it would always be a soul-trap. Oh, that all our places of worship were soul traps, and every Christian a fisher of men, each one doing his best, as the fisherman does, by every art and artifice, to catch those he fishes for! Well may we use all means to win so great a prize as a spirit destined for eternal weal or woe. The diver plunges deep to find pearls, and we may accept any labour or hazard to win a soul. Rouse yourselves, my brethren, for this God-like work, and may the Lord bless you in it!

## BELIEVE IN

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Second, the everlasting fire was prepared for the devil and his angels (Matt. 25:41). This arch traitor and his fallen host must be punished for their sin and disobedience. It was not originally prepared for man. God made a garden in Eden abounding in beauty and glory for the creature made in the divine image. When man sides with Satan, and refuses to submit himself to God, then he must take the consequences of his choice in the punishment of his fallen master. It is all too true that the unregenerate man is already on the side of Satan, and only faith in the crucified Christ can give him hope of eternal life.

Third, hell is a place of conscious torment. In the story of the rich man and Lazarus, Abraham uses two words which are intensely significant, "...Son, remember..." (Luke 16:25). Though in the torment of flame, the rich man still retained that faculty of mind; memory.

Oh, the memories which will haunt some of you in hell! The sermons heard, the prayers offered in your behalf, the tears shed by friends and loved ones, the message of the Word of God -- these will remain forever and forever.

This very occasion, these songs, these prayers and pleadings will witness against you.

Fourth, hell is a place of vile associations. Some of you are prejudiced against the churches because you say that there are hypocrites in them. What about an eternity spent with hypocrites of all ages! "...the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

Our common sense tells us that there should be a place for all the defiling influences of this world. Hell is that place. The description of heaven definitely de-

clare that "...there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie..." (Rev. 21:27).

If you hate evil associates, beware of hell.

Fifthly, the punishment of the wicked is described as a place of everlasting fire. Time and again it is so pictured. In the thirteenth chapter of Matthew, in the parable of the wheat and tares, we have an interpretation given of the parable. Jesus explains everything but the fire. He rather intensifies it when, in the interpretation, he declared, "And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:42).

Sixth, the future punishment of the wicked will be extended. The fearful torment will endure day and night forever (Rev. 20:10). This is indeed awful to contemplate. Most of us have loved ones, who, if they die in their present state, would be lost. But does this change matters? Nay, it rather furnishes an incentive to service which should drive us to our knees, and then arise and do what we can to win the lost.

Seventh, and who are those who go to hell? "...whosoever was not found written in the book of life was cast into the lake of fire." Again, "...he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). And once more: "...he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

This is an opportunity to be saved. Flee to Jesus Christ for salvation. Sheltered by His precious blood, you are safe from the flames of torment. God is waiting for you to come even as the father waited for the prodigal. He is calling right now, "Come home, come home, come home."

May the Holy Spirit draw you to Him!

I recently had nearly one thousand dollars in unexpected medical bills. These do not relate to the following. I had laser surgery on my left eye on December 9th. This was to deal with diabetic problems, and could become very serious. Hopefully, the surgery did the best that could be expected. I am to have cataract surgery on my right eye on Feb. 3rd. Please pray for me as to these things.

The editor.