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THE LORD'S ATONEMENT

by Dan Phillips

Isaiah 53:12 says, "Therefore will I divide him a portion with the great, and he shall divide the spoil with



Dan Phillips

the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

This has reference to the atonement of the Lord Jesus (Continued on Page 6, Col. 2)

STUDIES IN REVELATION

by Willard Willis

"And unto the angel of the church at Philadelphia write..." (Rev. 3:7).

Philadelphia, a Turkish town that is 75 miles southeast of



Willard Willis

Sardis, is still in existence today. Her name at the present is Allah Shehr, which means "city of God." One would think, due to the many earthquakes that have shaken Philadelphia, that the city

(Continued on Page 9, Col. 5)

UNTIL SHILOH COME

by Andy Proctor

Genesis 49:10 -- The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

What a blessing of a prophecy given by the venerable patriarch, Jacob, in his last days upon the earth! This is without a doubt, a Messianic prophecy concerning the coming of Christ, the Mes-



Andy Proctor

siah of God. A strong connection could be made here with our series, Glory to God in the Highest; as we see in that text of Luke 2:14 and our present text, there is reference to both the first and second coming of the Christ of God. There would be many of us who would recall the Battle of Shiloh during our study of the Civil War during our school days. This was a battle of great bloodshed, where approximately (Continued on Page 11, Col. 4)

MISSIONARY BIBLICAL SOVEREIGN GRACE LANDMARK PREMILLENNIAL

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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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INSTRUCTIONS IN SOUL WINNING, PART II

by C.H. Spurgeon

Again, I think that there is a great lesson in my text to those who preach their own thoughts instead of preaching the thoughts of Christ. These disciples were to follow Christ that they might listen to Him, hear what He had to say, drink in His teaching, and then go and teach what He had taught them. Their Lord said, "What I tell you in darkness, that speak ye in



C.H. Spurgeon

light: and what ye hear in the ear, that preach ye upon the housetops." If they will be faithful reporters of Christ's message, He will make them "fishers of men." But you know the boastful method, nowadays, is this: "I am not going to preach this old, old gospel, this musty puritan doctrine. I will sit down in my study, and burn the midnight oil, and invent (Continued on Page 13, Col. 1)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

A FAIR TRIAL OR A FREE PARDON

"Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no

means come out thence, till thou hast paid the uttermost farthing" (Matt. 5:25-26).

Your eternity; a heaven of indescribable blessedness, glory, and joy; or a hell of eternal and agonizing suffering; your eternity depends on that which is the subject of this message. Every

individual of mankind faces one or the other of these. Your eternity will be determined by a Fair Trial or a Free Pardon. Which will it be for you? Will you risk your eternity on a Fair Trial or a Free Pardon? If you do not receive a Free Pardon, you will re-

(Continued on Page 2, Col. 1)

SHOULD WOMEN WEAR A COVERING?

by Donald L. Chance
Read I Corinthians 11:1-16.

Just because a subject is controversial is no reason for a pastor to lay it aside; nor is it any reason for individual Christians to shrug it off with these words, "I don't know, I'll never be wrong." On the contrary, the fact that a subject is controversial should inspire every born-again believer to expend all energy and time in study, leaning fully upon the guidance of the Holy Spirit, keeping in mind the words of Paul, "Unto him be glory in the church..."

Many have been the articles written upon the subject at hand in I Corinthians 11:1-16, while many have been the readers who have read them and failed to receive the blessing therein. In each case we can say it is fully that God has not chosen to open the (Continued on Page 12, Col. 2)

STUDIES IN JUDGES

by C.T. Everman
Chapter 6:33-7:23

"Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel" (v. 33).



Clyde Everman

Israel had once again planted crops, and they were now ready to be harvested. The Midianites knowing this, called their neighbors, the Amalekites and the

(Continued on Page 6, Col. 5)

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FAIR TRIAL

(Continued from Page 1)

ceive a Fair Trial - one or the other of these will determine your eternity. Which will it be? Upon which of these are you willing to risk your eternity?

This is such an important matter - the most important matter of time and eternity. Man is, from the moment of conception, an eternal being. He will spend eternity consciously, knowingly, feelingly somewhere. There is a heaven of great beauty, glory, and joy. There is a hell that is as bad as heaven is good; a hell of eternal torment in eternal fire. My subject relates to this matter of heaven or hell. Dear friend, will you take your chances (I speak as a man) with a Fair Trial; or will you repentantly, humbly, believingly receive the Free Pardon that is offered in the blessed gospel of Jesus Christ?

There is going to be a fair trial. Let us read about it in Revelation 20:11-15, "And I saw a great white throne, and him that sat on it, from whose face

the earth and the heaven fled away; and there was no place found for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the



JOE WILSON

book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and

they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

This is not a myth, made up by mortal man. This is a declaration of the Word of God. This is a true description of an event that must and will surely take place. Oh, the solemnity thereof! Surely, every individual should give much thought to this Scripture. Judgment day is coming, judgment day is coming. There is going to be a Fair Trial. No man can describe the horror of that day when men stand before that great white throne, and before that judge, the Lord Jesus Christ, and face all their sins in the light of the infinite holiness of God and the claims of His holy law.

That will be a totally and absolutely fair trial. There will be no prosecuting attorney who is out to get a conviction, no matter what. There will be no defense attorney, seeking to gain an ac-

quittal no matter what. Let me take time to say that I find great fault with our judicial system, at least as it seems to me. It seems to me that, in a court case, there are two attorneys who are striving with all their might for two different things. One seems determined to prove a man guilty, whether or not this be the case. The other is doing all in his power to prove the same man innocent, whether or not this be the case. I feel that the defense often tries to gain acquittal for his client, even when he knows the man is guilty. I declare unto you that both attorneys should have the same object - that is, to determine the truth in the matter. To prove the man innocent or guilty should not (I said "should not") be the object of either attorney. To bring out the truth in the matter should be the desire and aim of both attorneys.

Well, at the great white throne judgment, there will be neither a prosecuting attorney, nor a defense attorney. There will be no legal shenanigans at this trial. There will be no "plea bargaining" to allow a man to get no

punishment, or less punishment than he deserves. There will be no "theatrics" to wrongly impress the jury. The man who has enough money to hire the best lawyer will be no better off at this fair trial than the poorest of the poor. A man's social position will not enter into the matter. No earthly relationships will influence the decision in this trial. Having been a Mason might hurt a man at this trial, but it surely will not help him any. Oh, I tell you that this is going to be a totally Fair Trial.

There will be no witnesses at this trial, seeking to influence the decision one way or the other. False witnesses have determined the verdict in many a trial on this earth, but such will not be the case at this trial. A witness, true or false, can often influence the verdict at earthly trials.

There will be no witnesses because none will be needed. The judge knows all about the case. He knows everything about every person who will stand before the

(Continued on Page 3, Col. 3)

FROM THE EDITOR

I was saved on October 31, 1943. I began preaching in November of that same year. This November I will have been preaching Christ for fifty years. It will be a little early, but we plan to celebrate this event during our Bible Conference this year. I do not want to make too much of this; but the speakers might, if they desire, make brief, very brief, reference to this.

I would truly like for many of my friends to make a special effort to be at this conference and help in this celebration. It would be so good if those who have been friends, at least some of those fifty years - maybe some who are not too friendly to me at present - but maybe they could lay this aside for the moment, and help me to commemorate this occasion - it would surely be appreciated. I do urge, once more, my many friends to make a special effort as to this conference.

I was saved in a Holiness church, and called to preach while a member there - in spite of what some Priesthood men might say. I left this holiness church in August of 1945 - God had showed me much of the error they held, and I could remain among them no longer.

I then joined with a church that called itself a Baptist church. This church was Arminian in doctrine and received me on my Holiness baptism. I would not now recognize such as being a true church. I preached for several years in these kind of churches. I pastored two such.

During this time, I came to see the Doctrines of Grace, but I did not preach them strongly and clearly for some time. During the latter part of my time among these kind of churches - all of them believed in the Universal Invisible Church theory - I began to see some church truth that means so very much to me today, and has for many years.

In 1956 I was baptized with true Baptist Baptism, and was called to pastor a true Sovereign Grace Landmark Baptist Church in Appalachia, Virginia. I was still very weak in the doctrines. I did not at that time know anything about the woman's place, the head covering or the wrong of Christmas and Easter.

Later, I realized that, since I was ordained (?) before I was Scripturally baptized, that my ordination was invalid. I was then ordained by Calvary Baptist Church which I now pastor. I was mission pastor of a mission in Winston Salem, N.C. which was authorized by Calvary Baptist Church.

I have now preached the truths of Sovereign Grace and Church Truth for many, many years. I have grown stronger in these truths, and learned and preached the things I mentioned above that I did not at first believe.

I have been among our kind of Baptists for the last thirty seven years. These years have been very precious to me. God has, at least somewhat, blessed my ministry among these kind of Baptists - are there really any other kind? I have had many experiences over these years, some bad, but mostly very good and very precious. Oh, I do praise God for the churches I have preached in and the many friends I have made over these

years.

Now, let me say this: As a Holy Roller preacher for two years, as an Arminian Baptist (?) preacher for eleven years, and as a Landmark Sovereign Grace Baptist preacher for thirty seven years - through it all - I have preached Jesus Christ. I started out preaching Christ. I changed on many things, but I never changed on this. I preached Jesus Christ and His saving gospel - the same through all these changes on other things. From the start, and all the way through, I have preached Jesus Christ and His gospel. I have preached that: 1. Jesus Christ is God. 2. He was born of a virgin. 3. He lived a sinless life. 4. He died a substitutionary death at Calvary. 5. He arose from the dead. 6. He ascended into heaven and is now making intercession for His people. 7. He is coming again. I preached that repenting of sin and believing in Jesus was the only way of salvation. I have never preached any salvation except salvation in Jesus Christ. I have grown in my knowledge and preaching of Jesus Christ and His saving gospel, but I have never preached another Jesus or another gospel.

I know that some hyper-Baptists, and some Priesthood men will deny the possibility of such. Some will say that I could never have been saved or called to preach while in that Holiness church. They are wrong. I know whereof I speak.

I praise the Lord that He has taught me much truth since those early days. I know that I preached some error in those early days. I praise God for delivering me from that. However, I do truly praise God that I never preached any other Christ nor any other gospel.

It has been a great joy to me to learn and preach the many, many truths God has taught me. I truly delight in preaching the many doctrines of the Word of God: Sovereign grace, Church truth, against heathen holidays, Prophecy, the precious promises of the Bible, the duties and responsibilities upon men, the eternal state, and many others. But as I look back over nearly fifty years of preaching, I can truthfully say that it has been my greatest delight and joy to preach Jesus Christ and His saving gospel. I can say that this has been the main course on the table of my preaching over the years. Nothing ever has, or does even now, bless me as much as just preaching Jesus Christ and His gospel.

Fifty years (almost) of preaching Jesus Christ. What better thing could a man do with his life? What could he accomplish comparable to this? If I were starting over with my life, and if the Lord would stand before me and give me a choice of what I would want to do with my life; I would say that I had rather preach Jesus Christ and His gospel than anything else. I consider no position or honor on earth, no matter what or how high among men, to be equal to the blessed honor of preaching Jesus Christ. If I had a thousand lives to live, I would want to live them all preaching Jesus Christ and His saving gospel.

Come to our conference and help me celebrate this occasion.

THE GRACE OF THE TRINITY IN THE SALVATION OF THE ELECT

PART III-OF THE GRACE OF THE SPIRIT

by John Bunyan

Third: I come now to speak of the grace of the Spirit; for He also saveth us by His grace. The Spirit, I told you, is God as the Father and the Son, and is therefore also the author of grace; yea, and it is absolutely necessary that He put forth His grace also, or else no flesh can be saved. The Spirit of God hath His hand in saving of us many ways; for they that go to heaven, as they must be beholden to the Father and the Son, so also to the Spirit of God. The Father chooseth us, giveth us to Christ, and heaven to us, and the like. The Son fulfills the law for us, takes the curse of the law from us, bears in His own body our sorrows, and sets us justified in the sight of God. The Father's grace is showed in heaven and earth; the Son's grace is showed on the earth, and on the cross; and the Spirit's grace must be showed in our souls and bodies, before we come to heaven.

Question: But some may say, "Wherein does the saving grace of the Spirit appear?" Answer: In many things.

In taking possession of us for His own, in His making of us His house and habitation, so that though the Father and the Son have both gloriously put forth gracious acts in order to our salvation, yet the Spirit is the first that makes seizure of us (I Cor. 3:16; 6:19; Eph. 2:21,22).

Christ, therefore, when He went away, said not that He would send the Father, but the Spirit, and that He should be in us forever--"**...if I depart,**" said Christ, "**I will send him...the spirit of truth...**" (John 14:16; 16:7,13), the Comforter.

The Holy Spirit coming into us, and dwelling in us worketh out many salvations for us now, and each of them in order also to our being saved forever.

1. He saveth us from our darkness by illuminating of us; hence He is called the Spirit of revelation, because He openeth the blind eyes, and so consequently delivereth us from that darkness which else would drown us in the deeps of hell (Eph. 1:17,19).

2. He it is that convinceth us of the evil of our unbelief, and that shows us the necessity of our believing in Christ; without the conviction of this we should perish (John 16:9).

3. This is that finger of God by which the devil is made to give place unto grace, by whose power else we should be carried headlong to hell (Luke 11:20-22).

4. This is He that worketh

faith in our hearts, without which neither the grace of the Father nor the grace of the Son can save us, "**...But he that believeth not, shall be damned**" (Mark 16:16; Rom. 15:13).

5. This is He by whom we are born again; and he that is not so born can neither see nor inherit the kingdom of heaven (John 3:3-7).

6. This is He that setteth His kingdom in the heart, and by that means keepeth out the devil after he is cast out, which kingdom of the Spirit, whoever wanteth, they lie liable to a worse possession of the devil than ever (Matt. 12:43-45; Luke 11:24-25).

7. By this Spirit we come to see the beauty of Christ, without a sight of which we should never desire Him, but should certainly live in the neglect of Him, and perish (John 16:14; I Cor. 2:9-13; Isa. 53:1,2).

8. By this Spirit we are helped to praise God acceptably, but without it, it is impossible to be heard unto salvation (Rom 8:26; Eph. 6:18; I Cor. 14:15).

9. By this blessed Spirit the love of God is shed abroad in our hearts, and our hearts are directed into the love of God (Rom 5:5; II Thes. 2:13).

10. By this blessed Spirit we are led from the ways of the flesh into the ways of life, and by it our mortal body, as well as our immortal soul, is quickened in the service of God (Gal. 5:18,25; Rom. 8:11).

11. By this good Spirit we keep that good thing, even the seed of God, that at the first by the Word of God was infused into us and without which we are liable to the worst damnation (I John 3:9; I Peter 1:23; II Tim. 1:14).

12. By this good Spirit we have help and light against all the wisdom and cunning of the world which putteth forth itself in its most cursed sophistications to overthrow the simplicity that is in Christ (Matt. 10:19,20; Mark 13:11; Luke 12:11,12).

13. By this good Spirit our graces are maintained in life and vigor, as faith, hope, love, a spirit of prayer, and every grace (II Cor. 4:13; Rom. 15:13; II Tim. 1:7; Eph. 6:18; Titus 3:5).

14. By this good Spirit we are sealed to the day of redemption (Eph. 1:14).

15. And by this good Spirit we are made to wait with patience until the redemption of the purchased possession comes (Gal. 5:5).

Now all these things are so necessary to our salvation, that I know not which of them can be

wanting; neither can any of them be by any means attained but by this blessed Spirit.

And thus have I, in few words, showed you the grace of the Spirit, and how He putteth forth Himself towards the saving of the soul. And verily, Sirs, it is necessary that you know these things distinctly--to wit, the grace of the Father, the grace of the Son, and the grace of the Holy Spirit; for it is not the grace of one, but of all these three, that saveth him that shall be saved indeed.

The Father's grace saveth no man without the grace of the Son, neither doth the Father and the Son save any without the grace of the Spirit; for as the Father loves, the Son must die, and the Spirit must sanctify, or no soul must be saved.

Some think that the love of the Father, without the blood of the Son, will save them, but they are deceived; for "**...without shedding of blood is no remission**" (Heb. 9:22).

Some think that the love of the Father and blood of the Son will do, without the holiness of the Spirit of God; but they are deceived also; for "**...if any man have not the Spirit of Christ, he is none of his;**" and again, "**...holiness, without which no man shall see the Lord**" (Rom. 8:9; Heb. 12:14).

There is a third sort, that think the holiness of the Spirit is sufficient of itself; but they (if they had it) are deceived also; for it must be the grace of the Father, the grace of the Son, and the grace of the Spirit, jointly, that must save them.

But yet, as these three do put forth grace jointly and truly in the salvation of a sinner, so they put it forth, as I also have showed you before, after a diverse manner. The Father designs us for heaven, the Son redeems from sin and death, and the Spirit makes us meet for heaven; not by electing, that is the work of the Father; not by dying, that is the work of the Son; but by His revealing Christ, and apply Christ to our souls, by shedding the love of God abroad in our hearts, by sanctifying of our souls, and taking possession of us as an earnest of our possession of heaven.

FAIR TRIAL

(Continued from Page 2)

throne of judgment. He does not need to ask anyone else about anything concerning the case, for

He perfectly knows the total situation. Besides that, there will be books there; and in those books will be all the works of the person on trial - and everything concerning those works. The perfect knowledge of the Judge, and the absolute accuracy of those books makes witnesses unnecessary in this fair trial.

Who will be the judge at this fair trial? It will be the Lord Jesus Christ. He is infinitely righteous and holy. No man and no thing can bribe Him, sway Him, or influence His verdict in any way. He will examine the totality of each case in the light of His perfect knowledge, and will render His verdict with absolute and impartial justice. His alone will be the verdict. Your case will not be determined by a jury of your peers. There will be no jury. The case will be decided solely by the Judge.

There will be no court of appeal relative to the verdict of the Judge. Another reference to our judicial system: I hate the court of appeals in our judicial system. I say, give a man a fair trial - as fair as it can possibly be - then, if he is found guilty, immediately carry out the sentence. This matter of a court of appeals contributes greatly to the extreme cost, the overturning of justice, and the continuing of crime in our country. A man can be given a fair trial, he can be found guilty; then instead of the sentence being carried out, he can appeal and appeal and appeal and appeal. Often this leads to the overturning of the proper verdict of his fair trial. At least it drags the matter on to a great length of time. How long was it before Ted Bundy was punished for his many crimes? How much money did this travesty of true justice cost the American taxpayers? The criminal speedily commits his crime; let the punishment as speedily follow the conviction of a fair trial.

Anyway, there will be no appeal from this Fair Trial that I am preaching about now. After all, Jesus Christ, who is God, has given the verdict - whom is there to appeal to? Who could overturn the verdict of the thrice holy and Almighty God? Following the verdict, the sentence will be immediately carried out. Men will be taken from the great white throne and cast into the lake of fire; no appeals, no waiting, no lesser holding place; but immediately cast into the lake that burneth with fire and brimstone.

I call your attention again to the books that will be opened at the great white throne judgment. The books of men's works will be opened. Every thought, word, desire, and deed is recorded in those books. There will be no appeal from what is written

therein. I believe that the Bible will be opened there, though my text does not explicitly say so. Dear reader, at the great white throne, men will not be judged according to the changing standards of society. When we speak against the awful sins of our day, some will say, "But this is 1993." It does not matter what year this is. It does not matter that society sets different standards today. It does not matter that the President and Vice President of the United States approve of things which are great sins against God. It does not matter that the Supreme Court (a most wicked organization) says today that things are legal which our forefathers (and the Constitution) condemned. The great white throne judgment will be according to the standards of the Word of God.

The Book of Life will be there. This is the roll book of the elect of God, those whose names were written there (not when one believes, but) from the foundation of the world. All those who are written there have been or will be brought by the Holy Spirit using the gospel to repentance and to faith in Jesus Christ. Should there be one at the great white throne judgment who admits the things written in the books of works against him, but claims that he has been saved; the book of life will be searched, and the absence of his name from that book will prove his lost and undone condition, and he will be cast into the lake of fire.

Whom will be judged at the great white throne judgment? Despite what so many believe and teach, all men will not be judged here. The saved will not appear before this judgment. This is not the judgment seat of Christ. That is when and where the saved will be judged as to life and works following salvation, and receive rewards. This is not the judgment of the nations in Matthew 25. That is the judgment of those living when Jesus comes to earth, after the Tribulation, to set up His kingdom. The great white throne judgment will be after the Millennium and just prior to the beginning of the eternal state. Who will be judged? Not all men, certainly not the saved; but all of the unsaved will be judged here. Every man and woman who died without receiving Jesus Christ as Lord and Saviour will be at this judgment. Nothing, except the free pardon to be discussed later, will exempt one from standing before this judgment. The rich and poor will be there. The small and great will be there. The unsaved church (Continued on Page 4, Col. 4)

The Baptist Examiner Forum I

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

Explain, "be baptized, and wash away thy sins" in Acts 22:16.

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

This is another pet verse the Campbellite likes to use to try to prove their heresy of baptismal regeneration. To me this is a major error. The conversion of Saul of Tarsus is a very strong argument against baptism being necessary for salvation. That salvation is the occasion of our text. Paul is rehearsing the story of his conversation with Ananias. I want to first mention some reasons why this salvation proves that baptism had nothing to do with Saul's conversion. The Campbellite asserts that you actually contact the blood of Christ in the water of baptism, and then your sins are washed away. The Bible teaches that it is Christ's blood that washes away our sins and that baptism is only a picture of that event.

Let us notice some things about Paul's condition just prior to this conversation with Ananias. I will not write out all of the Scriptures where these things are found, but believe me when I say they are all based on pure Bible. We find that he was a "chosen vessel."

He was "separated from birth." He was "born out of due time." He had repented. He had "believed."

He had claimed and called Christ his Lord. He had been called to preach. He had obeyed God. He had already prayed. He was ordained to suffer. He was referred to as a brother to Ananias. He had done God's will. All of these are characteristics and actions of Paul before he was baptized. Surely we must admit that these are actions of a saved

man. Baptism would not make him any more saved than what he was at that time. This simply manifested to Ananias that Paul was ready and a proper candidate for baptism.

Let us look quickly at what the verse does mean. We know that it did not have reference to literally washing away Paul's sins, so it must have had reference to typically washing away his sins. This would be a declaration to the church and world that his sins had already been washed away. This is a ceremonial washing away of his sins. It is comparable to the Lord's Supper in that the bread and wine are not the true body and blood of Christ but represent it. Baptism represents the fact that our sins have already been washed away by Christ's blood. The important thing is to realize that this verse, nor any verse teaches that baptism literally washes away sins. Our sins are washed away by Christ's blood. May God bless you all.

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

One, or two verses of Scripture taken out of context, or rendered with disregard for grammar will never nullify the clear teaching of all of Scripture on a particular subject. There are no contradictions in, or about the Word of God. Although this is a favorite so-called "proof text" for baptismal regeneration; in reality it is not proving the baptismal washing away of sin. Baptism here is a picture of God's inner work of washing away sin. It is symbolic here as it always is throughout the Scriptures. Water immersion attests to the fact of salvation. (Romans 6:4).

We need to remember that the clarity of this doctrine did not

come about until later in the Holy Spirit's writings through Paul himself. Ananias was speaking in terms understood by both Paul and himself. Jewish ceremonial washing was referred to as "washing away sin". This is in the sense that sin pollutes the body as well as condemns the soul. This verse could be translated, "And now why are you waiting? Get up, get yourself immersed and get your sins washed away after you have called upon His name." Stand, call, and then be baptized.

Apart from that translation, we need to remember that the historical narrative of Paul's conversion in Acts 9 shows he was saved, filled with the Holy Spirit, and then baptized. Only the redeeming blood of Christ washes away our sins. Revelation 1:5,6 says, "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. 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 a ever. Amen."

No works, including water baptism can wash away our sins. Titus 3:5 says, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;" Water baptism is an outward picture of an inward work already done. Ananias tells Paul not to wait, but to be baptized and to wash away his sins by calling on the name of the Lord.

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"And now why tarriest thou? arise, and be bap-

tized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

This was said to one who was already saved. He had seen the risen Christ, he had heard His voice, he had been called to preach the gospel. "And I said, Who art thou Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee" (Acts 26:15, 16). Paul, from his own experience, knew that baptism was not a part of salvation. If baptism is a part of salvation Paul would not have written the church at Corinth, "For Christ sent me not to baptize, but to preach the gospel:" (1 Cor. 1:17).

In I Peter 3:21 we are told that baptism is a figure, a picture of salvation, "The like figure whereunto even baptism doth also now save us..." In order to make it plain that baptism does not save, the Holy Spirit had the Apostle Peter to add, ("not the putting away of the filth of the flesh, but the answer of a good conscience toward God)... Baptism is a picture of the death, burial, and resurrection of Christ, which is what saves from sin. In Romans 6:4, 5 where we are told, "Therefore we are buried with him, by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection").

In Galatians 3:26, 27 it is explained that we, "...are all the children of God by faith in Christ Jesus." Baptism does not make us children of God, faith in Christ does that, but baptism does show that we have that faith, "For as many of you as have been baptized into Christ have put on Christ." Baptism is to the child of God what the uniform is to a member of the armed forces. When a soldier has on a uniform it lets the world know that he is a member of the army. When a child of God is baptized it lets the world know that his faith is in Christ the one whose blood cleanseth from all sin (I John 1:7).

LET'S GET THE TRUTH OUT THIS YEAR!

FAIR TRIAL

(Continued from Page 3)

member will be there. Those who trusted in their own works will be there. Those who trusted in false religions will be there. All of the unsaved, and only the unsaved, will be at this judgment.

What will the verdict be at this judgment? "Guilty as charged" will be the verdict. All who are there will be found guilty. No unsaved person will ever be able to pass this trial. And my friend, if the saved person is to be there, and if his eternity depends upon his passing this fair trial, he would be unable to do so and would be found guilty. If the best Christian who ever lived had to stand before this judgment and his eternity depended upon the results of this fair trial, he would utterly fail and would be cast into hell fire. Those who believe in a general judgment had best be glad that their doctrine is wrong. No man could ever enter into heaven on the basis of a fair trial.

Praise God, my message is not done. There is a Free Pardon. Let us think about that for a while. The Lord Jesus Christ offers a free pardon to all who hear His blessed gospel. I tell you again, I am an adamant believer in the free offer of the gospel. Call me Arminian if you will. You will thereby prove that you do not believe the total of the Word of God, and that you are what men call a Hyper-Calvinist. Men may argue that eternal life is a gift and not an offer, but in doing so, they make their orthodoxy suspect. Eternal life is offered, in the gospel, to every hearer of the gospel. "Believe on the Lord Jesus Christ, and thou shalt be saved" carries no strings, no restrictions, and no limitations. It does not say, "if you are elect you will be saved." "It does not say, if Christ died for you, you will be saved." It does not say, "if the Spirit works effectually you will be saved." It says that, if any one will believe on the Lord Jesus Christ, that one will be saved. Brethren, I believe in the doctrines of sovereign and saving grace as much as any of you. At least, if you believe in them stronger than I do, you go too far and teach false doctrine. Let us not allow the truth of sovereign and saving grace hamper us in the least in inviting men to Jesus Christ for eternal salvation. I can go to any man, woman, boy, or girl and tell that one that if he or she will believe in Jesus Christ, he or she will be saved. We should do more of this than we do. There is no doctrine in the Bible that restricts or lim-

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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 members of a true church attend the services of a church they consider to be a false church?

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This is a very important question. Members of a true church should be taught the truth on the church, as to where the church came from, who started it, and what is its purpose. They should be taught the truth on the doctrines of grace, the doctrine of last things. If this is done, and they are true Christians, they will not attend more than once a false church that does not teach the truth. II Timothy 1:13 says, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

I remember years ago, my son Richard wanted to attend a Holiness church service. I knew of a tent meeting a few miles from home, so we went to see just what they did and how they conducted their services. It was a very hot evening and the tent sides were tied up so that we did not have to go in in order to watch the services. They started with singing and the people started swaying and crying out "Amen," and "praise the Lord". They had an organ with a professional player. When he would hit the high notes the people would cry out and raise their hands. After a while people began to sling their heads around until some of them fell down and shook like they were freezing to death. Richard was half scared to death and said "can we go home now?" This was the last time as far as I know that he ever visited one of these services.

Over the years different ones of our members have visited other churches and would come back and tell me that they had visited a friend and went to church with them but didn't like their doctrine, or their type of services. One preacher who was not of our

church told me, "You will not have to worry about your members joining a church of another faith, because they would not be satisfied." This past December my daughter-in-law's father from Colorado was spending a few days with us because my son David and family had just returned from Germany after spending a three year tour. He chose to spend the month of December with us before going to Colorado where he is stationed. David's father-in-law is Catholic. On Christmas morning, I came down stairs from my bedroom and found David's father-in-law already dressed and ready to go somewhere. I asked him why he was dressed, he replied, "its Christmas and I want to go to church". He didn't have a car, so I took him to St. Anns Catholic Church and attended the service with him. I had a strong feeling of a sin of spiritual adultery. I afterwards repented to my Sovereign God and will never go back. This is what happens when we attend the service of a false church, we commit spiritual adultery.

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II Corinthians 6:16-17, "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you"

I believe little good can come from attending a false church. More times than not, one who knows the truth will be offended

over the heresy preached, and the foolishness that goes on in false churches. One would be better off if they didn't attend at all. They need not add sin to sin by missing the services of their own church, and swell the crowds of a false church. If they happen to be out of town and know of no true churches in the area, they would be better off to enter into prayer and study on their own.

To me the answer is plain. Don't attend false churches. The difficulty comes determining false from true churches. By whose standard do you judge them; your own, or the Bible? At what point do they become false churches? I doubt if many would consider the church at Corinth a true church. Be careful when you judge churches. If you are certain they are man-made organizations that preach heresy, avoid them.

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"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with and infidel? (II Cor. 6:14-15). Just as there is physical fornication, there is also spiritual fornication. Spiritual fornication deals with a believer having intercourse with a false church or religion. And just as the physical act of fornication leads to adultery, so the spiritual act of fornication leads to spiritual adultery. The two verses that are quoted contain four questions relative to the relationship of a believer with a non-believer. These questions can, in my opinion, can be applied to the question that has been asked.

Notice, first of all, that there is a command to not do this type of thing. A believer is not to yoke, which means to couple or join, himself to an unbeliever. The word yoke distinguishes being joined to another of a different sort, in this case believers with unbelievers. Righteousness is not to have fellowship with unrighteousness. The word fellowship in this instance is translated partnership or a sharing with another. There is to be no communion between light and darkness. Communion means to have something in common. In this case, it is used in a negative sense. Communion expresses common experiences and interests. Then there is the question about concord. Concord expresses agreement. What agreement does Christ have with Belial? Is there anything that will allow them to be in agreement? What part, or portion, has a believer with an infidel. If one shares a portion with an infidel, he is a partaker of that which the infidel does.

For these reasons, members of a true church should not attend the services of a church they consider to be a false church. The church may believe some truth, and there are many that do, but you will find that one way or another, they will be attacking the truths that you believe on a regular basis. The Baptist name on a church does not guarantee that that church does embrace all the teaching of God's Word. Find out what a church believes before attending, for as Paul told the church at Corinth, there is not agreement with the church of God and those that contain idols. In fact, the command was that instead of attending, there was to be separation. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:17).

The attending of a false church by a member of a true church places that member in a position of being reconciled, either partially or wholly, to what that church preaches. One becomes yoked with unbelievers, has fellowship with unrighteousness, communion with darkness, agrees with that which is against Christ, becomes a partner with an unbeliever. A believer should not place himself in a position of agreement with unbelievers. "Can two walk together, except they be agreed? (Amos 3:3).

Yes, the Lord Jesus Christ offers a free pardon to everyone who hears the gospel. This pardon is absolutely free. It does not require any payment of any kind. It does not require silver or gold; neither does it require good works from man. "Come and Welcome" is the sign that is hung over the gospel table; "Come for all things are now ready" is the invitation to the gospel feast. The Bible goes to great lengths to prominently and frequently teach the freeness of gospel pardon.

This pardon is unconditional. There are no strings attached thereto. There are no conditions, except the prescribed repentance and faith, that must be met before receiving this free pardon. There are no promises that must be made as to after payment attached to this pardon. This pardon is free and unconditional.

This pardon is a full pardon. It is the pardon for all of one's sins. No matter how many your sins might be, no matter how terrible your sins might be; you are offered a full pardon for them all. It is not the number or greatness of one's sins that keeps him from being saved; it is his refusal to receive the offered free pardon. Paul tells us that the chief of sinners has already been saved, so there must be hope for any of the rest. The blood of Jesus Christ cleanses from all sin. Forgiveness of sins and justification from all things is preached through Jesus Christ (Acts 13:38-39). Also, this pardon is full in that it is pardon for all sins; past, present, and future. It had better be, for such is our only hope. This pardon of past sins that does not include future sins is not hope of salvation for any man. Such a pardon would mean the certainty of eternal punishment in hell fire. Those men who preach a pardon for past sins, and leave future sins yet to be taken care of had best seriously consider what they are saying.

This pardon is eternal and irreversible. Jesus Christ will never take it back. Oh, yes, the Bible teaches "once saved, always saved." The Bible teaches eternal security. Of what lasting good would a pardon be that was subject to a reversal.

Human courts, under the influence of Jesse Jackson, and under pressure from spineless politicians might try again those who have already been found not guilty (contradicting the legal matter of "double jeopardy"); but when Jesus Christ gives a man a pardon, that man will never stand

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FAIR TRIAL

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its the offer of a free pardon in the preaching of the gospel.

FAIR TRIAL

(Continued from Page 5)

trial. Our Lord does not give a pardon with one hand and take it back with the other. Our Lord does not pardon one day and then condemn to hell the next day. No, no, praise the Lord, this pardon is eternal; and it will never be reversed. The man who has received this pardon is as sure for heaven as the saints who are already there.

This pardon was paid for by the blood of Jesus Christ. It is free to you, but it was most costly to Him. This pardon is not based upon an overlooking or a non punishment of sin. This pardon is based upon a full and complete payment for sin - but the payment was made by a glorious substitute, even the Lord Jesus Christ. Is not this amazing grace indeed? The judge offers a free pardon to the guilty - a pardon paid for by His own terrible sufferings. Nothing could be more wonderful and amazing than this great truth.

This pardon exempts from trial. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). What a wonderful Scripture!

The one who hears the gospel and trusts in Jesus Christ has already passed from death to life, and will never come into trial as to his eternal condition. This free pardon exempts from trial.

Dear reader these two things are before you: a fair trial or a free pardon. Upon one or the other will depend your eternal condition. If you will receive the free pardon, you will never face the fair trial. If you reject the free pardon, you will and must face the fair trial. You will never be able to be acquitted by a fair trial. A fair trial will condemn you to eternal hell.

Your only hope for eternity is in a free pardon. Oh, I urge you, my reader, to settle out of court. The Judge here and now, offers to settle out of court. You had best agree with your adversary while you are in the way, in this life; you had best stay out of court in this matter. The Judge offers to settle your case, freely, fully, eternally, and in your favor; if you will settle out of court. I urge you to receive the offered free pardon, for this is your only hope. Believe on the

Lord Jesus Christ and thou shalt be saved. The One who will then, if you go there, be your Judge; now offers to be your Saviour. You must deal with Jesus Christ sooner or later. You must, in this life, receive Him as your Lord and Saviour; or you must meet Him as your Judge at the great white throne. Which will it be for you? I urge you one more time to settle out of court, to gladly receive the offered free pardon. God bless you all.

THE LORD'S

(Continued from Page 1)

Christ. It says that He would bear the sin of many, not everyone, as we hear so much of today. We see a limitation made here as to the atonement made by our Saviour, the Lord Jesus Christ. The atonement is a necessary factor in our salvation. Election never saved any one, but, rather, marked out particular sinners unto salvation. Ephesians 1:4 says, "According as he hath chosen (elected) us in him before the foundation of the world, that we should be holy and without blame before him in love."

We cannot believe in election without believing that those chosen in Christ before the foundation of the world had to be redeemed, paid for by the precious blood of the Son of God. Revelation 13:8 says that He was a Lamb slain from the foundation of the world. You will notice the first part of this verse states that those who did not worship the beast had their names written in the Book of Life from the foundation of the world. What! My name and all that have been saved, those saved now and those that will be saved -- their names were written in the Lamb's Book of Life before the foundation of the world. Revelation 17:8 states the same thing. So, we see plainly that in the mind of God, Jesus was slain from the foundation of the world for people that were chosen from the foundation of the world, and all this is coming to pass in reality in time. In fact, in His time and the working of His power.

We believe that God works by perfection and cannot fail or make a mistake. If this be so, and it is, then there will be no one in hell that Christ died for.

The Bible teaches that the atonement is limited.

The Freewillers even limit the atonement. They limit it to whosoever makes a commitment -- that is, coming to the altar or mourner's or being baptized. Yet they jump us for saying the atonement is limited. They say, "I believe in whosoever will,"

and quote John 3:16.

John 3:16 limits the atonement. "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." The atonement only covers the "whosoever believeth" in Christ and the "whosoever believeth" is a work of the Spirit and not of the flesh.

Paul says in Philippians 2:13 that it is God who works in you both to will and do of His good pleasure. John 1:13 says of those that are saved, that they were not born again of blood (that is, they did not inherit it), nor of the will of the flesh (not of the works of the flesh), nor of the will of man (that is, not of man's will), but of God (that is, salvation is of the Lord, all of grace). Paul said in Romans 9:16 that it is not of him that willeth, but of God who showeth mercy. Jesus, our dear Saviour said in John 5:40, "Ye will not come to me, that ye might have life." Jesus said again in John 6:44 that, "No man can come to me, except the Father which hath sent me draw him..."

The atonement is limited to those given to the Son by the Father from the foundation of the world. The Bible states in Ephesians 1:4 that we (Christians and those yet to be saved) were chosen in Him (elected in Christ) before the foundation of the world, that we should be holy (through Christ's imputed righteousness and, of course, in the rapture of the glorified body) and without blame (not one sin, laid to our charge). We will stand before Him in love.

Jesus, our Redeemer, said in John 6:37: "All that the Father giveth me shall come to me..." He said again in John 17:2 (The Lord's Prayer), "As thou hast given him (Jesus) power over all flesh, that he (Jesus) should give eternal life to as many as thou hast given him." In other parts of this chapter our Lord speaks of those given Him of the Father. Beloved, the atonement is limited to those given the Lord Jesus. We found in Revelation 13:8 and 17:8 that their names were written in the Lamb's Book of Life from the foundation of the world, and in the mind of God, Jesus was a Lamb slain from the foundation of the world.

The Elect of God

The elect have always been called sheep. Jesus said in John 10:11, "I am the good shepherd: the good shepherd giveth his life for the sheep." Beloved, the saints of God have never been called goats before they were saved. Ephesians 2:3 says, "...were by nature (we elect) the children of

wrath, even as others." However, we, the elect of God, were the children of God to be called in God's due time. Jeremiah 31:3 says, "...I have loved thee with an everlasting love..." Beloved, there has never been a time that God has never loved those He gave to the Son. Jesus told one group of people that they were not His sheep -- see John 10:26 and John 8:37. Jesus said, "...my word hath no place in you." He told this same group of people in the 44th verse, "Ye are of your father the devil..." He told them again in verse 47, "...ye are not of God." Beloved, these people were not included in the atonement as well as Pharaoh and Esau, so why should we be so ignorant and reason that Christ died for everyone from Adam down through time, when rightly dividing the Word it does not teach it?

Yet Some Will Say

"Christ died for everyone and the only reason people go to hell is because of the sin of unbelief." Beloved, if Christ died for sin, the sin of unbelief would be included. God has loved His people from all eternity and bought them with the blood of His dear son. You can be sure that He is going to redeem those He paid for. Beloved, it stands to reason, if God does not save all, He did not die for all. He works in perfection and without hindrance. In fact, Ephesians 1:11 says He, "...worketh all things after the counsel of his own will." Daniel 4:35 says, "...he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand..." This does not say God will save you if you will let him, as I have heard so many preachers say. Beloved, these Scriptures tell us that God is sovereign and works when He wants to, where He wants and how He wants to. Who are we to "...repliest against God..." (Rom. 9:20). The Father elected, the Son redeemed, the Holy Spirit calls through irresistible power, at the appointed time, those that the Father elected and the Son redeemed.

The atonement is not a failure. Not one drop of blood was wasted! Every drop of blood that was shed was for those given to Christ Jesus, and since God

works in perfection, there was just enough shed for them -- none for those in hell now, or those who are yet to go there in the future. The atonement was a perfect work, for we read in Isaiah 53:11, "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." This says that He will be satisfied. If there was one sheep that failed to show up and enter the fold, our blessed Lord would not be satisfied and would be a miserable failure. Thank God He wasn't a failure! He said in John 6:37, "All that the Father giveth me shall come to me..." I agree with an old timer when he said, "Nuff said."

JUDGES

(Continued from Page 1)

children of the east, and for the eighth year they came across Jordan to invade and plunder the land. But this time it seemed that they not only intended to take all that the Israelites had grown, but were to take possession of the land, therefore they gathered in the valley of Jezreel as for war.

"But the spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him. And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto ashes and unto Zebulun and unto Naphtali; and they came to meet them" (Vs. 34,35).

"The spirit of the LORD came upon Gideon" means that the Holy Spirit "clothed Gideon". It means that the Spirit took possession of Gideon. Now, being empowered by the Spirit, he became the "mighty man of valour" the Lord had said of him (6:12). Being led by the Spirit, he blew the trumpet to call his people for war. The first to respond were his own clan, Abiezer, then his tribe, Manasseh, and then three of the neighboring tribes answered the call to arms. It is important to note that God not only was in charge of Gideon, but He also caused the men in these tribes to

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IMPORTANT ANNOUNCEMENT

For a few issues, we will be swapping between a 12 page and a 16 page paper. You will have noticed that the size of the page has been cut down. 16 pages gives us approximately one more article than we used to have. 12 pages gives us approximately two and one fourth less articles than we used to have. I would appreciate any comments as to these different number of pages from the readers.

HERESIES OF HARDSHELLISM

Hardshells make much of the Bible doctrine of the sovereignty of God. That the Bible teaches the sovereignty of God, none can deny who have read it at all. The Hardshells are heretical on this great Bible doctrine in that they preach only a half-truth; and a half-truth on this subject as on many others is the enemy of and destroys the whole truth. They claim that God is a sovereign and yet they treat Him as a servant. The very heart of the Bible teaching on the sovereignty of God is that He must be obeyed in all things. The Lord Jesus commended the faith of the Centurion in Matthew 8, because it was a faith that not only recognized Him as a sovereign; but the Centurion's faith in Christ believed that a sovereign Lord must be obeyed. There is where Hardshellism is most heretical. They say God is sovereign and yet will not obey the last command of Him, who said: **"All authority is given unto me in heaven and in earth."** The man who really believes in the sovereignty of God, like Saul of Tarsus, will count himself debtor to all men and **"...as much as in him is..."** will go his length to obey the Lord's command to **"...preach the gospel to every creature."** Hardshellism is heretical, fatally heretical, on the doctrine of the sovereignty of God because they cut the heart out of the great commission and willfully and wickedly disobey Christ's command to **"...preach the gospel to every creature."** The first ground of censure against the one-talent man was that he claimed to believe in the sovereignty of God, and yet, did not do what his sovereign Lord told him to do with his money. The same offense called forth the just rebuke of his sovereign Lord against the man in the parable of the pounds, who tried to excuse himself for disobedience to his Lord's command on the ground that his Lord was sovereign and could do it without his servant's help. Study afresh the parable of the talents in Matthew 25 and of the pounds in Luke 19, and the man censured in each case is a man heretical as to the sovereignty of God. He made his belief in the sovereignty of God an excuse for doing nothing, just like Hardshells do. Both of them said like all Hardshells say, whether in Hardshell churches or in Missionary churches, that God was a sovereign and reaped where He did not sow.

That is the favorite excuse of Hardshellism. God is a sovereign, they say, and can and will save the heathen without the gospel; in other words, since the seed is The Word. He will reap where no

sowing has been done, just as these two Hardshells in these two parables said. Study the Lord's answer. In each case the Lord said in substance: "If I am sovereign, why did you not obey Me? Your professed belief in my sovereignty is wicked hypocrisy; for if you had really believed in My sovereignty, you would have obeyed My commands instead of rebelling against My authority and trampling My commands under your feet. Your own words condemn you. You pretended to believe in My sovereignty, and yet, wickedly withheld from Me the one thing to which a sovereign is entitled, namely, loyal obedience to My command to occupy till I come." Every man who makes his belief that a sovereign God can save the heathen without the gospel an excuse for doing nothing for missions, is a heretic against the sovereignty of God and an anarchist against the authority of the Son of God, who commanded His churches to **"...go ye into all the world, and preach the gospel to every creature."** Ezekiel believed in the sovereignty of God and when his sovereign Lord told him to go and preach to a valley full of dry bones, he went, and went to preaching, **"...O ye dry bones, hear the word of the LORD."** That is the right kind of belief in the sovereignty of God, believing that He has the right to command and that we have no right to make excuses or to disobey Him. The first fatal heresy of Hardshellism is that it is a wicked and willful rebellion against the authority of the Lord Jesus, which is the very heart of the doctrine of God's sovereignty.

The second heresy of Hardshellism is like the first, a half-truth. They teach the doctrine of personal, unconditional, eternal election. That is the truth, but not all the truth on that subject. But they warp and wrest and twist that truth and make it teach a lie, namely, that if God elected a man unto salvation, he will be saved, whether he ever hears the gospel or not. The God, who elected men unto salvation, also elected the means for their salvation. To preach the personal election of the men, as Hardshells do, and leave out or deny the divinely chosen means, is not only the truth, but is a wicked perversion of the truth. When Paul states the doctrine of election, he states the whole truth. In Romans 8:28-30 he clearly teaches that all the elected will be glorified; but between their predestination and their glorification he puts in the two things the Hardshells leave out, namely, their calling and their justification. They are

called, Paul said, by the gospel and they are justified by faith or believing the gospel. So that the whole truth as to election is that all the elect will be called by the gospel and be justified by believing the gospel and be glorified by reason of the hope obtained through the gospel. Or take this passage in II Thessalonians 2:13-14, where Paul again tells the whole truth about election: **"...God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."** There is eternal election -- from the beginning; personal election -- you -- unconditional election -- God chose. But that is only half the truth. God's election was unto salvation. This salvation was not unconditional, but was through the sanctification of the Spirit and the belief of the truth. This unconditional election was unto a conditional salvation to which the elect were called by the gospel. These unconditionally elected ones could only obtain the gospel. Since Hardshellism preaches no gospel, no one has been called unto salvation through it. Since being called unto salvation by the gospel is necessary to obtaining salvation; and Hardshellism has no gospel for the unsaved, no one was ever saved by Hardshellism. Since God's elect are all called unto salvation by the gospel, and the Hardshell elect are all saved without the gospel, Hardshell elect are not God's elect. Since all God's elect are saved through the sanctification of the Spirit and the belief of the truth and Hardshells are saved without the belief of the truth, Hardshells are not saved, or not God's elect, and Hardshellism is not the truth. Since God's unconditional election is unto a conditional salvation and Hardshell unconditional surrender is unto an unconditional salvation, Hardshell election is not the truth but a perversion of the truth and is not unto a salvation to all, but unto damnation. Remember that God's unconditional election is unto a conditional salvation, and when Hardshellism teaches an unconditional salvation, the election they preach is unto damnation instead of salvation. An election which does not include the preaching of the gospel as a condition of salvation is not God's election at all; for **"...it pleased God by the foolishness of preaching to save them that believe."** God's election included both the men and the means. But once more -- Paul said: **"...I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ**

Jesus with eternal glory." The elect will obtain eternal glory; but how? By the missionaries enduring all things that they may preach the gospel by which the elect are called unto salvation. Since Hardshell election leaves out missions, it is not God's kind, not Paul's kind and not the truth.

The third heresy of Hardshellism, and the one which is the tap-root of nearly all other heresies, which they teach, is their enmity to the gospel. They do not preach the gospel. They deny that the gospel is to be preached to the lost. They affirm in debate that adults are saved without the gospel as truly as infants. Their opposition to missions grows out of their opposition to the gospel. Their opposition to Sunday Schools grows out of their opposition to the gospel. They are as bitter enemies to the gospel as the Jews or the Turks or the infidels. They teach the unheard of, unnatural and unscriptural notion that a child can be born of a father without a mother. They say that infants and adults alike are born of the Holy Spirit and without the Word of God. The missionary Baptist, who says the heathen can be saved without the gospel, is a Hardshell heretic and ought to be disciplined by the church for the worst of heresies. Heresy as to how men are saved is the worst of heresies and the man who says the heathen can be saved without the gospel is a heretic as to how men are saved, if he is a saved man, which is doubtful, he denies the Lord who bought him, for the atoning death and resurrection of Christ are the very pith and marrow of the gospel. If the heathen are saved without the gospel, they are saved without the knowledge or benefits of the atoning death of the Lord Jesus Christ. Paul declares in Galatians 3:8 that **"...the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham..."** No heathen was ever justified who had not first heard the gospel and then believed in Christ **"...faith cometh by hearing, and hearing by the word of God."** They cannot have faith until they hear and they can't hear without a preacher, and the Master said, **"...they are yet in their sins, if they believe not."**

Hardshells, like the Scribes and Pharisees, are enemies of the gospel and oppose preaching it to the heathen. Campbellites say men are born of the Word without the Spirit; Hardshells say they are born of the Spirit without the Word.

Both are alike heretical as to the new birth. If any difference, Campbellites are less dangerous than Hardshells, for they do be-

lieve in preaching the Word to sinners. And if Christ is preached by them to sinners, the Holy Spirit may occasionally enable a sinner to see Christ and lay hold on Him. That is never true of Hardshellism, for they never preach Christ to sinners. Both Campbellites and Hardshells are heretical on the new birth; and since men cannot be saved without the new birth; neither Campbellism nor Hardshellism, in their unadulterated form ever save any sinner. Men are not saved by the Spirit without the Word, nor by the Word without the Spirit. They must be born of the Word and of the Spirit, if they would enter the kingdom of God. Hardshellism has no place for any such Scriptures as the following because it denies that the Word has anything to do in the salvation of the lost. **"...for in Christ Jesus I have begotten you through the gospel"** (I Cor. 4:15). The gospel **"...is the power of God unto salvation to every one that believeth"** (Rom. 1:16). **"Of his own will begat he us with the word of truth..."** (James 1:18). **"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever..."** And this is the word which by the gospel is preached unto you" (I Peter 1:23-25). **"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto (i.e., unto salvation) he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ"** (II Thess. 2:13-14). Hardshellism is one of the worst enemies of Christ on earth today; because of its enmity to His gospel. No man can be a friend of Christ and be an enemy of the gospel. In Mark 8:35 and 10:29 the Master couples friendship to Himself so closely together that no man can put asunder what Jesus Himself hath joined together.

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SUCCESS

by C.D. Cole

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success," Joshua 1:8.

Introduction:

I believe this is the only time the word success is found in the Bible. A great Greek writer who lived in 500 B.C. said that "success is man's god." And it is true that people have always laid great stress on success. Webster's definition: "Success is the favorable or prosperous termination of anything attempted." If I attempt to get wealth and get it, I have been a success. I expect more people measure success by the dollar mark than by any other standard. If fame and prominence is my goal, and my name is heard over radio and read in the press -- if all I do and say is followed by the multitudes -- then I am a success. But these ideas of success leave out a very important question: "Where and what shall I be in eternity?"

Books have been written on success, and rules have been laid down for success. I've read the story of a certain man who gives himself the one-year test, in trying to evaluate the importance of the various elements that make up his life. He merely asks himself how important the thing he wants today will be one year from now. Most of the things that seem so essential at the moment will, he decides, have been forgotten a year from now. Why bother with them at all? Why give them importance? Why not concentrate on those things which are most likely to underwrite my success?

This rule for success would be very good if human existence ended at death. But it forgets the eternity of man. The better test might be called the eternity test. What will the thing I want today be worth in eternity?

However, the man under consideration is wiser than most men; for most men live for the absolute present -- what gratifies for the moment is all they consider. For success in this life, the one-year test is good.

The book of Joshua tells of the death of Moses before Israel had crossed the Jordan River. The responsibility of leadership fell upon the shoulders of Joshua, the minister of Moses. Joshua is told to arise and lead the people across

the river. This was a big order and a trial of faith, for Jordan was flooded -- and how was that great crowd of men, women, and children to get across with the river impassable and no ferry-boats in sight, to say nothing of the watchful eyes that were upon them from the other bank? To cross a stream in the face of an enemy is a ticklish operation, even for modern armies. And not a hint is given as to the means of making the crossing. He is just commanded to do it, and God promises to be with him. It was a faith operation, for all the circumstances were against getting across. Faith is always tried by pitting visible circumstances against the invisible God and His Word.

Here is something to note: God's word of promise is made plain and emphatic. He promised to be with Joshua as He had been with Moses. He promised that no man would be able to stand against him. He repeated his promise to be with him. He tells him that the land of the enemy is His gift to them and that he is to "divide for an inheritance the land, which I swore unto their fathers to give them." And then follows the conditions and rules for success -- verses seven and eight. We can apply these rules to God's people of this or any other generation. These rules for success are just as plainly told in the New Testament as here in the Old Testament.

Man Must Have A Saviour.

So far as eternity is concerned, there is not a stop towards success without Jesus Christ as Saviour. Man, as a sinner, faces the law of God, and must be redeemed from its awful curse. God's law is backed by His justice, power, and holiness, and the sinner has no chance of escape from its awful penalty, apart from a Saviour. Galatians 3:10-13, "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

The Saved Man Must Be Strong and Courageous.

The Christian life is not a play party; it is a warfare. It is not a picnic; it is a battle. The church is not a lounging room, it is a

feeding and training station. The church must have cradles and bottles for babies, but babies should grow up, and get to where they can get out of the cradle and give up the bottle, and do some fighting. Imagine a 50-year old man lying in a cradle with a bottle in his mouth, or crying at the top of his voice for attention. He would be a ridiculous sight with his arms and legs hanging over the sides and end of the crib. And yet that is the picture of a lot of church members.

The babies of World War I were the soldiers of World War II because they grew up and were strong enough to fight.

Joshua had a difficult and dangerous assignment and he must be brave and strong. But his strength and courage must be in the Lord. He had no strength of his own to drive out the Canaanites that dwelt in the land of promise. Without the Lord, bravery would be foolishness and strength would be weakness. The strong city of Jericho was taken because God was with Israel, while the weak city of Ai was too much for Israel without the Lord.

The teaching of the New Testament is to the same effect. Jesus said, "Without me ye can do nothing." Paul said, "I can do all things through Christ who strengtheneth me." Ephesians 6:10, "Finally, my brethren, be strong in the Lord, and in the power of his might." II Timothy 2:1, "Thou therefore, my son, be strong in the grace that is in Christ Jesus." The word for strong in these two passages means "to make strong inwardly." It means moral strength or heart courage. It is the kind of strength we need for Christian warfare. Physical prowess counts for little or nothing. A man may be a giant physically and yet be as weak as a baby morally, and spiritually. The church needs spiritual giants today.

The Saved Man Must Pay Attention to God's Word.

This is a necessary rule for success. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." This book of the law referred to the pentateuch generally and perhaps to Deuteronomy especially. It contained instruction for successful warfare and it must be known. Joshua needed to know it and more than that he needed to meditate upon it -- he needed the strength that its promises would give. By meditating upon it he would get inward strength that would enable him to win battles too much for his outward strength, with the inward strength of faith, God would be his outward strength for victory. Trust is strength because

trust touches the Rock of Ages. Trust connects with God the source of power.

If God's people would meditate upon the Word of God they would have more strength. Meditation is to the spiritual man what chewing is in the physical man. Chewing our food enables us to digest it and get strength from it. Meditation grinds up the food of God's Word. It is not enough to know the letter of the Word; we must ponder it for strength and courage.

The Saved Man Must Observe To Do All That Is Written

"Thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein." Meditation is not that we may be able to quote Scripture to others, but that we may do what Scripture commands. To be a success we must not merely be hearers of the Word; we must be doers of the Word also.

Courage and obedience make the perfect soldier. And they must go together like Siamese twins. Courage without obedience would be useless and there could be no obedience without courage. Courage is inward strength for outward duty, but what is the use to have inward strength if nothing is done?

The man of God has responsibilities, and he must not turn his back upon duty. The word duty comes from the word due. It means that we owe something, and we ought to pay our debts. What are some of the duties of the saved man? Whatever God has commanded. For the Christian soldier Christ's commandments are his marching orders. And what are these marching orders? What are Christian duties?

The overall duty is to be His witnesses -- we are to make Him known to the world -- we are to promote the preaching of His Gospel to the ends of the earth. In connection with this, we ourselves must wait upon the preaching of His Word. We won't be much interested in helping, preach His Word to others if we ourselves despise the preaching of it. This problem of church attendance will be solved when people get the spirit of obedience to God.

If we are not victorious it will not be for lack of divine power, but lack of the spirit of obedience on our part.

The Duke of Wellington was once asked what was to be done about a difficult mission. Wellington replied, "What are your marching orders?" The commission was read again, and Wellington said, "There is nothing to ask questions about. Do what you are told to do. Don't stop to consider the difficulties."

Joshua was a soldier like

Wellington. God commanded him: Go across the Jordan; keep this book in your hand; meditate on it day and night, just obey, obey, obey. And from the day he received his orders until he died, he never swerved.

Oh, how much we all need the spirit of obedience to the Lord that characterized Joshua. And this will spell success when He returns to reward the faithful.

JUDGES

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come to the aid of Gideon at his call.

"And Gideon said unto God, If thou will save Israel by mine hand, as thou hast said, Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said" (Vs. 36,37). The moment of truth had arrived. Gideon must have looked down in the valley and saw that great number of the enemy camped there, 135,000 men fully equipped for war, and he with only 33,000 with few, if any, weapons of war. He is saying, "Did I understand You, Lord, to say you would save Israel by me"? Gideon had taken the risk of losing his own life when he destroyed the altar of Baal. But now not only did he face the danger of losing his own life, but he was responsible for those men who had answered his call to arms. What could 33,000 untrained, unarmed men do against a well armed, well trained army that was more than four times in number? Gideon wanted some reassurance from God at this time. He asked for a sign to assure him that the Lord had really chosen him by which He would save Israel. God had given him His word, "thou shalt save Israel" (v.14). He had already given him a sign (vs. 18-21). But now Gideon was halted between fear and faith. He faced a problem so great, so impossible of solving that he may have wondered if he had understood God. At least he wanted reassurance before going forth. Before we condemn Gideon for his weak faith, we need to place ourselves in his position. What would we have done if faced with the same problem? Have we not "put out the fleece" when faced with difficulties much less than what Gideon faced?

His request was that when he placed a fleece of wool on the thrashing floor, the next morning, if the fleece was wet with dew and all around it be dry, that

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JUDGES

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would be a sign that God had called him. The Lord granted his request and the next morning Gideon squeezed a bowl full of water from the fleece.

Gideon, still weak in faith, asked again for a sign. "And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon the ground let there be dew" (v. 9). The Lord, being a God of grace and mercy graciously granted his request, And GOD did so that night: for it was dry upon the fleece only, and there was dew on all the ground" (v. 40).

CHAPTER 7

"THEN Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley" (v. 1).

Having received double assurance from the Lord that He had commissioned him to deliver Israel, Gideon now moved forward with confidence that God was leading him and would give him the victory. He moved his small army down the mountain side to the well or spring. This must have been only a few miles from the camp of the enemy and may have been in sight of it. Here again God appeared unto Gideon, "And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me:" (v. 2).

"The people that art with thee are too many". What a shock this statement must have been to Gideon. Gideon must have been wondering how, being outnumbered four to one, they could overcome the enemy. But he was told he had too many men and must have floored him. But God gave him the reason for the statement. Israel may say they won the battle by their own strength. God wanted them to know that the only way they could win was by His power and not of their own.

God then tells Gideon how to reduce the number of troops, "Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let

him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand" (v.3). Can you not see that as soon as Gideon called the men together and made this announcement that the men looked down in the valley at the camp of the enemy and many of them said, "It would be an impossibility for us to win the battle against such odds." Twenty-two thousand must have said, "This is no place for me" and headed for home. Can you not imagine how Gideon felt when he saw twenty-two thousand men pack up and head for home, and only ten thousand men left standing with him? Now they were outnumbered by more than 13 to 1. He must have gone to the Lord and said, "Lord, I did what you commanded and now I have only 10,000 men left".

"And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee. This shall go with thee, the same shall go with thee, and of whomsoever I say unto thee, This shall not go with thee, the same shall not go". (v.4)

Too many? Gideon must have been dismayed, but now being the man of faith which he had become, he obeyed the Lord without question, "So he brought down the people unto the water: and the LORD said unto Gideon. Every one that lapped of the water with his tongue, as a dog lapped, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink" (v.5). As the men drank of the water Gideon divided the men into two groups. Those who scooped up water in their hands and lapped it like a dog he placed in one group. Those who went down on their knees to drink, he placed in another group. When this was done there were 9700 men in one group and only 300 men in the other group. God told Gideon that the 300 were the ones he was to take into battle, that it was by them He would save Israel. "And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand; and let all the people go every man unto his place" (v.7).

We need to note that Gideon did not question God after He had given him the sign of the fleece, but faithfully obeyed His commands. It was from that point on he took God at His word, regard-

less of what the circumstances seemed to be. His eyes were on the Lord instead of circumstances.

"So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley" (v. 8).

Now God was ready to deliver Israel. All the fearful and all the careless had been sent home as unfit for soldiers. Gideon was left with only three hundred men. What chance did he have against 135,000? All he had was God's promise, "By the three hundred men I will save you, and deliver the Midianites into thine hand" All Gideon could do at this point was to trust God. This he did, he sent the rest home and moved the 300 down toward the enemy ready to obey God's commands.

"And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand. But if thou fear to go down, go thou with Phurah thy servant down to the host: And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host" (vs. 9-11).

I can see Gideon that night, turning and tossing as he lay upon his bed wondering how God was to keep His promise of delivering the enemy into his hand. It was then he heard God's voice speak to him telling him to go down into the camp of the enemy. God was to give him another sign that would strengthen him to go on. Taking his servant, Phurah with him, he silently slipped down the hill into the camp of the host of the enemy. What a host it was! "And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude" (v. 12).

When Gideon came close to the camp of the Midianites he heard two of the men talking. One was telling the other one of a dream he had. He dreamed that he saw a cake of barley tumbling down into the camp "unto a tent, and smote it that it fell, and overturned it, that the tent lay along" (v. 13). The other man told the meaning of the dream. "This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered

Midian, and all the host" (v. 14). This statement gives us an insight of the fears of the Midianites. They had heard of Gideon and also of how Israel's God had fought for them in the past. It must have been as Rahab had said of her people, "And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath" (Josh. 2:11).

Gideon, hearing the dream and the interpretation of it, "worshipped and returned into the host of Israel" (v. 15). Gideon rushed back up the mountain, no doubt all the while thanking God for the assurance that He had given him the victory. Arriving into the camp he immediately awoke his men telling them, "Arise; for the LORD hath delivered into your hand the host of Midian" (v.15). He then told them the plan for the attack. The men were to be divided into three groups, one hundred men in each group. Each man was to carry a trumpet in one hand and an empty pitcher with a light in the pitcher in the other hand (v.16). What a strange way to go to fight a war! But remember Gideon was following God's command and this was His way to show that it was by His power and not by Israel's might that the Midianites were to be defeated.

Gideon told his men to "Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the LORD and of Gideon." (vs. 17,18).

By the time Gideon and his men got in place around the camp of the Midianites it was close to midnight, "the beginning of the middle watch" (v. 19). It must have been just as the changing of the guards around the camp. With the three companies in place, they "blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the LORD, and of Gideon" (v. 19).

Can we not get the picture? The changing of the guard had just taken place, all the rest were sleeping peacefully in their tents. Suddenly the sound of trumpets broke the quietness of the night, sound from every side. The

Midianites awaking from their sleep, stumbling from their tents, on every side there were lights, what seemed to be thousands of lights to their sleep filled eyes. What struck terror to their hearts was the words which they heard, the words, "The sword of the LORD, and of Gideon". Hearing the trumpets, seeing the lights, and hearing the shouting of the men, they must have believed that they were surrounded by a great army.

What did the Midianites do? They did what most anyone would do who had been awakened out of a sound sleep to face what seemed to be certain death, "all the host ran, and cried, and fled" (v.21). With the sound of the trumpets in their ears, and surrounded by what seemed to be thousands of lights, in their terror they came out of their tents in blind confusion, using their swords on every one that moved; thinking he was the enemy. The One Who had put a spirit of fear in their hearts now sent a spirit of helpless confusion among them, "and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zeretherath, and to the border of Abelmeholah, unto Tabbath" (v. 22). In Judges 8:10 it said that all that escaped of the 135,000 were fifteen thousand. In their panic and confusion to escape, one hundred twenty thousand died, being slain by one another. This was while Gideon and his men were still blowing the trumpets, holding up the torches and crying, "the sword of the LORD, and of Gideon". The Lord kept His promise to Gideon, "I have delivered it into thine hand". All that God required of Gideon and his men were faith and obedience to His commands. The Apostle John wrote, "This is the victory that overcometh the world, even our faith" (I John 5:4). We have the same Lord as did Gideon and He has promised victory for those who have faith. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I John 5:5).

REVELATION

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would no longer be inhabited. The record shows that the four hills on which Philadelphia is built, have been shaken by earth-

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REVELATION

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quakes over and over again. Philadelphia, on the other hand, has a healthful climate and is a picturesque place to live. I'm informed that the city is blessed with many trees. There is a mosque in Philadelphia by the name of Allah-Shehr which, according to the native people there, is the location of the original church which our Lord established there.

"...these things saith he that is holy..." (Revelation 3:7).

God, in the Scriptures, is termed the "holy one." He most certainly deserves this title since He is the sum of all excellence. God is also mighty, but one, rather than reading from the Scriptures mighty, mighty, mighty, reads; "holy, holy, holy, is the Lord of hosts" (Isaiah 6:3). God prefers to be called "holy" because His beauty rests in His holiness. It is as stated in the following passage of Scripture.

"Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth" (Psalm 110:3).

You and I, because of the fact that our Father in heaven is holy, or most excellent, should desire to be conformed to His image. He, in fact, says to us from Matthew 5:48:

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

"...he that is true..." (Revelation 3:7).

The word "true" is in contrast to the word "false." The word "true" means for one to be accurate. Our Lord, of course, is most accurate. He, for example, is accurate in judging. His scales weigh every good or evil deed with the utmost accuracy. I may weigh myself on five different sets of scales and arrive at five different weights, but there is no deviation to God's scales. He, because of "His eyes as a flame of fire," never overlooks anything. The fact that our Lord is perfectly true and never false, means that we can have the utmost confidence in His holy Word.

"...he that hath the key of David..." (Revelation 3:7).

The explanation for the meaning of the key of David is set forth in the following passage of Scripture.

"And the key of the house of David will I lay

upon his shoulder; so he shall open, and none shall shut; and he shall shut and none shall open" (Isaiah 22:22).

The word key relates to possession and control. It also relates to responsibility. David was a ruler of Israel, or one who governed them. The people were his subjects and he was responsible to exercise control over them. David, when he died, gave this key to Solomon. Solomon continued to bless the people by the administration of good government. You, if you care to pursue this matter, will find in the second chapter of first Kings the charge which David gave to Solomon.

Our text informs us that our Lord Jesus Christ has the key of David. He, therefore, has full control and rights over His subjects, and He is the one who blesses His subjects with every good thing. You will recall that Joseph, a type of our Lord, according to Genesis 41:38, "opened all the storehouses" in Egypt. Joseph, and only Joseph had the key or authority over that which maintained the nation of Egypt and others. Our Lord, in like manner, holds the key to any and all blessings that we will ever receive. It is as stated in the following passages of Scripture:

"Lift not up your horn on high: speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another" (Psalm 75:5-7).

You may recall from Isaiah 22:22, that Eliakim was given the key of David. He, in other words, was placed in charge of those things which were in David's palace. These were things which were also of concern to the subjects of David. Eliakim was given the authority to open and shut the doors of access to the royal clemency, royal justice, and the royal favor. It is also true that the Lord Jesus is in possession of the key to these things as far as you and I are concerned.

"...He that openeth and no man shutteth..." (Revelation 3:7).

Our Lord, when He opened the door for His church, declared, as is recorded in the following passage of Scripture, that no one would be able to shut it.

"And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18).

The fact that the body temperature of every person in the world is 98.6 (with a few variations) is one of the greatest

manifestations of God's control that I can conceive of. I must check and add to the tire pressure on my car on a regular basis, but God has set the temperature in our bodies and it remains the same all of our days. Those who would attribute such an act to evolution should be ashamed of themselves.

Our Lord "openeth and no man shutteth." He does so because His power is greater than any power that might go up against Him. The following passages of Scripture declares the extent of our Father's control of all things.

"The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: He bringeth low, and lifteth up" (I Samuel 2:6-8).

Our Lord, then, does as He pleases and no one is able to alter His plans. He opens, or He shuts and Russia, Cuba, America, China and the rest of the world combined cannot alter His course. He, especially as our Savior and friend, opens doors of grace, mercy and peace and no one can steal these gifts from us. He also opens doors of opportunity so that we can witness in His behalf. The numerous doors that were opened for the apostle Paul are marvelous examples of how He opens doors and prevents any one from closing them.

"...I know thy works..." (Revelation 3:8).

The importance related to knowing one's works depends on the person to whom the works are made known. Good works that are known by one's supervisor are more important to the worker than works that are made known to one's co-worker. The same line of reasoning can be applied to our text. Our Lord, after all, owns the cattle on a thousand hills. He is in charge of every good and perfect gift. He holds the world in His hand. We, therefore, should be greatly concerned when He says: "I know thy works". The following passages of Scripture show to what degree God knows our works.

"O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassedst my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether" (Psalm 139:1-4).

"...behold, I have set before thee an open door..." (Revelation 3:8).

There is no value to an open

door into an empty house. God, on the other hand, when opening a door, opens that door to greater opportunity, etc. One, when reading the book of Acts, will find that God opened numerous doors for the Apostle Paul. They were doors that no man could shut. Paul, in the following passage of Scripture, makes reference to the door which God opened for him.

"Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord" (II Corinthians 2:12).

It is interesting to note from the following passage of Scripture that our God not only opens doors for us, but He also opens windows.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive" (Malachi 3:10).

"...and no man can shut it..." (Revelation 3:8).

I'm again reminded how that in the book of Acts many tried to slam the door shut in the face of the Apostle Paul. Paul, however, finished every work which the Lord had assigned to him. Paul, in fact, as he says in II Timothy 4:7, finished the course which had been set before him. Our Lord also had an open door set before Him in His work among us. It was a door that no man could shut. Our Lord, in fact, said: "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John 17:4).

"...for thou hast a little strength, and hast kept my word, and hast not denied

my name" (Revelation 3:8).

The open window spoken of Malachi 3:10 is a reward to faithful and cheerful giver. The open door to which our text makes reference, is also a reward for faithfulness. The Lord, Malachi 3:10 asks that we prove Him and see if He is not as good as His word. The same applies to the text which is before us. We, therefore, keep His word and not deny His name, and then we are for the door of opportunity open.

"Behold, I will manifest them of the synagogue Satan, which say they are Jews, and are not, but lie; behold, I will manifest them to come and worship before thy feet, and know that I have loved thee" (Revelation 3:9).

We have, in this passage of Scripture, a reference to those who were trying to close the door which the Lord had opened. Our Lord, however, as we say, turned the table on them. They, in other words, did the very thing which they had not intended to do.

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Some touch of human weakness must always accompany whatever strength God may pleased to give us. If we are lowered the high honor of carrying this untold treasure of the gospel, we must always be reminded that "we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." The Lord touched Jacob's thigh, he halted upon his thigh. Jacob might have limped the rest of his life; yet who would not be content to limp for life if he might meet God as Jacob did on that night by the brook Jabbok?

--C.H. Spurgeon

Behold, the Saviour reigns
Among the sons of men;
He breaks the prisoners' chains
And makes them free again.
Let hell oppose God's only Son,
In spite of them His cause goes on. (Repeat)

He died, but soon arose,
Triumphant o'er the grave;
And still Himself He shows
Omnipotent to save.
His powerful blood did once atone,
And now it pleads before the throne. (Repeat)

All power is in His hand,
His people to defend;
To His most high command
Shall millions more attend.
Before the throne our Surety stands,
Our names are written on His hands. (Repeat)
(Tune: "Arise My Soul")

REVELATION

(Continued from Page 10)

fact reminds one of the sale of Joseph by his brethren. His brethren meant it for evil, but God brought much good out of the sale. Joseph, in fact, said to his brethren: "...ye thought evil against me; but God meant it unto good..." (Genesis 50:20). This fact bears out Psalms 76:10 which reads as follows:

"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

The Lord loved His church at Philadelphia and He promised to prove His great love for them by causing the liars to come and worship before their feet. The word which is rendered "worship" in the subject text, is a reference to service and honor. The liars, in other words, would worship before their feet by respecting them and serving them.

"Because thou hast kept the word of my patience..." (Revelation 3:10).

Some one has said: "Put your money where your mouth is."

This, in essence, is what patience does. One, for example, can say that they are patient, but how does this same person react when God's promises are slow in coming? Are we quick in giving up the fight, or do we wait with great patience upon our Lord to keep His promises to us? Do we, in other words, plant a seed one day and expect it to bear fruit the next day? We, even though we cover the seed with dirt, are willing to wait for nature to take its course. God's promises are also, in many cases, buried beneath dirt, that is, all sorts of disappointments. Our faith in God, however looks beyond the disappointments. Faith, according to Hebrews 11:6, believes that "He is a rewarder of them that diligently seek him."

"...I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Revelation 3:10).

Our God is still in the business of keeping His children from the hour of temptation. We, in fact, are taught to pray: "Lead us not into temptation, but deliver us from evil..."

The word "from", as used in our text, does not mean that there will be no temptations. It, however, does mean that there will be deliverance "from", or through every temptation. God did not keep Daniel from the lion's den, but He did deliver him through it.

"...which shall come upon the world..." (Revelation 3:10).

The word "world," as used here, is "kosmos", and refers to the world in general, rather than the world without exception. The world, in fact, which they were to be delivered from was the Roman empire which was bent on destroying all Christians. Christians were even used in their sports arenas to combat against wild animals.

"Behold, I come quickly: hold that fast which thou hast that no man take thy crown" (Revelation 3:11).

The New Testament, on at least two hundred and forty occasions, makes reference to the return of our Lord and Savior Jesus Christ. This fact is declared more times than any other Bible doctrine. We, as we proceed into the subject book, will find that the return of our Lord is close at hand. The shadows, in fact, of the evening of this dispensation are growing very long as they fall across the pathways of time. I believe, and I shall endeavor to show as we proceed into this book, that "the night is far spent, the day is at hand" (Romans 13:12). We, therefore, will be wise to hold fast that which we have and not to give up at this time in the history of the world. Let us hold fast that which we have and build upon it. Let us not be like the five foolish virgins, but let our lamps be trimmed and burning brightly for Him.

Esau, as you will recall, did not hold fast his birthright, but sold it to Jacob. Those who do not know the value of the crown, to which our text makes reference, will sell it for the pleasures of this world. They, in other words, will trade sound doctrine and practice for that which the world can give them.

"Him that overcometh will I make a pillar in the temple of my God and he shall go no more out..." (Revelation 3:12).

We know from I Timothy 3:15 that the Lord's church is the

"pillar and ground of the truth." She, in other words, is like a pillar in that she upholds the truth as set forth in God's Word. False churches, on the other hand, are pillars and ground of error. Those, then, who are a part of the pillars of truth here, will be rewarded by being pillars in the temple of God. The temple is the place where God dwells. Those, therefore, who are a pillar in that place, are near to God in a very special way. My granddad Willis was head deacon (what ever this means) in the Myrtle Ridge Baptist Church. This title obviously means that he was a very important pillar in the church, and was highly thought of and respected. Those who are made a pillar in the temple of my God will also hold great respect and closeness to the Father.

Our text points out that "he shall go no more out." His assignment, in other words, is secure. His position will not be put up for grabs. He, as is stated in Psalm 23:6, "will dwell in the house of the Lord forever."

"...and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name" (Revelation 3:12).

You will note that the word "my" is used four times in the above statement by our Lord. I, if I were to use the pronoun "my" on four occasions, would be making reference to something that is very precious to me. Our Lord, in like manner, by the use of the pronoun my is declaring the extent of the reward that awaits those who hold fast, that is, "him that overcometh." The divine name, when written upon a person, signifies that the person belongs to God-- that he is God's possession, and that he is under God's sovereign and special care. It follows that the writing on him the name of the city of God, denotes the access he has to the special blessings of God which are to be had by those who are to inhabit that holy city. A person who could say, "I'm from the city of God," would be highly respected and honored, since those who have access to that city will not want for any good thing. They will have no water bill, no crime in the streets, no food shortage, no tears, no death, etc.

I would like to think that the new name which is to be written upon the one who over comes, will be that of "Redeemer." One could then say, "I have the name of my God upon me and the name of the holy city, because of my Redeemer." (It is important to point out that that which is before us relates to rewards and

has nothing to do with being saved from hell).

"He that hath an ear, let him hear what the Spirit saith unto the churches" (Revelation 3:13).

We are to understand from this passage of Scripture that it is not too late for us to apply ourselves, and thus receive the benefits which are set forth in the subject passages of Scripture. We, if we will hear, that is, be governed by that which our Lord said to the seven churches of Asia, will reap a great harvest. This is because, as it is said in Hebrews 11:6, "He is a rewarder of them that diligently seek him." We, however, if we ignore that which has been said to the seven churches of Asia, "shall be saved; yet so as by fire" (I Corinthians 3:15).

SHILOH

(Continued from Page 1)

twenty thousand soldiers were killed. The battle was named after a church after that name in that area, about seventy miles east of Memphis, Tennessee in the town of Pittsburg Landing, Tennessee right near the border where Tennessee, Mississippi, and Alabama meet. At first it seemed the North would lose, but in the end they won. Beloved, though Christians look as if they are going to lose out, and though the Jews will appear as such when the armies of the Antichrist be gathered against them--when Shiloh comes, we shall be triumphant in Him! Let us consider why the scepter shall not depart from Judah.

Judah was the fourth oldest, yet he received the birthright privileges and blessings of the first-born due to the sins of his older brothers, Reuben, Simeon, and Levi; in addition, Judah displayed remarkable character when he volunteered to be a surety to his youngest brother, Benjamin in Genesis 43:1-14 and in 44:14-34.

At first he was small in power, a lion's whelp; at the latter end he is a couched lion which clues us in as to the broad spectrum of application of this particular prophecy. The prophecy is progressive and has already been partially fulfilled. At each major juncture, the reign of David, the birth, burial, and resurrection of Christ, and the Second Coming of Christ to establish His everlasting kingdom...the prophecy is more abundantly clear.

In Joshua 18:1, the children of Israel assembled at a city named Shiloh, which is thought to be named thus in commemoration of the prophecy of our text. The word here, pronounced, "shee-lo", means, place of rest. It was a city

in Ephraim and temporary home of the Ark of the Covenant and the Tabernacle, the place where Samuel grew up.

In its form as a proper name, Shiloh means, the One Who brings peace, peacemaker. It comes from the Hebrew word, shalom, or peace. This has been the historical position among the Jews, and the early church; however, even if we would hold to the other position held by the Septuagint which is based upon the Aramaic meaning, whose it is, the reference is still in harmony. In fact, the meaning is quite possibly two-fold. The latter position refers to Ezekiel 21:27, until He come whose right it is, and in Revelation 11:15. True peace on earth shall come to stay when the Prince of Peace comes to take possession of His earth, casting out the rebels at the Battle of Shiloh where the bloodshed (at Armageddon) shall be to the horses bridles, and the Lion of the tribe of Judah shall set up His everlasting kingdom. "The scepter shall not depart from Judah." Let's take note of the first coming of Shiloh.

Ever since the Fall, mankind has been searching for a Saviour to bring deliverance from the curse of sin, or from the calamities of this world. When the Saviour did come, He was despised and rejected of men.

Christ came to reprove the world of sin, which the world did not, and does not, readily receive; Jesus was crucified then, and would be crucified today, if it were possible. The crucifixion itself was a reproof to the world, as the Saviour bore the iniquity of His sheep on the cross. Christ came to save His sheep!

In John 12:32 Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me." Thus we read in our text concerning Shiloh, "and unto him shall the gathering of the people be." It was necessary for Christ to be crucified to bring reconciliation to His children that they may gather, or follow Him, or keep the commandments of God; if sin was not paid for then, we would be cast from the very presence of God, and utterly unable to keep the laws necessary for a peaceful, lawful, and everlasting kingdom upon this earth.

Consequently, Shiloh has come, and is presently gathering people unto Himself until He fully populates His kingdom with His elect children, which shall be the catalyst to bring about the everlasting reign of

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ANNOUNCEMENT

The Temple Baptist Church of Arcadia, Florida has started a mission, Sovereign Grace Baptist Mission, at 3901 Kenilworth Blvd. in Sebring, Florida. Services at the mission are at 10:00 and 11:00 a.m. and 7:00 p.m. on Sunday, and at 7:00 p.m. on Thursday. For further information contact Al Lyons, pastor, at (813) 494-2526, or Jim Ruley at (813) 471-2392. Pray for this work.

SHILOH

(Continued from Page 11)

Christ upon the earth. But what about the Second Coming of Shiloh?

Until Shiloh come, we are to lift up the Lord Jesus Christ, and preach Christ, and Him crucified, that more of His children would be gathered unto Him until He comes the second time without sin unto ultimate salvation.

I ask you, what shall you do with Him that is called Christ? When Christ reproves you in His Word, of your sin...shall you reject Him, or receive Him--there is no middle ground, you must be either for Him or against Him. To be for Him is to repent of your sins in godly sorrow, and receive and believe Christ to be your one and only Saviour of your sins by His substitutionary sacrifice on Calvary, where a battle of Shiloh took place, as the Lord Jesus Christ battled against sin as He endured the cross and despised the shame and became obedient unto death, even the death of the cross! Much bloodshed was incurred as the Lord Jesus loved and gave of Himself to be a ransom, a surety to His brethren. Christ came to save His sheep!

Oh that men would praise the Lord, that some brother or sister unknown to us now, would praise the lion of the tribe of Judah for saving their soul!

What are you going to do until Shiloh come? Shall you continue in your sins, and neglect so great a salvation from so great a Saviour? When Shiloh comes as a young lion to destroy the enemy time shall be no more, and He shall couch as an old lion satisfied with His peaceful, prosperous rule, none shall rouse Him, of His kingdom there shall be some forever and ever in the fire that shall not and cannot be quenched!

See Revelation concerning the Blessed Hope of the Lion of the tribe of Judah, and His breaking of the seals of the title deed to the earth. This world looks as if it is headed for destruction, and indeed it is; however, we need not weep and sorrow as those who have no hope, "for the sceptre shall not depart from Judah, nor a Lawgiver from beneath his feet, until Shiloh come; and unto him shall the gathering of the people be!" You, out there, without Christ in this world, do you not hate your sins, and will you not hate them more if you leave this world still in your sins? Behold the Lamb of God, flee into the

arms of Shiloh, the Prince of Peace, and have peace with God through the blood of Christ, by believing in His sacrifice at Calvary to save you from your sins and sure damnation thereof! Come to the place of rest, come to Shiloh. The Prince of Peace says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Mt. 11:28-30). May God find us faithful "until Shiloh come..."

SHOULD

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eyes of some individuals; consequently, blessings are withheld from them because they are not ready for them.

I would like to add here a word, that I might not be misunderstood. The subject at hand in all sixteen verses is subjection, or the showing of subjection, in the assembly. Paul is very careful in his full explanation of such. He says very plainly that a man is to show his subjection to Christ by praying uncovered. And I dare say, there is not a Christian woman alive who would not say that it is shameful for a man to enter the assembly covered, or plainly, with a hat on. Why? As an answer, they would quickly read verse 4.

It is my belief that we, as Christian people, receive blessings here for our faithfulness. Our faithfulness can only go as far as the precepts of the Scriptures, the direct commandments being of utmost importance. In the verses before us, we see two commandments for the members of the Lord's body, His church. First, there is a commandment for the man. Verse 7 reads, "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God..." Second, there is a commandment for the woman. Verse 6 reads, "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."

The dealings I have encountered upon this subject have been many. The rejection that has been meted out because of disapproval should cause us to go deeper into a very careful study, not so as to be able to prove them wrong, but for our own learning. As Baptists, the basis of everything we

teach and for which we stand should be a "thus saith the Lord."

In all reality the pastor receives his blessing when he has faithfully presented the Word to the church and then relied upon the leading of the Holy Spirit. The husband receives his blessing in that he teaches to his family that which the Scriptures say and then relies upon the guidance of the Holy Spirit. The woman receives her blessings only inasmuch as she receives the truth with an open mind and relies upon the illumination of the Holy Spirit; and of course she is an example to her daughters.

Thus we see that the blessings of the Lord are of a three-fold nature and should be looked upon by each involved. My earnest prayer is this--that someone might be richly blessed through the Holy Spirit by these words.

The correct method of study on any subject is always the same; as Baptists, we must face the Scriptures as being our only rule of faith and practice. The Scriptures are infallible. They are fully the Divine in-breathing of the Holy Spirit.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21).

The Scripture stands as law, and man's attempts to alter them are futile. The fact that we do not like a subject does not do away with the infallibility of the words set forth to us.

When my mind is uneasy over a certain subject and all other attempts fail, I always turn to the Greek for a deeper understanding. In the English language, we have various rules by which we determine the correctness of our speech. This is equally true in the Greek; yea, it is even more so. The parts of speech play an all-important part in the meaning of a sentence. One can change the entire interpretation of a sentence by the punctuation marks; at times even a difference in the tone of voice will greatly alter the meaning.

There are three Greek words to look into for a careful study. In verses 6 and 7, we find the words translated "covered" and "cover" all come from the root word "katakalupto." This word carries the meaning "to cover oneself." In verse 6 the words, "...let her be covered," and verse 7 the words "to have covered" (from Berry's translation) are translated from a form of katakalupto. It is well to notice that the last phrase in verse 6 is a direct command given to the woman, "...let her be covered," our Greek word "katakaluptestho" (root word--katakalupto).

Twice you will find this same root word with the letter "a" in

front. This is not a direct changing of the meaning, but only a strengthening of the idea. The letter "a" in front of a word simply means "off of" or "un." Hence the word "katakalupto" carries the meaning "something off" or "uncovered."

Another word "peribolaion" is used one time in this chapter, in verse 15, "...for her hair is given her for a covering." This word holds the meaning of "something thrown around the body." In Hebrews 1:12, the word "peribolaion" has been translated "vesture." In early Bible times the woman wore her hair very long. It was a sign of beauty; as Paul states, it was her glory. Her hair was to such a length that it was possible for her to actually have it thrown around her body; hence, "peribolaion."

Our next word to take note of, is not found in the 11th chapter of I Corinthians but is very important for a good definition. The word "sunkalupto" also means "to cover", but its meaning is fully understood by going to Luke 12:2. This verb signifies to cover wholly.

As derived from the Greek, the word found in verse 4 where Paul states that, "Every man praying or prophesying, having his head covered, dishonoureth his head," is our Greek word "katakalupto," the literal meaning of this word is "something down upon the head."

If it is wrong for a man to pray in the assembly with something upon the head, then when Paul says to the woman, "...let her be covered," he used the word "katakalupto," signifying that she should have "something down upon the head" (Literal).

Another striking argument which the Greek presents is found in the various voices within the language. To help one understand what is meant by voice, we shall attempt to define and give an illustration of each.

By voice we mean the quality of the verb which indicates the relationship of the subject to the action. There are three kinds of voices:

1. The Active Voice--The subject is doing the acting. "John threw Mary into the pool."

2. The Passive Voice--The subject is being acted upon by an outside force. "Mary was thrown by John into the pool."

3. The Middle Voice--The subject is acting upon himself. "John threw himself into the pool." Or "John jumped into the pool" states the same idea.

You will find in verses 5 and 6 "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head...but if it be a shame for a woman to be shorn or shaven, let her be cov-

ered." This is spoken in the middle voice stating that it is the woman's privilege that she should adorn herself willingly.

The last argument the Greek language presents is to be found under the heading of moods, which plays a most important part in understanding these verses. There are four moods which we shall explain here.

1. The Indicative Mood--This mood shows real action taking place. "The child runs."

2. The Subjective Mood--This expresses action not taking place, but it may be possible. "If the child will run, he will escape."

3. The Optative Mood (or the Wish Mood)--It expresses action not taking place, but we would like for it to be so. "Oh, that the child would run!"

4. The Imperative Mood--Expresses action not really taking place, but it is volitionally possible. "Run, child!" Volition is simply the will. This mood is a direct command, the carrying out of which is dependent upon the will of the person involved.

In verse 6 Paul uses very strong language when speaking to the Christian women. He says "...let her also be shorn..." and then "...let her be covered." These words are both spoken in the imperative mood. It is the mood of direct command. In full meaning, the woman is specifically commanded to do one or the other of these two things. This depends upon the volition of the individual involved in the command.

Several arguments have been formed against this teaching, some of which I shall present here.

It is Spiritual. This argument based on verse 3, says that the woman should cover her Spiritual head (her husband) when praying in other words, she does not have to go through her husband when praying to God. But the very fact that the verbs are in the middle voice disproves this argument, namely, the subject (woman) is doing the acting herself. This makes it literal.

The covering (if taught at all) should be complete from head to toe. The form of the Greek word speaks for itself in answer to the argument. Paul would have used the word, "sunkalupto" (to cover wholly) instead of "katakalupto" (something down upon the head).

It is not for today. If this is true, then we must discount all the first 15 verses, including verse 3, which will take us clear back to the garden of Eden and our mother, Eve. The words stand firm in Revelation 22:19, "And if any man shall take away from the words of the book of this prophecy, God will take away his part."

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SHOULD

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shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

The covering is the hair. If this be true, then we must read verse 4 also in this light, "Every man praying or prophesying with his hair on his head dishonors Christ." So the men should shave their heads before going to the Lord in prayer, if this be true.

No such custom. This argument says that it doesn't make much difference about this teaching as to whether you obey or not, we ought not to get contentious about it. This will make Paul oppose Paul. It makes Paul contradict Paul. It makes God use 15 verses to admonish Christian women to do something and then tell them it doesn't matter if they do it or not. They say "don't do it, if it will cause contention." This is the exact opposite of what is meant by this 16th verse.

The commentary of Jameson, Fausett and Brown, Volume 6, page 315, states, "we have no such custom as that of women praying uncovered." Vincent's Word Studies says, "of women speaking unveiled." Olshausen, in his commentary, makes it even stronger in volume 4, page 327, "Those who contend against this teaching, let them leave the church."

If the last part of this chapter, which is dealing with the Lord's Supper is to be used by the church, then it stands true that the first part is also under God's leading.

It has been said to me, "Well, I just don't feel convicted upon the subject as yet." Beloved, listen; every child of God should feel convicted on every statement found in these pages, for they are God's Words to us for guidance, comfort and hope.

I would like to state right now that no preacher (or husband) should force their woman to wear a covering. But on the other hand, you, preachers and husbands, will be held responsible for your study and teaching, while the women are responsible in complying to those teachings.

May God richly bless you and keep you, as we read His Words, which should thrill our very souls.

INSTRUCTIONS

(Continued from Page 1)

a new theory; then I will come out with my brand new thought, and blaze away with it." Many are not following Christ, but following themselves, and of

them the Lord may well say, "Thou shalt see whose word shall stand, mine or theirs." Others are wickedly prudent, and judge that certain truths which are evidently God's Word, had better be kept back. You must not be rough, but must prophesy smooth things. To talk about the punishment of sin, to speak of eternal punishment, why these are unfashionable doctrines. It may be that they are taught in the Word of God, but they do not suit the genius of the age; we must pare them down! Brothers in Christ, I will have no share in this. Will you? O my soul, come not thou into their secret! Certain things not taught in the Bible our enlightened age has discovered. Evolution may be clean contrary to the teaching of Genesis, but that does not matter. We are not going to be believers of Scripture, but original thinkers. This is the vain-glorious ambition of the period.

Mark you, in proportion as the modern theology is preached, the vice of this generation increases. To a great degree, I attribute the looseness of the age to the laxity of the doctrine preached by its teachers. From the pulpit they have taught the people that sin is a trifle. From the pulpit these traitors to God and to His Christ have taught the people that there is no hell to be feared. A little, little hell, perhaps, there may be; but just punishment for sin is made nothing of. The precious atoning sacrifice of Christ has been derided and misrepresented by those who were pledged to preach it. They have given the people the name of the gospel, but the gospel itself has evaporated in their hands. From hundreds of pulpits the gospel is as clean gone as the dodo from its old haunts; and still the preachers take the position and name of Christ's ministers. Well, and what comes of it? Why, their congregations grow thinner and thinner; and so it must be. Jesus says, "...Follow me, and I will make you fishers of men"; but if you go in your own way, with your own net, you will make nothing of it, and the Lord promises you no help in it. The Lord's directions make Himself our Leader and example. It is "Follow me; follow me. Preach my gospel. Preach what I preached. Teach what I taught, and keep to that." With that blessed servility which becomes one whose ambition it is to be a copyist, and never to be an original, copy Christ even in jots and tittles. Do this, and He will make you fishers of men; but if you do not do this, you shall fish in vain.

I close this head of my discourse by saying that we shall not be fishers of men unless we follow Christ in one other re-

spect; and that is, by endeavoring, in all points to imitate His holiness. Holiness is the most real power that can be possessed by men or women. We may preach orthodoxy, but we must also live orthodoxy. God forbid that we should preach anything else; but it will be all in vain, unless there is a life at the back of the testimony. An unholy preacher may even render truth contemptible. In proportion as any of us draw back from a living and zealous sanctification, we shall draw back from the place of power. Our power lies in this word, "...Follow me..." Be Jesus-like. In all things endeavor to think, and speak, and act as Jesus did, and He will make you fishers of men. This will require self-denial. We must daily take up the cross. This may require willingness to give up our reputation -- readiness to be thought fools, idiots, and the like, as men are apt to call those who are keeping close to their Master. There must be the cheerful resigning of everything that looks like honour and personal glory, in order that we may be wholly Christ's, and glorify His name. We must live His life, and be ready to die His death, if need be. O brothers, sisters, if we do this, and follow Jesus, putting our feet into the footprints of His pierced feet, He will make us fishers of men! If it should so please Him that we should even die without having gathered many souls to the cross, we shall speak from our graves. In some way or other, the Lord will make a holy life to be an influential life. It is not possible that a life which can be described as a following of Christ should be an unsuccessful one in the sight of the Most High. "Follow me," and there is an "I will" such as God can never draw back from: "Follow me, and I will make you fishers of men."

Thus much on the first point. There is something for us to do: we are graciously called to follow Jesus. Holy Spirit, lead us to do it!

II. But, secondly, and briefly, there is something for the Lord to do. When His dear servants are following Him, He says, "...I will make you fishers of men"; and be it never forgotten that it is He that makes us follow Him; so that, if the following of Him be the step to being made a fisher of men, yet this He gives us. "Tis all of His Spirit". I have talked about catching His spirit, and abiding in Him, and obeying Him, and hearkening to Him, and copying Him; but none of these things are we capable of apart from His working them all in us. "...From me is thy fruit found," is a text which we must not for a moment forget. So, then, if we do follow Him; it is

He that makes us follow Him; and so He makes us fishers of men.

But, further, if we follow Christ, He will make us fishers of men by all our experience. I am sure that the man who is really consecrated to bless others will be helped in this by all that he feels, especially by his afflictions. I often feel very grateful to God that I have undergone fearful depression of spirits. I know the borders of despair, and the horrible brink of that gulf of darkness into which my feet have almost gone; but hundreds of times I have been able to give a helpful grip to brethren and sisters who have come into that same condition, which grip I could never have given if I had not known their deep despondency. So I believe that the darkest and most dreadful experience of a child of God will help him to be a fisher of men if he will but follow Christ. Keep close to your Lord, and He will make every step a blessing to you. If God in providence should make you rich, He will fit you to speak to those ignorant and wicked rich who so much abound in this city, and so often are the cause of its worst sin. And if the Lord is pleased to let you be poor, you can go down and talk to those wicked and ignorant poor people who so often are the cause of sin in this city, and so greatly need the gospel. The winds of providence will waft you where you can fish for men. The wheels of providence are full of eyes, and all those eyes will look this way to help us to be winners of souls. You will often be surprised to find how God has been in a house that you visit: before you get there, His hand has been at work in its chambers. When you wish to speak to some particular individual, God's providence has been dealing with that individual to make him ready for just that word which you could say, but which nobody else but you could say. Oh, be you following Christ, and you will find that He will, by every experience through which you are passing, make you fishers of men!

Further than that, if you will follow Him, He will make you fishers of men by distinct motions in your heart. There are many motions from God's Spirit which are not noticed by Christians when they are in a callous condition; but when the heart is right with God, and living in communion with God, we feel a sacred sensitiveness, so that we do not need the Lord to shout, but His faintest whisper is heard. Nay, He need not even whisper. He will guide us with His eye. Oh, how many mulish Christians there are, who must be held in with bit and bridle, and receive a cut of the whip every now and

then! But the Christian who follows his Lord shall be tenderly guided. I do not say that the Spirit of God will say to you, "...Go near, and join thyself to this chariot," or that you will hear a word in your ear; but yet in your soul, as distinctly as the Spirit said to Philip, "...Go near, and join thyself to this chariot," you shall hear the Lord's will. As soon as you see an individual, the thought shall cross your mind, "go and speak to that person." Every opportunity of usefulness shall be a call to you. If you are ready, the door shall open before you, and you shall hear a voice behind you saying, "...This is the way; walk ye in it..." If you have the grace to run in the right way, you shall never be long without an intimation as to what the right way is. That right way shall lead you to river or sea, where you can cast your net, and be fishers of men.

Then, too, I believe that the Lord meant by this that He would give His followers the Holy Ghost. They were to follow Him, and then, when they had seen Him ascend into the holy place of the Most High, they were to tarry at Jerusalem for a little while, and the Spirit would come upon them, and clothe them with a mysterious power. This Word was spoken to Peter and Andrew; and you know how it was fulfilled to Peter. What a host of fish he brought to land the first time he cast the net in the power of the Holy Ghost! "...Follow me, and I will make you fishers of men."

Brethren, we have no conception of what God could do by this company of believers gathered in the Tabernacle tonight. If now we were to be filled with the Holy Ghost, there are enough of us to evangelize London. There are enough here to be the means of the salvation of the world. God saveth not by many nor by few. Let us seek to be made a benediction to our fellow-creatures; and if we seek it, let us hear this directing voice, "...Follow me, and I will make you fishers of men." You men and women that sit before me, you are by the shore of a great sea of human life swarming with the souls of men. You live in the midst of millions; but if you will follow Jesus, and be faithful to Him, and true to Him, and do what He bids you, He will make you fishers of men. Do not say, "Who shall save this city?" The weakest shall be strong enough. Gideon's barley cake

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HERESIES OF JEHOVAH WITNESSES

by B.H. Hillard

The published papers of this heretical sect go out under the name of Millennial Dawnism. It had its beginning with Charles T. Russell, in 1881, in Pennsylvania. Its chief factor during the early years in the propagation of its theories was The International Bible Students' Association.

Russell was succeeded by J.F. Rutherford in 1916. Now the followers of this cult call themselves Jehovah's Witnesses. They pose as God-sent apostles; in this they are arch-deceivers. Perhaps no sect on earth could more rightly be classed as the agents of Satan. Their literature goes out under the name of Watch Tower Tract and Bible Society" and "The Golden Age Publishing Company." Let all beware of these publications. They will sell them if they can; if not, they will give them away.

Mr. Russell, during the early years of his "ministry," was involved in many lawsuits, losing most of them. His wife was granted a limited decree divorce. "Judge" Rutherford, it is claimed, was never a judge at all; the name is pure sham. His writings are spiritual poison, anti-scriptural, and designed to deceive the unsophisticated. Perhaps it has rightly been termed "distilled blasphemy."

Russellism, through Jehovah's Witnesses, denies the following plain teachings of God's Word.

1. The God-head Trinity. Of this they say:

"The doctrine of the trinity of the Godhead well suited the Dark Ages which it helped to produce...Trinitarian nonsense, taught by grayhaired professors in theological seminaries."

Of this doctrine, the Bible declares that the Trinity consists of God the Father, God the Son and God the Holy Spirit. Every convert is to be baptized "...in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). Jesus said, "I and my Father are one" (John 10:30). There is not a single passage in all Scripture that contradicts this fact.

2. Jesus Christ, man's Redeemer, of Him Russellites say:

"The man Jesus is dead -- forever dead."

"The man Christ Jesus never rose from the dead."

The Bible in the most emphatic words declares Jesus to have been resurrected.

(1) The fact proclaimed by an

angel -- "He is not here; for he is risen..." (Matt. 28:6).

(2) The fact demonstrated by His personal presence-- "...he was seen of Cephas, then of the twelve: After that he was seen of above five hundred... at once..." (I Cor. 15:5-6). He was seen by women in the garden where He was buried; the apostles witnessed an empty grave. His Ascension to the Father was witnessed by the apostles-- "...Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). These passages Russellites deny flatly. It is strange indeed that any intelligent person would be so gullible as to swallow the heresy of Russellism in this connection.

(3) The fact taught as a doctrine-- "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he arose again the third day according to the scriptures" (I Cor. 15:3-4). Paul further declares that belief in this doctrine is man's only hope of redemption.

Of Jesus Russellites further say: "Jesus Christ was not a combination of the human and the divine. When in the flesh He was a perfect human being, nothing more."

In this statement Russellites deny the deity of Jesus.

Jesus said that He was God: "...he that hath seen me hath seen the Father" (John 14:9). "I and my Father are one" (John 10:30).

Therefore, if Jesus was not God He was the greatest fraud ever perpetrated upon a world... and it would be inconsistent to say that He was the "perfect man."

To deny the deity of Jesus is:

(1) Illogical and nonsensical, provided one is to accept even a fraction of the vast Biblical proofs of His relationship with the Father.

(2) Unscriptural and anti-biblical. Jesus claimed to have "...came forth from the Father..." (John 16:28). In His memorable prayer in John 17, Jesus prayed: "Father, glorify thou me with thine own self and the glory which I had with thee before the world was." Many times did Jesus testify to the union of the Father and the Son ere He came to earth, having stood as a "...Lamb slain from the foundation of the world" (Rev. 13:8).

(3) Untruthful and deceptive. There is not one solitary word in

the Bible to sustain this theory. It is designed purely to deceive the ignorant.

3. The Virgin Birth: In denying the deity of Jesus, Russellites of necessity logically deny the fact of the Virgin Birth.

Of this doctrine the Bible says:

First -- It was predicted by the prophet -- "...Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14).

Second -- It was a stated fact -- "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS" (Luke 1:31). Of the process God says: "...The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

Third -- It was a doctrine taught -- "But when the fulness of time was come, God sent forth his Son, made of woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5).

4. Eternal punishment: In this connection Russellites make their basic theory to teach that in death there is a cessation of life and that the "second death" taught in the Bible means eternal cessation of man's existence.

Nothing is further from the truth as taught in God's Word which teaches in the most unmistakable terms that man can never die, and that he spends eternity in either heaven or hell, the latter a place "Where the worm dieth not, and the fire is not quenched" (Mark 9:44). The punishment of the wicked is called "...everlasting punishment..." (Matt. 25:46), but the righteous go into "...life eternal" (Matt. 25:46). Whatever the meaning of "eternal," this is the measure of human existence. This, Russellism flatly denies -- a denial of the plain teaching of God's Word.

Russellism is a mixture of Universalism and Unitarianism, giving hope to some, and making some cease to exist at death; those having hope being those whom God favors because of an acceptable life. It denies the fact of a judgment, a doctrine so plainly taught in God's Word: "...it is appointed unto men once to die, but after this the judgment" (Heb. 9:27). This verse teaches two unmistakable facts:

(1) That death does not end all, even for the wicked.

(2) That there is a judgment

appointed for all men. In Acts 17:31 God says: "...he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Paul declares: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body... whether it be good or bad" (II Cor. 5:10).

That there is to be a resurrection of all men, the Bible plainly asserts: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29).

Russellites are adept in mis-translations. They make "everlasting destruction" mean "cessation of life," when it means "everlasting fire." It never means anything else. The everlasting suffering of the wicked runs current with the eternal bliss of the righteous. The "everlasting destruction" of the wicked is understood best in the language "...from the presence of the Lord..." (II Thess. 1:9), meaning punished in a place, and to a degree, where all hope is forever gone -- "Where their worm dieth not, and the fire is not quenched," separated from God, heaven, and the redeemed by an impassable chasm (Luke 16:26).

Russellites are prone to refer to gospel preachers as "hell fire screechers." It is interesting to consider why these "no-hell" propagandists spend their time, money, and effort to traverse sea and land to tell people that there is no hell, no life for the wicked after death, if there are none. Why awake a man at midnight to tell him that his house is not on fire, if it is not on fire?

The devil knows that there is a hell, that there is a life after death, and because of this, he is, by sheer deception, and the use of Jehovah's Witnesses, and other satanic agencies, seeking to damn the souls of men in hell, a place from which there is no escape.

The whole consideration of this entire matter hinges on whether or not one is to accept the Bible or the heretical theories of Jehovah's Witnesses. They are wholly and completely, so far as I am able to see, at variance one with the other. If there is no hell, there is no heaven.

5. Redemption through Christ. Of this Russellism says: "The

ransom given by Jesus Christ does not guarantee everlasting life, or blessing to any man. The atonement was for the first Adam."

If Jesus was anything, He was man's Redeemer. He Himself said: "...I am come that they might have life, and that they might have it more abundantly" (John 10:10). This fact Paul declared: "In whom we have redemption... the forgiveness of sins..." (Eph. 1:7). Peter declared the same doctrine: "Who his own self bare our sin in his own body on the tree..." (I Peter 2:24). All this was in fulfillment of Isaiah 53. Scores of other Scriptures could be quoted teaching the same thing.

All this, Russellites deny. May God pity them.

INSTRUCTIONS

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shall smite the tent, and make it lie along the ground. Samson, with the jawbone, taken up from the earth where it was lying bleaching in the sun, shall smite the Philistines. Fear not, neither be dismayed. Let your responsibilities drive you closer to your Master. Let horror of prevailing sin make you look into His dear face who long ago wept over Jerusalem, and now weeps over London. Clasp Him, and new let go your hold. By the strong and mighty impulses of the divine life within you, quickened and brought to maturity by the Spirit of God, learn this lesson from your Lord's own mouth: "...Follow me, and I will make you fishers of men." You are not fit for it, but He will make you fit. You cannot do it yourselves, but He will make you do it. You do not know how to spread nets and draw shoals of fish to shore, but He will teach you. Only follow Him, and He will make you fishers of men.

I wish that I could somehow say this as with a voice of thunder, that the whole church of God might hear it. I wish I could write it in stars athwart the sky. "Jesus saith, Follow me, and I will make you fishers of men." If you forget the precept, the promise shall nevertheless be yours. If you follow some other track, or imitate some other leader, you shall fish in vain. God grant us to believe fully that Jesus can do great things in us, and then do great things by us for the good of our fellows!

III. The last point you might work out in full for yourselves your private meditations will much profit. We have here a full ure full of instruction. I will give you but two or three thoughts which you can use. "...I will

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THE JUST WILL STAND FOREVER

by Paul Jackson

"For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief" (Proverbs 24:16).

Good people have always been plagued by the wicked devices of wicked people. The wicked lie in wait to bring some false accusation upon those who try to do the right thing. Solomon admonishes the righteous when he says, "Lay not wait, O wicked man, against the swelling of the righteous; spoil not his resting place:" (Proverbs 24:15).

Reprobated individuals will not receive instruction. The above instruction is not for wicked men, but it is to encourage the righteous that are threatened by them. He further says, "For a just man falleth seven times and riseth up again;" (Text). God will not allow His people to be trodden down for very long.

David says, "For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O LORD. They (wicked) run and prepare themselves without my fault..." (Psalm 59:3-4).

The blood-thirsty heathen hates the needs of the righteous and always does, and always will. It began in the Garden of Eden when the serpent came up against the seed of the woman. God said, "And I will put enmity between thee (serpent) and the woman, and between thy seed and her seed (Christ); it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15).

That enmity spread like wildfire through the human race. There was the hatred Cain had for his brother Abel, to the extent that he slew him. There was the hatred Esau had for his brother Jacob, to the extent that he sold his birthright soul to the devil in a moment of fiery indignation. There was the hatred Judas Iscariot had for Jesus Christ, to the extent that he sold his soul for thirty pieces of silver. Wicked men to this day will sell their very souls to the fires of eternal damnation for the satisfaction of revenge. But will they hurt the righteous? Yes, for a while. Then God will raise up His just and stand him back on his feet and will make him stronger than ever. "For a just man falleth seven times; and he will rise up again..." (TEXT).

Just men have infirmities like all men, and are subject to fall like all men. This is a great truth of God's Word. "If we

say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). Yes, we have sin, we fall into temptation like all men, but God has promised, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). A righteous and just man picks himself back up with confession and repentance. God shows him mercy and gives a peace that passes all understanding.

INSTRUCTIONS

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make you fishers of men. You have been fishers of fish: if you follow me, I will make you fishers of men.

A fisher is a person who is very dependent and needs to be trustful. He cannot see the fish. One who fishes in the sea must go and cast in the net, as it were, at a peradventure. Fishing is an act of faith. I have often seen, in the Mediterranean, men go with their boats, and enclose acres of sea with vase nets; and yet, when they have drawn the net to shore, they have not had as much result as I could put in my hand. A few wretched silvery nothings have made up the whole take. Yet they have gone again, and cast the great net several times a day, hopefully expecting something to come of it. Nobody is so dependent upon God as the minister of God. Oh, this fishing from the Tabernacle pulpit! What a work of faith! I cannot tell that a soul will be brought to God by it. I cannot judge whether my sermon will be suitable to the persons who are here, except that I do believe that God will guide me in the casting of the net. I expect Him to work salvation and I depend upon Him for it. I love this complete dependence, and if I could be offered a certain amount of preaching power, which should be entirely at my own disposal, and by which I could save sinners, I would beg the Lord not to let me have it, for it is far more delightful to be entirely dependent upon Him at all times. It is good to be a fool when Christ is made unto you wisdom. It is a blessed thing to be weak if Christ becomes more fully your strength. Go to work, you who would be fishers of men, and yet feel your insufficiency. You that have no strength, attempt this divine work. Your Master's strength will be seen when your own has all gone. A fisherman is a dependent person, he must look up for success every time he puts the net down; but still he is a trustful person, and therefore he casts in the net joyfully.

A fisherman who gets his living by it is a diligent and persevering man. The fishers are up at dawn. At day-break our fishermen off the Dogger-bank are fishing, and they continue fishing till late in the afternoon. As long as hands can work, men will fish. May the Lord Jesus make us hardworking, persevering, unwearied fishers of men! "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that..."

The fisherman in his own craft is intelligent and watchful. It looks very easy, I dare say, to be a fisherman, but you would find that it was no child's play if you were to take a real part in it. There is an art in it, from the mending of the net right on to the pulling it to shore. How diligent the fisherman is to prevent the fish leaping out of the net! I heard a great noise one night in the sea, as if some huge drum were being beaten by a giant; and I looked out, and I saw that the fishermen of Mentone were beating the water to drive the fish into the net, or to keep them from leaping out when they had once encompassed them with it. Ah, yes! and you and I will often have to be watching the corners of the gospel net lest sinners who are almost caught should make their escape. They are very crafty, these fish, and they use this craftiness in endeavoring to avoid salvation. We shall have to be always at our business, and to exercise all our wits, and more than our own wits, if we are to be successful fishers of men.

The fisherman is a laborious person. It is not at all an easy calling. He does not sit in an armchair and catch fish. He has to go out in rough weathers. If he that regardeth the clouds will not sow, I am sure that he that regardeth the clouds will never fish. If we never do any work for Christ except when we feel up to the mark, we shall not do much. If we feel that we will not pray because we cannot pray, we shall never pray; and if we say, "I will not preach today because I do not feel that I could preach," we shall never preach any preaching that is worth the preaching. We must be always at it, until we wear ourselves out, throwing our whole soul into the work in all weathers, for Christ's sake.

The fisherman is a daring man. He tempts the boisterous sea. A little brine in his face does not hurt him; he has been wet through a thousand times, it is nothing to him. He never expected, when he became a deepsea fisherman, that he was going to sleep in the lap of ease. So the true minister of Christ, who fishes for souls, will never mind

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a little risk. He will be bound to do or say many a thing that is very unpopular; and some Christian people may even judge his utterances to be too severe. He must do and say that which is for the good of souls. It is not his to entertain a question as to what others will think of his doctrine, or of him; but in the name of the Almighty God he must feel, "If the sea roar and the fulness thereof, still at my Master's command I will let down the net."

Now, in the last place, the man whom Christ makes a fisher of men is successful. "But," says one, "I have always heard that Christ's ministers are to be faithful, but that they cannot be sure of being successful." Yes, I have heard that saying, and one way I know it is true, but another way I have my doubts about it. He that is faithful is, in God's way and in God's judgment, successful, more or less. For instance, here is a brother who says that he is faithful. Of course, I must believe him, yet I never heard of a sinner being saved under him. Indeed, I should think that the safest place for a person to be in if he did not want to be saved would be under this gentleman's ministry, because he does not preach anything that is likely to arouse, impress, or convince anybody. This brother is "faithful;" so he says. Well, if any person in the world said to you, "I am a fisherman, but I have never caught anything," you would wonder how he could be called a fisherman. A farmer who never grew any wheat, or any other crop -- is he a farmer? When Jesus Christ says, "...Follow me, and I will make you fishers of men," He means that you shall really catch men, that you really shall

save some; for he that never did get any fish is not a fisherman. He that never saved a sinner after years of work is not a minister of Christ. If the result of his life work is nil, he made a mistake when he undertook it. Go thou with the fire of God in thy hand, and fling it among the stubble, and the stubble will burn. Be thou sure of that. Go thou and scatter the good seed; it may not all fall in fruitful places, but some of it will. Be thou sure of that. Do but shine, and some eye or other will be lightened thereby. Thou must, thou shalt succeed. But remember this is the Lord's Word, "...Follow me, and I will make you fishers of men." Keep close to Jesus, and do as Jesus did, in His spirit, and He will make you fishers of men.

Perhaps I speak to an attentive hearer who is not converted at all. Friends, I have the same thing to say to you. You also may follow Christ, and then He can use you, even you. I do not know but that He has brought you to this place that you may be saved, and that after years He may make you speak for His name and glory. Remember how He called Saul of Tarsus, and made him the apostle of the Gentiles. Reclaimed poachers make the best gamekeepers; and saved sinners make the ablest preachers. Oh, that you would run away from your old master tonight, without giving him a minute's notice; for if you give him any notice, he will hold you. Hasten to Jesus, and say, "Here is a poor runaway slave!"

(Continued on Page 16, Col. 1)

INSTRUCTIONS

(Continued from Page 15)

My Lord, I bear the fetters still upon my wrists. Wilt thou set me free, and make me Thine own?" Remember, it is written, "...him that cometh to me, I will in no wise cast out." Never a runaway salve came to Christ in the middle of the night without His taking him in! and He never gave one up to his old master. If Jesus makes you free, you shall be free indeed. Flee away to Jesus, then, on a sudden. May His good Spirit help you, and He will by-and-by make you a winner of others to His praise! God bless you! Amen.

APPRECIATED LETTERS

Dear Brother Wilson:

I have been receiving regular issues of TBE. Your publication has been a real blessing to me doctrinally, and has challenged me to keep on studying God's Word. I gave some copies of TBE to a fellow believer (a baby Christian), also a Filipino, and recommended that she read the very interesting and informative articles and sermons in the paper. She was motivated to read them. Could you please start a subscription for her. Enclosed is a check for \$.... to cover the subscription. Thank you very much for your publication, and I really praise God for people like you who are true and faithful to God's Holy Word. May the Lord continue to bless you, your staff and this wonderful ministry.

Benjamin V. Magno, M.D.,
Gaithersburg, MD

Dear Brother Wilson:

I would like to have my subscription to The Baptist Examiner renewed. I miss reading it. It helps me in my daily life. I would also like for you to send it to a friend of mine who lives in Oregon. Her address is..... Enclosed is \$.... Use the remainder where it is needed. God bless you.

Imna Reed, Somerset, KY

Dear Brother:

Please find enclosed a check to purchase and mail one volume of 1990-91 Baptist Examiner. I would like this sent to..... Thanks for the beacon that is raised in the printed pages of The Examiner. May it shine into the darkness and reveal the potholes of unbelief in our world across this land. Yours in Christ,

Mel Poore, Opa Locka, FL

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