

THREE DAYS AND THREE NIGHTS

By Charles W. Baker

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matthew 12:40). These words of Jesus in the New Testament confirms the Old Testament truth, if anyone has any doubts that Jonah was three days and three nights in



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the whale's belly. "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and" (Continued on Page 11, Col. 2)

STUDIES IN JUDGES

by C.T. Everman
CHAPTER 11:30-12

"And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands, Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in



Peace from the children of Ammon, shall surely be the LORD'S, and I will offer it up for a burnt offering" (Judg. 11:30-31.)

Jephthah, having failed to bring about a peaceful settlement with the king of Ammon (v. 28,) and being empowered by the

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Pride endures no equals.

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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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THE FOLLY OF THE SINNER RESISTING THE HOLY SPIRIT

by C.D. Cole

"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye" (Acts 7:51).

From a child I have heard of sinners resisting the Holy Spirit. I have heard other ministers warn sinners, and I myself have warned them against resisting the Holy Spirit. I have heard strange stories of the conduct of sinners in resisting the Spirit. In several states I have heard the same story of a man who, in resisting the Spirit, jumped out of a window

of the church house to get away from the striving of the Spirit. I have listened to evangelists urge sinners to yield to the Holy Spirit, warning them that they might drive Him away never to return again. I have heard of men (though I have never met one) who asserted that they, having refused to yield to the Holy Spirit, were deserted by the Spirit and never again felt His strivings. Now the writer does not deny that there is an element of truth in the above expressions, but he believes that there is also a vagueness in them which is confusing and misleading.

What is the sin of resisting the Holy Spirit? Just what does the sinner do in resisting the Spirit? What does the Spirit do in striving with the sinner? It is the purpose of this article to clear up some things which appear to be vague and obscure in the minds of many people.

The only N.T. passage that relates directly to our subject is Acts 7:51 and context. An exegesis of this text in the light of its context will answer three questions, namely--Does the sinner resist the Holy Spirit? How

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THE OLD PATHS

by Ted Gower

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." (Jeremiah 6:16).

When I was a boy growing up here in the Ozarks, there were paths all over these hills. If you wanted to go to another community, to your neighbors, to your

favorite place on the creek, or to church, there was a path. We knew these paths as well as we now know our road systems, we knew where every fork led.

These old paths were maintained by those who traveled them, if anything cluttered the path, it wasn't allowed to accumulate, it was removed by the next person traveling that way. I remember our neighbor, Uncle George Anderson, as he traveled the path daily between our houses. He used a walking stick,

and he would stop and use the stick to remove the smallest items from the path. These were well established paths, comfortable and easy to walk. They had been traveled and proven for years, they followed the lay of the land so well you didn't tire as you walked. The path never went straight up a hill, but graded it, as well as any engineer. Where it met the creek, it was always at the best place to cross, and the

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE NATURE, PURPOSE, USE, AND RESULTS OF THE GOSPEL

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek" (Rom. 1:16).

A few years ago, in the days of the old Ashland conferences, there were so many of us who stood

together in such sweet, warm, and wonderful fellowship. Oh, what blessed times we had then! Now, so many of those who were with us then have gone off after new and different doctrines. We, who then stood together, are now so divided by these new things in our midst, post-trib., priesthood of the church, amill., have be-

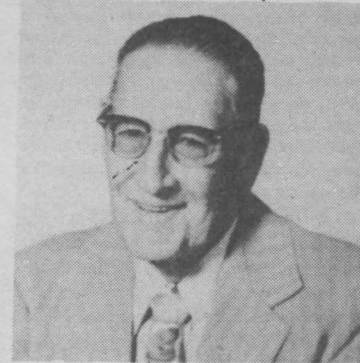
come such a dividing force. And when these things do not divide us to the point of broken fellowship, we all know that they do greatly harm our fellowship. To me, one of the saddest things in these matters is the fact that so many of our dear brethren have

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THE UNFAILING CHRIST

By Waldo Whiddon

"BEHOLD my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in



Waldo Whiddon

the street. a bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be

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REVELATION

by Willard Willis

"And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind" (Revelation 4:6).

The angel continues by picturing to John the scene before the throne and round about the



throne. John, in fact, was shown a sea of glass like unto crystal. The angel did not explain to John the significance of the sea of glass, but the meaning, no doubt, relates to the purity, calmness, and majesty of God's sovereign

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NATURE

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gone off into, and if not into, yet mighty close to Hardshellism on the gospel. Many of us once stood together and fired at the Hardshell heresy. But now, as those of us who still stand where we all once stood, fire at Hardshellism, we look with amazement and dismay at the presence of our dear and long time friends now siding with the Hardshells.

I talked on the streets of a certain city some years ago to a very dear friend. Together we bemoaned the fact that some of our brethren were preaching that the gospel was not used in giving spiritual life. Together we agreed that this was Hardshell heresy. Today this dear brother is in the other camp and will have little to do with me. Oh, what a grief things like this are to my soul! How I long for things to be as they were then! Well, to the subject at hand.

The gospel of Jesus Christ is not just any portion of the Word of God. The fact that a matter is taught in the Word of God does not make it the gospel. We are to



JOE WILSON

preach the whole counsel of God. But that does not mean that every part of that whole counsel is the gospel. The gospel is that part of the total Word of God which tells about Jesus Christ: who He is and what He did for the salvation of His people.

"...how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:3, 4).

Paul declares that the above

statement is the gospel which he preached and by which men are saved. Let us leave it here. One might believe many things taught in the Bible and not be saved. But when one is enabled by the Spirit to believe the gospel and to depend upon the person and work of Christ for eternal salvation, that one is saved. Now this, and only this, is the gospel of Jesus Christ. That is that which is the power of God unto salvation. This is that which we should preach to the unsaved as the only way in which they can be saved. I do not say that this is all we should preach to the unsaved, but that we should preach this to them as the only way of salvation. My brother, believing this puts a heavy obligation upon us who call ourselves Missionary Baptists. It is our duty to preach this gospel as best we can to every creature in all the world. This surely includes our praying for and giving to missionary work in other lands. It also includes our personal giving of the gospel to the lost around us.

What is the purpose of the gospel? Here we have Baptist truth and Hardshell heresy. Let us seek to know and distinguish between the two. Hardshell heresy

teaches that the gospel is used for a time salvation for those already spiritually alive. This time salvation relates to salvation from false doctrine, and salvation from evil practices -- such salvation relating only to you lies here in time. Hardshells teach that the gospel is not used in any way in giving spiritual life to dead sinners. Hardshells teach that the gospel is for the regenerate only. That it has no purpose at all towards the unregenerate. Hardshells teach that a man is regenerated -- given spiritual life -- altogether apart from the gospel. That then, the gospel comes to that already regenerated one and informs him of what has taken place. To the Hardshell, the gospel is not regenerative, but is informative.

When this Hardshellism on the gospel is united with the priesthood of the church, it teaches by many of its advocates, that the gospel is used to bring the already regenerated one into a Baptist church. That the gospel is not used in saving the soul with an eternal salvation, but is used in saving the life by getting one in the church where their lives can be saved, and they can be placed in the position of a life that brings rewards. Of course, I

do not mean at all to say that all who believe in rewards only in the church are priesthood believers. Personally, I do not believe that rewards are restricted to members of the church, but many sound men do believe this.

Now, the purpose of the gospel, according to the Bible, and according to the vast majority of Missionary Baptists and according to Baptist Confessions of Faith is that the Holy Spirit uses the gospel in giving spiritual life to the elect of God. Those in our group who have gone Hardshell on the gospel delight to refer to those of us who have remained sound on this point (we stand where they stood when we stood together) as believing in gospel regeneration, and to themselves as believing in Spirit regeneration. I truly believe that they are not being totally honest in this, for they know that we do not believe men are regenerated apart from the working of the Holy Spirit. They know that we believe the Spirit works the miracle of regeneration. They know that we believe that the Spirit uses the gospel in working regeneration. One of these brethren who

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FROM THE EDITOR

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others; Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other...." (Lk. 18:9-14).

This may well be the greatest portion of the Word of God dealing with the matter of self esteem. Oh, we hear so much today about the need, importance, and blessing of self esteem. Dobson is one of the multitude of men who preaches this false doctrine. I read the program of a church conference recently. They had two messages on self esteem. I am embarrassed to tell you that this church would profess to be one of our kind.

I would like to assign these self esteem preachers a sermon on the parable above. I wonder how they would explain (mis-explain and pervert) it.

Jesus spoke this parable against self esteem. Those who have self esteem are those who trust in themselves that they are righteous, and they usually look down on others. Talk about self esteem; the Pharisee had plenty of that. In fact, he had so much self esteem that it sent him to hell. Read the parable. Have you ever heard so much self esteem as that boasted of by the Pharisee?

What that Pharisee needed was to get rid of his self esteem. He surely did not need any more of it. He had so much self esteem that he felt he did not need anything from God, he did not ask for anything, and he did not get anything. Why, prayer on the lips of self esteem is mockery and blasphemy. I would say that self esteem sent that Pharisee to hell, wouldn't you?

Self esteem is the one greatest hindrance to any man's salvation. Those who have self esteem do not realize what poor miserable sinners they are, and will not seek the Saviour. Self esteem is an idol god, and those who are full of self esteem are idolaters. No man will ever be saved until he gets rid of his self esteem. Many preachers (this church I mentioned) are working to build up the self esteem of hell bound, hell deserving sinners. They may think they are doing the sinner good by

building his self esteem. Actually, they are making him two fold more a child of hell; they are hindering his salvation as much as they can.

We do not need to build up the sinner's self esteem (he has too much of that already); we are rather to tear down what self esteem he does have. Someone said that we have to get sinners lost before we can get them saved (much truth here. Of course, God must do this work, but He uses us in doing it). This simply means that we must tear down their self esteem before we can win them to Christ. Again I say that the greatest single hindrance to a man being saved is his self esteem. The publican had lost (if he ever had it) all of his self esteem. He did not think highly of himself. Having lost his self esteem, he was a prime candidate for the saving grace of God. Losing his self esteem was a necessary prelude to his cry for mercy.

The Pharisee had much self esteem; he would not cry for mercy. The publican had no self esteem, he recognized himself as a sinner, and so cried for mercy. Self esteem will never admit to being a sinner. Self esteem will never admit its need. Self esteem will never cry for mercy. Self esteem will never get mercy.

The Bible never says anything good about self; why then should we teach and practice self esteem? Let a man study what the Bible says about self, and he will lose all self esteem. Self is to be denied, not esteemed. The place for self is on the cross, not on the throne. Self esteem is another name for pride, and God knoweth the proud afar off; God hates pride.

The Pharisee's self esteem kept him from salvation; the lack of self esteem by the publican brought him to the Saviour.

There are not two kinds of self esteem; the Christian and the sinful. All self esteem is sinful. When a man sees himself as he really is, he sees that there is nothing to esteem. A Biblical look at one's self will forever destroy all self esteem. Self esteem will keep you from the Saviour; lack of self esteem will bring you to the Saviour.

I urge you, dear brother and sister; be forever done with self esteem; with having it yourself, and with trying to encourage others to obtain it. I wonder what a church, Christian, or preacher can possibly mean by speaking on "The Importance Of Self Esteem" or "How To Restore Your Self Esteem." Self esteem is a form of idolatry. It is so sad that it has invaded Christianity, and many churches and preachers are teaching this idolatry to their hearers. Until a man turns from the idolatry of self esteem, he will never turn to the Saviour. I plead with my brethren to make war without compromise against this great and terrible heresy of self esteem.

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has changed his position on this subject admitted to me that what he now believed was more akin to hardshell doctrine than to the historic beliefs of Missionary Baptists. I wish they all would be this frank. I wish this one would admit this openly instead of just doing so in a letter to me.

Some while back, TBE came out with a special on Baptist teaching about regeneration. It was shown very conclusively in that special issue that Baptists have historically believed that the Spirit uses the gospel in regeneration. In fact, though some few Baptists have held in part some of the Hardshell heresy on this point, it is beyond dispute that the vast and overwhelming majority of Missionary Baptists have believed in the usage of the gospel in giving Spiritual life. They have believed this because they have based their doctrines on the Word of God, and the Bible repeatedly speaks this language. In fact, the teaching of the Bible is all one way on this point. Anytime and everytime the matter is discussed in the Bible, the teaching is that God regenerates His elect with the Word of Truth. Not one time, I repeat, not one time, does the Bible ever teach -- or even hint -- that a man can be a born-again child of God apart from the gospel of Jesus Christ. Men argue this heresy by logic and by human analogy. But they have not and they cannot produce one statement from the Bible which teaches that one has spiritual life apart from the gospel. I challenge them to do so.

"...the gospel of Christ... is the power of God unto salvation..." (Rom. 1:16). "...it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). "...for in Christ Jesus I have begotten you through the gospel" (I Cor. 4:15). "Of his own will begat he us with the word of truth..." (James 1:18). "...born again... by the word of God..." (I Peter 1:23).

These Scriptures cut up by the roots the Hardshell heresy of spiritual life without the gospel, and establish the Bible and missionary Baptist truth that the purpose of the gospel is that it is used by the Holy Spirit in giving spiritual life. The parable of the sower and the seed and the soil further illustrates and confirms this doctrine. Hardshell heretics will often try to get around this by saying, "The seed did not make the soil good." This is true, but it is also true that there is no fruit without the seed. That there is no life produced without the seed. Come on, you Hardshell

heretics, explain this to us. Tell us if life is here produced without the seed. The story of Ezekiel and the dry bones are another illustration of the truth that there must be the Spirit using the Word in producing life-giving results.

This doctrine of the usage of the gospel in giving spiritual life has long been the position of the vast majority of Missionary Baptists. The doctrine that life is given apart from the gospel has always been the position of hardshells. This point has been a dividing line between them. I suggest that we let it remain the dividing line. Let this new group of hardshells, which call themselves Missionary Baptists, be honest with history and let them admit that they are Hardshell on the gospel. Let us be done with pretense. Let the line be drawn.

Hardshells make two major efforts to get around the clear Bible teaching that the gospel is used in giving spiritual life. One effort is for them to say that every time the word "Word" is used with reference to spiritual life for dead sinners, that it refers to Christ as the living Word and not to the gospel of Christ. This is a very improper way of dealing with the precious Word of God. It is doubtful if any writer except John ever uses "Word" in this way. It is very improper to give a word an unusual and different meaning just to get around something we do not wish to believe. We all know that "Word" usually refers to the Bible as the Word of God. Sometimes it is used to refer to Christ. Well, we should always give it the usual and prominent meaning unless there are circumstances which demand the different and unusual meaning. So, when we are told that we are born again by the Word of God, we should not apply that to Christ, but to the Bible as the Word of God.

A second method used by the Hardshells in getting around the clear teaching of the Bible is to draw a definite (and usually a time) distinction between conception as the giving of life, and birth as the bringing forth of that life. Now, this is an invention of men pure and simple. It is not taught in the Word of God -- not anywhere in the Bible. Just because this is so in the physical realm does not make it so in the spiritual realm. Hardshells in this manner, have a person as a born-again child of God -- regenerated and possessing spiritual life -- and an unrepentant unbeliever at the same time. Now, come on, don't deny this, for you know this is what you teach. Brethren, it is utterly absurd to talk about a man having spiritual life and at the same time he does not believe and has not repented. So the Hardshell will say that this spiri-

tual life is conception or the giving of spiritual life. Then the life is eventually brought forth into repentance and faith by the gospel. I insist that this is an invention of men, and I call upon dear brethren to show us this new and different doctrine anywhere in the Bible. Show us the man in the Bible who has spiritual life, and who has never had any contact with the gospel.

The following statements summarize the Biblical teaching on these matters. 1. Man is spiritually dead by nature. 2. The Holy Spirit must give spiritual life. 3. The Spirit uses the gospel in giving this spiritual life. 4. The life thus given is characterized by repentance and faith. This life possesses these qualities and they are immediately exercised upon the reception of spiritual life.

In the Book of Acts, we see the early church going forth as Missionary Baptist people believing baptist truth and practicing accordingly. They went to the unsaved and preached to them the glorious gospel of Jesus Christ. The Spirit enabled and caused some of their hearers to receive this gospel and they were saved. These were baptized into the Lord's churches. I tell you this brethren, no man will ever get the Hardshell conception of the usage of the gospel from studying the Book of Acts. These men believed that God used the gospel in giving life to dead sinners. I challenge anyone to show any hint that the preachers in the Book of Acts had any other opinion of the usage of the gospel than that which I set forth in this article.

What are the results of preaching the gospel of Jesus Christ? Well, let me say that it is the duty of us who are saved to give this gospel to the unsaved -- no matter what the results might be. We do not know who the elect are, and if we did, that does not alter the fact that our commission is to give the gospel to every creature in all the world. Now, this giving of the gospel to the lost by the saved is pleasing to God, and will be rewarded by God no matter what takes place in the unsaved to whom we give the gospel. For the Bible tells us that we are a sweet savor to Christ in them that perish and in them who are saved. To the one, we are a savor of death unto death. To the other, of life unto life. But no matter what, we are a sweet savor to the Lord. He is pleased with our being obedient to His Word and will reward us for that obedience.

Now to the unsaved, I would urge that you have respect for the gospel. That you get under the sound of gospel preaching. It just may please the Lord to use such to give you spiritual life. To the

saved, I urge that you and I will be very faithful in giving the gospel to the unsaved. We are Missionary Baptists. We believe that God uses the gospel in giving spiritual life. We believe that men will not be saved apart from the glorious gospel of Jesus Christ. Now let us practice what we preach. Let us prove ourselves true to what we preach by getting out and regularly and faithfully giving the gospel to the lost.

We are not to wait until we feel led to witness to a certain person. We do not need and we are not taught, and we have no reason to expect such leading. We have already been commanded by our Sovereign Saviour. Let us go forth bearing precious seed, weeping over the lost, praying for God's power upon our sowing of the seed. God bless you all!

Reprint from The Baptist Examiner

UNFAILING

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discouraged, till he has set judgment in the earth; and the isles shall wait for his law." (Isa. 42: 1-4). In reading the book of Isaiah we find many verses that are prophetic, referring to our Lord Jesus Christ. Some of these verses speak of His first coming. "Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14). Then again we see in the writings of Isaiah; "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." These were fulfilled when He was born of a virgin. We also find in the great fifty third chapter of Isaiah that He would be despised and rejected of men, and would give His life a ransom for many.

There are other passages in Isaiah that await His return to earth to rule and reign. Beloved, concerning His entire life and work it can be said; "He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." (Isa. 42:4). The dictionary defines "to fail" as, "Not to succeed, unable to do something that is wanted, attempted, etc." When we look at the history of mankind we see many failures, but when we look at Christ we see One who never once experienced a failure. Oh, how refreshing it is to have such a Saviour!

I. He did not fail when He came. To me, one of the most

amazing and astonishing texts found in the Bible is: "Who, being in the form of God, though it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:" (Phil. 2: 6-7). Think of it! The Lord of glory, lays aside His splendor, His heavenly glory, and came to this earth by way of a virgin's womb! He was born and lived in the poorest of circumstances. "And Jesus said unto him, 'The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.'" (Matt. 8:20). However, He did not fail in the purpose of which He came. He did not come to be received of men, but rather to die for them. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28.) Before He breathed His last, He cried; "...It is finished..." (John 19:30.) Beloved, He had not failed, nor was He disappointed. Rather, He had accomplished the purpose for which He came.

II. He did not fail in His ministry. Jesus did not have a lot of followers as far as numbers are concerned, but He was not a failure in His ministry. He never failed to warn people of the danger they were in because of their sins. "I tell you, Nay; but, except ye repent, ye shall all likewise perish." (Luke 13:3.) Yet again He gave a very grave warning; "I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins." (John 8:24.) Beloved, it would be a terrible thing for a person to know of a danger and then fail to warn others of this impending danger. Jesus never failed to warn people of what would happen to them if they died in their sins. He still warns people through the ministry of His Word as it is preached by His faithful servants. When He came in contact with those that were in sorrow, or needed instruction, He ministered to them. He never failed to help people who were in constant need. He continues today as the one who is our very present help in the time of need. "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as

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The Baptist Examiner Forum I

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

Should tithes be paid on the gross or net income?

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I am a strong believer in tithing. Every man, not just the saved, should give ("Pay" is the correct word) a tithe of his income to the Lord by giving it to a true church. After tithing, one should also give an offering. One cannot "give" an offering to the Lord until he has "paid" his tithe. The tithe is, of course, ten percent.

The tithe should be given to the Lord's storehouse, a true church. It should not be given to the orphans, to one's aged parents, to some radio preacher, or to some television program. One who gives a tithe to something other than a true Baptist church has not truly paid his tithes.

The one who does not tithe, and give an offering, is a thief and a robber. There is nothing else you can call the non-tither as to this point. A non-tither maybe should be excluded from the church, but I have never been bold enough to seek to get my church to practice this. Anyway, the non-tither is a thief and a robber.

The gross income is what one receives before any deductions are taken out. The net income is what one receives after deductions are taken out. I have some difficulty in my own mind as to the proper answer to this question. I guess I hope that all my members tithe on the gross income; but I am not sure that I would demand this, or would consider a man who tithes only on the net income as a non-tither.

Let me quickly put some limitations on this as to the net income. By net income I do not refer to any deductions other than taxes; federal, state, and social security. I might give some allowance to deductions for life insurance, but likely would not. I certainly do not refer to savings, or other deductions one might have voluntarily taken from his

check.

Understand me clearly; if you have personal, voluntary deductions taken from your check before you get it, you must certainly tithe on these things. I knew a man who said that he believed in and practiced tithing. He said that after he bought groceries and paid all his bills, he gave a tithe of the remainder. This is most assuredly robbing God.

I do not insist that one must tithe on money taken out in taxes before he gets his check. If he does not tithe on this, he must certainly tithe on any returns he gets. If he does tithe on this, he would not be obligated to tithe on tax returns.

I have read or heard somewhere that one could make so much money that his taxes would add up to more than 90%. I doubt if this is true; but if it were, he would not receive enough "net" to tithe on the "gross." And if his taxes were exactly 90%; and he tithed on the gross, he would have nothing to live on. I doubt that taxes would or could ever be this high, but if they were, a man could not be expected to tithe on the "gross."

While I do not insist that one must tithe on the gross; I would say: 1. It would surely be safer to do this. 2. It is surely all right to do this. 3. One can never give God too much.

Well, I feel sure that my preacher friends will disagree with me on this; I can only give my opinion on such. I hope our offerings do not decline because of this. If they do, I might have to change my mind. God bless you. Remember that by "net" I allow only the deduction of taxes.

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Please read Genesis 14:17-24

The Scripture that you have just read records the first instance of tithing in the Bible. Abram (Abraham) has just defeated Chedorlaomer and rescued Lot. Abram has taken back all the

goods of Sodom and Gomorrah and he then meets the King of Salem who was the priest of the most high God. Melchizedek blessed Abram and Abram "gave him tithes of all." Abram didn't give him tithes on the net, or after any deductions, but he tithed "all". I am of the firm opinion that the tithe today should be based on the gross income.

Further, in Genesis 28, we find Jacob being given great and precious promises of God in a dream. Having arisen the next morning, Jacob set up a pillar and anointed it. He vowed to God, "And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." (Genesis 28:22) He said he would give God a tenth, the tithe of "all" that God gave him; no deductions, restrictions, or arguments.

In II Chronicles 31, Israel, after deliverance from idolatry and a measure of revival, gladly gave abundantly the tithe of all they had. "And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly." (II Chronicles 31:5) They tithed everything. That is something I am not against. The tithe is to come from a loving, willing, obedient heart. We are not talking about just money, although that is what most base the tithe upon because it is a convenient medium of exchange. A tithe on all we have is not wrong and that would include our time.

I not only believe that the tithe should be based on the gross income, but I believe that it should come into the local church; our modern store house. "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 it." (Malachi 3:10)

I believe that God blesses all His children to varying degrees. I believe those who tithe gross income receive a great abundance of blessing and really cannot afford not to tithe. Let us leave robbery to the wicked. Let us give God not only His tithe, but offerings of abundance as well.

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The word "tithe" means, the tenth part.

The Law of tithing most likely goes back to Adam and Eve, though I cannot point to a Scripture. However, looking at this form of worship ostensibly, one would come to that conclusion. We know that many of the things which were included in the Laws received at Sinai, especially the law of sacrifice, had been practiced for many years prior.

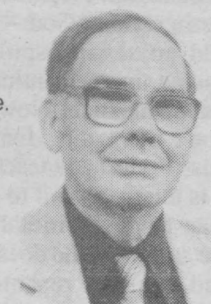
Many commentators, such as Henry and Gill and Phiffer agree that the burnt offering, (Leviticus 1:1-3) dates back to Cain and Abel. We know that Abram gave a tenth of his spoil after winning a war to the king-priest Melchizedek. Did Abram initiate this practice? Maybe he learned it from his ancestors. At any rate, this is not something that the antinomians can cry "under the Law" about. Abraham was just as much under a dispensation of grace as we are... "Abraham believed God and it was counted unto him for righteousness." (Romans 4:3)

I can live with a person who says, "I don't believe in tithing; I give more than a tenth"; but a person who rejects tithing because they want to give less is stealing from God. Just remember one thing, you cannot give God a gift until you have met the required ten percent.

The tithe, or tenth part is to come from the gross of your increase. Proverbs 3:9 says, "Honour the Lord with thy substance, and with the first fruits of your increase." Jesus said, "render unto Caesar the things that are Caesar's and unto God the things that are God's." Thank you for your question.

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The word "tithe" as used in the Bible means the tenth part of one's increase in land, crops, animals, income, etc., which is to be given to the Lord for the support of His work. The first mention of the tithe in the Word of God is where Abram gave tithes unto Melchizedek, who was a type of Christ, "And he gave him tithes of all" (Gen. 14:20). Under the law of Moses as was given by the Lord the Children of Israel were required to give the tithe of all, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD's: it is holy unto the LORD" (Lev. 27:30). "and concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD" (Lev. 27:32).

In II Chronicles 31:5, 6 we find that when Hezekiah gave the command to the children of Israel to give to the priests and the Levites that portion which belonged to the Lord that they obeyed. "And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And concerning the children of Israel, and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid them by heaps."

In Malachi 3:10 Israel was commanded to "Bring ye all the tithes" (all the tenths) "into the storehouse." In Matthew 23:23 Christ called the scribes and Pharisees hypocrites because they paid tithes of "mint and anise and cummin" (things out of their garden), but they had left off the "weightier matters of the law, judgment, mercy, and faith: these ought ye to have done." (pay the tithe) "and not to leave the other undone."

There are a multitude of other passages which show the tithe that is to be paid unto the Lord is the tenth of all of one's increase or income; not just part of it. In Hebrews 7:2 it is said of Abra-

(Continued on Page 9, Col. 4)

THE BAPTIST EXAMINER

JUNE 19, 1993

PAGE FOUR

LET'S GET THE
TRUTH OUT THIS
YEAR!

The Baptist Examiner Forum II

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

Has fairly recent events in Russia changed your position somewhat on Russia in prophecy?

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"The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand;" (Isaiah 14:24). "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." (Isaiah 46:10). Recent events in Russia, or any other place in the world, cannot change those things that God has purposed to do. Whatever part in the end time that God has determined that Russia will play; that is the part that Russia will play. Men do not influence the purposes of God, they carry out the purposes of God.

Prophecies concerning Russia are found in the thirty eighth and thirty ninth chapter of Ezekiel. In this book, the area of Russia is referred to as Gog and Magog. It is the area north of the Black and the Caspian Seas. This is the area that was settled by the sons of Japheth. The inhabitants were called Scythians, Tartars, Parthians, and Lydians. Today, this area is inhabited by the Russians and other slavic peoples. A lot of this area was included in the former Soviet Union. For the most part, there is no recognized established religion in this area. There has been a move under way to allow the Russian Orthodox church to hold services, and in some areas missionaries from other countries have been allowed to enter these countries.

These events will not, they cannot, effect the events that are destined to take place in this area. We should not consider that what happens in a short period of time will totally affect the final outcome concerning that area. God has determined what part those countries will play at the time of the end, and they shall play it.

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The recent events in the Soviet Union have only strengthened my position on Russia in prophecy. Their peaceful cooperation with people under their control wanting independence is just another sign that our Lord could come at any time. Prophecy speaks of a one world religion and a one world government. The events that have taken place with the communist party recently have brought this prophecy just one step closer to being fulfilled.

When the Lord returns again the faithful will be taken out, those that have died in faith shall be raised; then comes great tribulation. This time of tribulation shall be ushered in by the four horsemen of the Apocalypse. The first will be riding a white horse. (Rev. 6:1, 2). This rider is not Christ, but Satan's man imitating Christ. The interesting thing about this rider is that he goes forth to conquer without making war! "And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." (Rev. 6:2). Peace is taken away only when the second rider goes forth. (See Rev. 6:3, 4). Notice also that the rider on the first horse has a bow, but no arrows are mentioned. He is putting on a front, he conquers through diplomacy. When the treaties and alliances made upon false pretenses fail, war breaks out. I believe action taken, and the policies adopted by the Soviet Union is only a front, a fore-view of the kind of activities that will usher in the tribulation period. Remember the words of the Apostle Paul. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall

say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (I Thes. 5:2-3).

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Things have happened fast in the last couple of years. Some writers have already changed their views on prophecy. Some just do not know which way things will turn out; however, we do know that they will turn out just like our God has purposed.

Russia has broken up as a super-power and is very unstable at this time, and it looks like past prophecy will miss the mark. However, we should not underestimate the old bear. Ezekiel 38 and 39 seem to teach that Russia will one day move on Israel. Right now Israel is not a friend of Russia and has not been for some time. In fact, Russia has armed Israel's neighbors and has in the past sent experts to train Israel's neighbors to use the weapons they purchased from Russia.

Ezekiel tells of a massive land invasion from the far north into the middle East. This is most likely Russia. However, this does not seem likely at this present time. In order for this to happen, Russia will have to get it all together and re-group in order to have harmony. This will be some time in the future. I'm at the point at this time to wait for further insight in order to be sure.

We do know one thing; Russia, or whoever comes against Israel, will have to do battle with God, for He has warned His enemy not to touch His anointed. Have I changed my position on Russia in prophecy? To be honest, I am taking another look at what I once believed as to Russia and end time. I do know, unless she changes her opinion concerning God and His Son she is hell-bound.

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Russia has become a relative weak nation in the last several months. But now other nations are coming to her rescue. Such nations as Japan and the United States and other nations which will put Russia back on her feet again, or at least will begin to, and have this nation headed in the direction of recovery.

Russia will become a strong nation again. I believe that she will become stronger than ever before. I believe that the Lord will bless Russia, she will be blessed internally, will be a thriving nation in many ways, as in riches, and will build up a mighty army.

As a result of Russia becoming a strong nation, she will entirely forget God, even much more than now. Russia will become a country that will be run by a mighty dictator. Russia will think that she can conquer the world. God will put His hook in her jaw and lead her in the direction of Israel. While this mighty dictator will credit all of his strength to his own power, God is the One who put him on the throne and gave Russia such strength. While Russia's own greed will bring her against Israel, God's purpose in this is to bring this leader and this nation along with all the satellite nations for their destruction.

I believe the land of Magog as spoken of in Ezekiel 38 is a reference to Russia and that Gog refers to the mighty leader of this nation. Russia's destruction will come as is spoken of in Ezekiel 38:22. This prophecy is parallel with Rev. 15:20. No, my position has not changed on Russia because of recent events.

UNFAILING

(Continued from Page 3)

we are, yet without sin." (Heb. 4:15.)

He has never failed to save anyone who trusted in Him as their personal Saviour. When He was in the home of Simon the Pharisee, Luke 7:36-50, He was approached by a fallen, very sinful woman. Her presence there, and especially her touching Him, seemed to bother some, but Jesus welcomed her and forgave her of her sins. "And he said unto her, Thy sins are for-

given." (Luke 7: 48.) Oh, beloved, we also read where He saved such great sinners as the woman at the well. (John 4.) Zacchaeus, (Luke 19), and the thief on the cross, (Luke 23:43). He remains today as the One who never fails to save all who come to Him. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28.)

III. He did not fail when He died. To some, death means the end of a life that was a failure. They lived a failure, and they died as a failure, but this was not true of Jesus Christ. I Corinthians 15:3, says; "Christ died for our sins according to the scriptures." Then we see this in Peter's writing. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." (I Peter 3:18.) However, if this was the end of the story it would be one of failure and gloom. But the gospel story does not end at the cross, but rather, at the empty tomb. He also had a successful resurrection.

From Calvary's hill flashed the news, "Jesus is dead, Jesus is dead." This message alone could, and did bring sorrow, but there is more. From the open tomb there came the message, "He is risen, He is risen." He was "Raised again for our justification." (Rom. 4:25.) From the open tomb there came the message that He had really and truly arisen. When the entire gospel message is received, not only that He died, but that He is risen, there is great rejoicing. Beloved, our salvation rests in this unfailling One. If salvation depended on us, there would be failure and disappointment, but our salvation is in Him. He will not fail to present every believer faultless before the Father in heaven. There are many things we, as Christians, can do today that we are not doing because of our lax attitudes toward the duties that lie before us as Christians. Witnessing, living the life publicly before the world is also witnessing. Instead of our failing attitudes, we should take the stand as He has told us to and practice unfailing attitudes for His honor and glory. He gave us the pattern, beloved, we have absolutely nothing to blame Him with for our lax attitude. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the

(Continued on Page 7, Col. 2)

MEETING IN DANVILLE, KENTUCKY

It was my high honor and great privilege to preach in a revival meeting at the Faith Missionary Baptist Church in Danville, Ky. March 31 - April 4. Brother Wendell Furlong is the fine and able pastor of this good church.

I preached for Brother Furlong in meetings when he was in Somerset and in Burnside. He held a meeting for us here some time ago. Brother Furlong is a very fine man and preacher. I have been blessed by knowing him and fellowshiping with him. I count myself honored to have him as a friend, as a brother preacher, and I have profited much from our deep and close friendship. He organized what is now the Main Street Baptist Church of Burnside, Ky. about fourteen years ago. He led that church to the place where it is one of the larger of our kind of churches, and has one of the more beautiful buildings I have preached in. God blessed his leadership in this greatly. I am praying that the Lord will bless him likewise in his new ministry in Danville, Ky. I urge our readers to pray for this man, for his ministry, and for the church he now pastors.

It has always been a blessing to me to have fellowship with Brother Furlong and his good wife. This time was no exception. It may have been even more of a blessing to me than in the past. Brother Furlong has been through some dark and trying times; I am now going through such, and he was a comfort and blessing to me.

The Faith Missionary Baptist Church is a fine church. It is a Sovereign Grace Landmark Missionary Baptist church. It is a place where I can preach the truth included in the words just stated. This church has some very fine members; members who love their pastor, love his preaching, and are willing to help him work in building up the church. Oh, a pastor needs people like this. This church is blessed by having a pastor like Wendell Furlong, and he is blessed by having members like them.

I preached the same truths I preach here - and everywhere I preach - and they were well re-

ceived. Brothers Jack Whitt and Jimmy Swindell, members here, came down for the service on Thursday night. Brother Whitt preached a fine sermon for us prior to my preaching. I appreciated their coming and Brother Whitt's preaching very much.

On Friday night we had an ordination service for a deacon in the church. Brother Furlong's repute among fellow preachers was illustrated by the number of preachers who assisted in this ordination service. I do not know when I have heard a deacon do a better job of answering the questions asked by an ordaining council. A visiting brother brought a very fine sermon, and I brought an ordination message. This was a great service.

Another brother was with us at the last service on Sunday. He sang beautifully for us, and then brought a fine message. This meeting was unusual for me in that we had this ordination service, and had three other men preach during the revival. I was blessed by these "extras."

I met several preachers during this meeting. It is always a blessing and an encouragement to have preachers visit during a meeting. Brother Sebastian, a preacher I met several years ago and have corresponded with some, came over one day, fellowshiped with me a few hours, and took me to lunch. I enjoyed and appreciated this very much. He also attended two of the services.

Brother Furlong is like several of our brother preachers. He thought he was settled for the rest of his earthly life and ministry, then circumstances brought about a move; and now he is starting over. Pray much for him. I have been warning young preachers, "Don't get old." I sometimes wonder if there is a sort of "euthanasia" program developing toward "older" preachers. Well, let us praise God for the young preachers; but let's not forget the "old" ones.

Pray for Brother Furlong and this church. If you are ever in Danville, visit this fine church (don't visit that "Sovereign Grace" church there); you will be blessed by visiting the Faith Missionary Baptist church of Danville, Ky.

was the moderator of most of the sessions. I really wanted to hear him preach, but he did not. I was impressed by him and his church members very much. Brother Johnson is a bit of a (I started to write "smart aleck" but did not know just what word to use) - anyway, I liked him and his way of conducting the services. I think he added much to the conference thereby.

I arrived in Fort Worth two days early (to save on air fare for my church), and was graciously received, housed, fed, and treated. Brother Green is a most gracious and kind host. I was privileged to speak for Brother Green on Sunday morning. I desired this, but did not expect such an honor, and would have delighted to have heard Brother Green.

Saturday evening, I was surprised by a horn blowing, and very happy to see my good friend, Eldon Joslin and his fine wife. He was not scheduled to speak at the conferences, but circumstances brought him to be there. He did preach for Brother Green on Sunday night, and sang for the Sunday services and during the conference. Sister Joslin returned home on Sunday and Brother Joslin and I roomed together the rest of the time. I love this brother dearly, and rooming with him, fellowshiping much with him, walking with him, and eating with him added much to my enjoyment of the conference. He is a fine man and an able preacher. Pray for him and his ministry in Birmingham, Ala.

It was good to have fellowship again with Brother Harold McSwain and his wife. They were at the same motel and graciously drove us back and forth. Pray for this brother and his ministry in Louisiana.

It was a delight to meet many new preachers at this conference. It was also a blessing to meet some I had met before and some with whom I have had much fellowship in the past. I love my preacher brethren, and it is always a blessing to me to meet new ones and renew fellowship with ones known before.

It was a blessing to meet and hear Brother Jarrel Huffman. I have read much of his writings. I have heard many (all good) remarks about his preaching, and had long desired to meet him. This was a blessing.

It was good to meet, fellowship with, and hear Brother George Sledd again. He is a good brother. I guess I have had more fellowship (not as much as I would like) with him than any of the other preachers except Brother Joslin.

It was good to see Bob Ross again and to hear him. I had some good fellowship with him in years gone by, but had not seen him since 1965 the best I can

remember. He certainly has not aged as much in those intervening years as I have.

It was a blessing to meet every new (to me) preacher that I did. Some of them stood out a little more to me for various reasons. It was a blessing to meet Brother Pat Horner. We have corresponded some in the past, and he has sent me a paper he publishes.

Well, I must leave some out, regretfully, for I loved and was blessed by every one of them. But I must mention Brother Joe Maldonado and his fine wife. I had much fellowship with this dear brother. We have written some in the past, and it was a special blessing to meet him. He sat behind me at most services, and his enthusiasm blessed me and became contagious. Well, I could name many more, and I sincerely hope I will not offend anyone by not mentioning him. I will just say that the meeting of everyone there was a blessing to me.

Oh, what a great conference was this. The spirit of the conference was so sweet and blessed. So far as I could tell, there was a marvellous spirit of unity of fellowship. There were some differences of belief - probably more than I have seen in a conference - I do not mean more differences, but more who differed on some things - but there was a great spirit of unity of fellowship. I did not see where differences of belief on some very important doctrines caused any friction or division in the sweet fellowship we had. There was a warm spirit of love, joy, and delight in the doctrines of grace and in church truth, as well as other truths. Personally, I would not invite men holding the views of some speakers to a conference in my church - but it was their conference; I certainly would not seek to tell them what to do as to this. I laid aside the thought that I did not agree with some speakers on some matters, I listened with a hungry spirit, seeking blessing for my soul; I received that blessing. Apart from a very few statements, I would not disagree with anything preached there. I feel that the preachers manifested a great spirit of love, and did not feel that any preacher sought to set forth views that he knew were in dispute with others, unless he was assigned to such a subject.

The preaching was simply wonderful and great. I must say that it was, over all, the best preaching I have ever heard at a conference - and that is saying a lot. My soul was fed. My soul was blessed. Part of this may have been because I was so needy, because I was so hungry for a blessing. I was going through the most critical and troublesome time of my entire ministry (still am at this writ-

ing). I was crushed down almost to despair, certainly to depression. I needed a blessing, I needed my spirit lifted - and the Spirit-anointed preaching of these brethren was a spiritual tonic for my weary soul. Thank you, my dear brethren. My great need may have added to my considering the preaching to be so great, but I feel that even without that, I would have still considered it so.

I should not do this, but here goes - no, I won't do it, at least as to names. One brother brought a message that seemed designed of God to lift my soul. He could not have prepared it more for me if he had read my heart and known my need. Of course God, who gave him that message knew my need. I went up to one brother and asked if I could hug him. He replied that he liked to be hugged. I hugged him and told him that he blessed my soul - oh, how meager is human language to really express the feelings of the soul. I will never forget that man or that message.

We had some scholarly preaching. In fact, if I were to offer any criticism at all, it would be that some of the preaching was too scholarly; it would be (some of it) over the heads of some of our usual audiences. But this was primarily for preachers (I suppose), and I am sure most of them understood the messages. Now don't think I am opposed to scholarly preaching; I am not. Such can be an aid to preaching, but I do think it can sometimes be over done. I have never been to a conference where there were more preachers.

I felt like a pigmy among giants. There were so many great, even outstanding, preachers there. I realized that I was, as I said, a pigmy among giants. I felt that my subject was the only one that might, in that audience, be somewhat controversial. I was fearful. I did not want to cause any problems at all. (Understand that I am sure that most of the men agreed with my message). I felt very little and very fearful during the time leading up to my message. I felt that I would not be able to do much with it, and might just hold back or cut down on some of the things I usually preach on such a subject. However, God was with me. He enabled me (Praise His name) to deliver it just as I would have anywhere else. I did receive a good hearing, and, I think, a mostly favorable one.

After this was over, some of my burden was lifted, and I could enjoy the conference even more. And I did. Did I ever? One brother asked me what kind of vitamins I took. Another asked if I was hy-

A GREAT BIBLE CONFERENCE IN FORT WORTH, TEXAS

It was a great honor to me to be invited to speak at this conference. I felt sort of like a pigmy among the giants. The

conference was held at the Memorial Baptist Church of Fort Worth. This church is pastored by the very fine, able, and eloquent Jack Green. The conference was hosted by this church and the Oak Trail Baptist Church of Granbury, Tx. pastored by Garland Johnson. Brother Johnson

CONFERENCE

(Continued from Page 6)

per as a child. Praise the Lord. The "vitamin" brother told me that he meant nothing bad (I never thought he did), and that he hoped that when he was as old as I, he hoped he could have so much energy. I had some great fellowship with this brother. I told the people that I carried my driver's license with me so I could get my senior citizen's discount.

On Monday, before the conference started, Brothers George Sledd, Eldon Joslin, and I traveled to Waco. Brother Green kindly allowed us to take the church van. I insisted that Brother Sledd drive as I did not want to, and even more did not want Brother Joslin to. By the way, that George Sledd simply outdid himself in his sermon. It was great. I doubt if he will ever be able to preach like that again; but I hope he will, and if he does I hope I get to hear it.

In Waco, I stood in the pulpit of B.H. Carroll. Oh, that was a memorable moment for me. I have long been a lover of this great Baptist of the past. I have read everything I have been able to get my hands on, by him or about him. I named one of my sons after him. I just did not want to get that close and not visit the place where he preached.

We drove out to the place of the David Koresh tragedy. We got as close as we could, but did not see much. I did see one thing that distressed me greatly; there were people out there selling t-shirts, pins, and buttons about the events there. I thought that this was terrible. That was a tragedy to be mourned, not an event to be celebrated. I have grieved over this tragedy, especially the death of the children. Let me just add this; I consider it hypocritical for anyone who approves of abortion to grieve over the death of these children, or of any child not their own, for that matter.

Hey, I must close. Again, let me say that this was a great conference. I am so glad that I was invited and able to be there. I feel sure that I owe Brother Jack Green for this. Brother Green, I thank you for opening the door for me to one of the better conferences I have ever attended, and one of the greater blessings I have had - and at a time when I needed such so badly.

Brother Green's church has a book store. You can order some books from him, many of which I know of nowhere else you can get them. The church also has a seminary that has been mentioned in this paper. This man is a great preacher, with a great church, doing a great work (I am sure many other such preachers were at this conference). I urge you to pray

for this man, this church, and this ministry. I would recommend the school there as very worthy of Baptist support. I say "Baptist" for I do not think anyone else would support them. For any further information write, Jack Green, 5609 Lower Birdville Rd., Fort Worth, Tx. or call him at (817) 838-7184. I enjoyed this conference so much that I hate to quit writing about it, but I must. You would be blessed by attending either of the churches that hosted this conference.

UNFAILING

(Continued from Page 5)

day of Jesus Christ." (Phil. 1:6.) Beloved, let us be truly thankful to God the Father for this, our unfailing Saviour, Jesus Christ. Amen.

FOLLY

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does the sinner resist the Holy Spirit? Why does the sinner resist the Holy Spirit?

Does the Sinner Resist the Holy Spirit?

The passage under consideration gives clear answer that sinners do resist the Holy Spirit. This was the charge brought against the Jews by Stephen. In resisting the Spirit they were following in the steps of their fathers. "...ye do always resist the Holy Ghost: as your fathers did, so do ye."

There is an idea prevalent that a few times in the lifetime of a man the Holy Spirit comes to him in an effort to save (regenerate) him; that he may resist and overcome the effort of the Spirit; and that after repeated and unsuccessful efforts, the Spirit leaves never to make another effort to save that man. This is called sinning away the day of grace, and many evangelists get visible results by warning men that they better come forward in profession of faith lest they drive the Spirit away and forever seal their doom. Such an invitation is confusing, misleading, and dangerous. It is not a Scriptural invitation. Under such an invitation the unenlightened sinner naturally thinks that in coming forward he is yielding to the Holy Spirit. Many a man has doubtlessly thought he had yielded to the Spirit when he came forward and gave the minister his hand, when in fact his eyes had never been opened to the Gospel way of salvation. Salvation is an experience in the life-giving work of the Holy Spirit enabling the sinner to understand gospel truth. Let the

reader ponder prayerfully John 3:3; II Cor. 4:3,6.

Stephen said, "...ye do always resist the Holy Ghost..." It is not something that the sinner does occasionally but is that which he does repeatedly and continually.

How Does the Sinner Resist the Holy Spirit?

Resisting the Holy Spirit is rejecting the Word of God of which the Holy Spirit is the author. The sinner is resisting the Spirit when he hears the gospel and rejects it and opposes the one who bears the message to him. The Jews to whom Stephen preached resisted the Holy Spirit in the same way their fathers did. "...as your fathers did, so do ye," were his words to them. Their fathers resisted the Holy Spirit by rejecting the preaching of the prophets and by persecuting them. "Which of the prophets have not your fathers persecuted?..."

Light is thrown upon the subject by reference to Nehemiah 9:29,30. Nehemiah is explaining the cause of Israel's punishment and captivity by saying that Israel hardened their necks and refused to hear (Neh. 9:16). They rebelled against God's prophets (Neh. 9:26). And in all this they were resisting the Holy Spirit, because the Spirit was speaking through the prophets just as He was speaking through Stephen. "Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear..." (Neh. 9:30).

REJECTING THE WORD OF GOD IS RESISTING THE HOLY SPIRIT; PERSECUTING THE PREACHERS OF THE WORD IS RESISTING THE HOLY SPIRIT. Andrew Fuller calls this the indirect influence of the Holy Spirit. The following quotation from him (Fuller's Works, page 742) is in full harmony with what we have said above--

"I conceive there is what may be termed an indirect influence of the Holy Spirit. The Holy Spirit, having inspired the prophets and apostles, testified in and by them, and often without effect... The message of the prophets being dictated by the Holy Spirit, resistance of them was resistance of Him. It was in this way, I conceive, that the Spirit of God strove with the antediluvians, and that unbelievers are said always to have resisted the Holy Spirit."

Fuller then speaks of the direct influence of the Holy Spirit which is effectual in renewing and sanctifying the sinner. This is a good distinction to make. The sinner resists the indirect influence of the Spirit in presenting the truth to him through the preacher; but the direct influence

of the Spirit is the direct impact of the Holy Spirit on the human spirit, and this is not resisted, because it is the power of the Almighty.

There was much and bitter controversy in the days of Stephen. "Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake" (Acts 6:9,10). And because they could not meet his arguments, they killed him. In rejecting his message and stoning him to death they were resisting the Holy Spirit.

Why Does the Sinner Resist the Holy Spirit?

The passage before us gives clear and unmistakable answer to this question. "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost..." The sinner resists the Holy Spirit (His indirect influence) because his heart is wrong and his ears are not attuned to the Word of God. He neither understands nor loves the Word of God. God's words are full of wisdom, but to the natural man they are foolishness.

A dear brother once remarked that I did not believe the sinner could resist the Holy Spirit. I replied that I believed that the sinner did nothing but resist the Holy Spirit until his resistance was overcome by the Holy Spirit. The preached Word is the objective ministry and the indirect influence of the Holy Spirit, and this the dead sinner rejects and resists because it is foolishness to him. Our Lord told Nicodemus that except a man be born from above he cannot see or understand the Kingdom of God. The indirect influence of the Spirit in the Word is resisted until overcome by the direct influence of the Spirit in quickening power.

The gospel must not only be presented to the sinner, but a divine work must be wrought in the sinner if he is to be saved. Objective truth, however plainly presented, is not sufficient for salvation. The sinner must be given eyes to see and a heart to understand it. Putting a larger lamp in the light socket will not enable a blind man to see; he must be given the ability to see. In the new birth the Holy Spirit gives eyes to see and a heart to understand and love the Gospel. This is His direct and subjective ministry and is not resisted. The child does not resist its birth.

Thus we see that it takes more than the indirect influence of the Spirit in human conversion. Paul

describes his conversion as the effect of being apprehended (laid hold of) by Christ (Phil. 3:12), and of having Christ revealed in him (Gal. 1:16). The objective ministry of the Spirit is resisted, but not the subjective. When this distinction is made the truth of man's impotence and the Spirit's omnipotence is conserved, otherwise we have the creature mightier than the Creator.

REVELATION

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rule. God's throne, from which proceeds the lightnings and thunders and voices, is seated upon a pavement like unto a shining sea. We are to see that God's wrath, which is to be vent from the throne, is perfectly justified. There will not be one false charge or act proceed from that throne. This is because that our God sees every side of every issue. He knows the intent of every heart and will vent His judgment accordingly. The judgment by men is always clouded to one degree or another, because of our depraved nature and inability to see all sides of the issue. God, on the other hand, judges from a sea of glass like unto crystal, because He knows everything to perfection. We may also say that God's Word is like unto a sea of glass like unto crystal, since it is infallible. It is truth with no mixture with error.

The angel proceeds by picturing to John four beasts full of eyes before and behind. John notes that the beasts are round about the throne. The correct rendering for the word "beasts" is "living ones". We may say that the title of "living ones" is a glorious title, since they are not subject to death. They, when on the earth, had died, but they, through belief in Jesus Christ, are alive for ever more. We know from Revelation 5:9 that the living ones had been redeemed by the blood of the Lamb. They, in fact, said: "for thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation". We can also be sure that they were faithful

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REVELATION

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members of our Lord's church, since it is said of them: "...and we shall reign on the earth" (Revelation 5:10).

The living ones were pictured to John as being full of eyes before and behind. They, in other words, have been made like unto the Lord Jesus who also has eyes before and behind, in that the past, present, and future are all one to Him. The living ones, then, to the degree that God has willed it, will be able to look into the past and into the future.

"And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Revelation 4:7,8).

The Jewish writers inform us that the standard of each tribe of Israel took the color of the stone which represented it on the breastplate of the high priest. The Jewish writers inform us that there was a peculiar figure wrought upon each stone. There, in fact, was a lion for Judah, a young ox for Ephraim, a man for Reuben and an eagle for Dan. These were representative tribes, and all the other tribes were marshalled under these four standards. Judah was on the east side with Issachar and Zebulon; Reuben was on the south side with Simeon and Gad; Ephraim was on the west side with Manasseh and Benjamin; and Dan was on the north side with Asher and Naphtali. The Tabernacle was in the middle, or center of the encampment. There were four divisions of Levites which formed the inner encampment around the Tabernacle. It was in this manner that Israel marched through the wilderness, under the four banners of the lion, young ox, the man and the flying eagle. These four figures were symbols of the power by which they were protected.

You may recall that Ezekiel, in like manner, when observing God's throne, saw under it and connected to it, the likeness of four living creatures. These creatures were the executioners of the will of the Spirit of the throne. It will be noted, in fact, from

Ezekiel 1:10, that the creatures which Ezekiel saw, have the same form as those in the text which is before us. Those, however, which Ezekiel saw, were not human, since no human had been glorified at that time. We may say, then, that those which Ezekiel saw were angelic beings, or "...patterns of things in the heavens..." (Hebrews 9:23).

We are to understand, then, that the four living ones which John saw, are human beings who have been rewarded to a position of cherubim of the new order. They have the form of the lion, man, young ox and flying eagle, because they are heavenly powers who guard and cover the camp, or throne of the Lord - the throne to which all the world is to answer. They will not change or add anything, but they will act as witnesses to the fact that all which proceeds from that throne is just and holy.

The four living ones will have more wings than their predecessors, since their sphere or movement is much greater. The Israel of old was but one nation, but the four living ones will have to do with all nations.

Our text also informs us that the four living ones are full of eyes, before, behind, and within. The message here is that they look back into the past, forward into the future, and inward upon themselves and the nature of things. (The living ones are representatives of others, since, according to Revelation 5:8, they have golden vials which have in them the "...prayers of saints.")

"And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Revelation 4:9-11).

It is to be noted that the elders do not fall before the one on the throne until after the living ones have given glory, honour and thanks unto Him. The living ones, in other words, who know all and see all, act as witnesses to the merits of that one who sits on the throne. They know that He is no fluke and they say so by giving unto Him glory, honor and thanks. It is at this point that the twenty four elders fall before Him who sits on the throne. They, because He is worthy, cast their crowns before the throne.

The twenty four elders, during

their worship of the God of heaven and earth, point out that He has "created all things," and they praise Him for His greatness in creating. They point out that all creation was done for God's own personal pleasure. This fact, of course, is obvious, since there was no one in existence except God when He made all things. He, therefore, as the following passage of Scripture points out, made all things for Himself.

"The LORD hath made all things for himself: yea, even the wicked for the day of evil" (Proverbs 16:4).

A rose reveals its beauty by unfolding itself. God, in like manner, has revealed a part of Himself by way of His creation. You and I, because all things were made by and for God, should live and work for His glory. The preacher should preach for His glory and the Lord's church should be devoted entirely to His glory.

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals" (Revelation 5:1).

The angel, at this point, while using Patmos as God's theatre, pictures to John a book that is held in the right hand of the one who sat on the throne. John is made aware of the fact that the book is "written within and on the backside." He is also made aware of the fact that the book is securely sealed with seven seals. Let us now seek the guidance of God the Spirit in determining the meaning of this book with seven seals. Let us begin our examination of the book by noting the following passage of Scripture.

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these" (Hebrews 9:23).

Our investigation of the Old Testament "patterns" will show that the seven sealed book relates to the book of redemption. The following passages of Scripture will enable us to arrive at this conclusion.

"The land shall not be sold forever: for the land is mine; for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold" (Leviticus 25:23-25).

The law required that two books be kept of a transaction relating to the giving up of an

inheritance. One of the books remained open while the other book was sealed. The sealed book was a standing sign relative to the fact that the inheritance had been alienated. The only way that the sealed book could be opened was for a kinsman to come forth and pay the required price. The kinsman who was able and willing to redeem the lost inheritance, was called a goel or redeemer.

The above facts make it quite clear that we, in the text which is before us, are dealing with the same principles as that which is set forth in the above passages of Scripture. The seven sealed book, in fact, speaks of the fact that an inheritance has been lost and the only hope for the one who lost the inheritance is that a qualified redeemer will present himself.

The Scriptures reveal the fact that all of us lost our inheritance by the fall of Adam. The sealed book of our lost inheritance, from Adam until now, has been in the hand of our Father for safe keeping. Many have tried to break the seals on the seven sealed book, but none have been able to pay the required price. We, in fact, know from Acts 4:12 that there is "...none other name under heaven given among men, whereby we must be saved."

It is important to note that the book which is before us has been sealed with seven seals. These seven seals speak to us of completeness. One, for example, cannot open the subject book by opening only six of its seals. All seven seals must be opened. The number seven, therefore, speaks to us of our helpless condition. The number seven also says to us that the entire law of God must be kept to the letter before the seven seals can be broken.

The book, then, which is before us, is the book of redemption. It is a book that is written within and on the backside. The inside writings are specifications relating to the forfeiture, while the names on the outside are those of attestations and witnesses. The fact that the book is in the right hand of God declares that He is supreme and the rightful owner of the lost inheritance. God is the one who has set the purchase price and it is He who must be paid.

"And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon" (Revelation 5:2,3).

John, by way of God's theatre on Patmos, was shown a "strong angel." The strong angel was pictured as having a "loud voice." The angel needed a strong and

loud voice because that which he was about to proclaim needed to be heard throughout heaven and earth. The voice of the angel went to all areas of the universe and asked that a qualified redeemer step forward and open the seven sealed book. Every child of Adam, in a sense of speaking, when hearing the voice of the angel, dropped their heads in shame and said, in essence, "I can't even look on the book." No person, in other words, could take even one step forward in an effort to redeem the lost inheritance. This fact raises the question regarding why it is that so many people are hoping to enter heaven on the basis of their good works - good works by which they hope to break the seals on the book of redemption. Let all who are reading these lines know that our eternal redemption is the gift of God and who ever heard of working for a gift? We know from Hebrews 9:22 that "...without shedding of blood is no remission" for sins. Good works, then, can't save, since there is no blood involved. God says, and always has said: "When I see the blood, I will pass over you." The only blood which will cover the sins of the sinner is the blood of the innocent Lamb of God - Jesus Christ. He alone is qualified to open the seven sealed book of redemption. This is why Acts 16:31 states: "...Believe on the Lord Jesus Christ, and thou shalt be saved..."

PATHS

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paths, without fail, always went by a spring where a gourd dipper hung in a bush.

Today the paths exist only in the mind of a few. If we wanted our children to walk the old paths, we would have to rebuild them, and show them the way. Because they have never known the old paths, and most have never heard of them.

This may be a lot of reminiscing, and it may mean absolutely nothing to some of you, but if you were raised anything like I was, you can see the parallel. You know, God has always used examples that are very simple, and easy for us to understand. This example of the old paths is so wonderful, I fear I shall not do it justice, but I pray you might build upon it.

The old paths God established for us are at the best in dis-repair. In some cases abandoned, and some have never heard of God's paths.

Let us all be very careful, lest we be found saying, "...We will not walk therein. If in our life the paths are in need of repair, let us be tireless in our labors, as we

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HOMOSEXUALITY AND LESBIANISM: THE BIBLICAL VIEW

by Brian Withrow Wetmore, Colorado

The homosexual lifestyle is a very emotional subject today, especially here in Colorado due to the passage of Amendment 2. Homosexuals have not only come out of the closet, they are intruding into our living rooms through television, into our classrooms via state imposed curriculum and now openly in our military due to President Clinton's unfortunate directive. Anger is explosive on both sides of this issue. Homosexuals and lesbians claim their lifestyle is natural. They put forth that God created them that way. On the other side, Bible believers say their lifestyle is a perversion of God's natural law and contend that the homosexual and lesbian have chosen this perverted lifestyle. Homosexuals say what they are practicing is right, and the believer says it is a sin and an abomination before God.

In this article I want us to see, first of all, what the homosexual lifestyle is. Secondly, what the homosexual agenda is; thirdly, what God says about it; and fourthly, what our response as Christians ought to be.

Their Lifestyle

First, what is their lifestyle? They are pleasure addicts with a deviant obsession with sex. 1982 Centers for Disease Control figures puts the lifetime total of sexual partners for a typical homosexual interviewed at 500. A Kinsey Institute survey says this about 1,100 AIDS sufferers who were studied, 43% of white male homosexuals estimate 500 or more sexual partners in their lifetime, 75% 100 or more, 28% over 1,000. 79% said over half of their partners were strangers.

A survey by two homosexuals researchers reports 38% of the lesbians have between 11 and over 300 lifetime partners. These figures are staggering when we understand that the average life span of a homosexual is 42 years of age and the lesbians is 45, according to Family Research Institute figures. Only 2% could be classified as either monogamous or semi-monogamous (although "monogamy" in gay terms is hardly permanent, lasting anywhere between 9 to 60 months).

In the face of the AIDS epidemic in this nation, homosexuals are not willing to curb their voracious obsession for pleasure. In fact, they do not care who they might infect with AIDS. A 1985 study of 655 San Francisco gay men in the American Journal of Public Health reported that "Knowledge of health guidelines was quite high, but this knowl-

edge had no relation to sexual behavior." 59% had been unprotected, passive recipients of anal intercourse in the month before the survey. Sources ranging from the Washington Post (June 1990) to Time magazine (July 1990) report that despite the threat of AIDS, homosexuals have not restrained their sexual pursuits. The Journal reported in October 1991 a study in which 45% of gay men remained sexually active after learning that they were HIV positive, and incredibly, 52% of them did not inform their partner.

The lifestyle of the homosexual is nothing more than a sex addiction. They do not care about anyone or anything other than getting their fix. This is borne out in the Scriptures. Genesis 19:1-11 tells us that the men of Sodom surrounded the home of Lot and demanded that his male guests be handed over that they might sexually know them. These Sodomites didn't care who these guests were or whether they were willing or how they treated them. All they wanted was to fulfill their pleasure addiction. Like today, they told Lot in verse 9, how dare you to stop us and who do you think you are to judge us and our lifestyle. The statistics bear out the homosexual lifestyle has not changed since the days of Sodom.

Their Agenda

Secondly, what is the homosexual agenda? It is to recruit children into their lifestyle and destroy the family unit that God has created. In Genesis 1:27-28 and 2:23-24 we see God's plan for a family. His plan is for a man to leave his father and his mother and to cleave unto his wife that they might be one flesh, and that out of this love relationship children be born to replenish the earth and homes established. Homosexuals can not reproduce in their same sex relationships, therefore to propagate they must destroy the family and pervert innocent children.

The 1972 Gay Rights Platform which has not been changed or repealed in the past 20 years calls for this "...Repeal of all laws governing the age of consent... of all legislative provisions that restrict the sex or number of persons entering into a marriage unit; and the extension of legal benefits to all persons who cohabit regardless of sex or numbers."

Similar manifestos in prominent gay-authored books (The Gay Militants, The Gay Crusaders and Out of the Closets) demand: "That all organized religions be condemned for helping in the genocide of homosexuals... That the family as we know it be

abolished... That children be placed in communal areas away from their parents, with boys and girls reared the same and cared for by adults who are under the direction of lesbian women."

Michael Swift, "Gay Revolutionary" writing in the Gay Community News said this "... (The family unit) is a spawning ground of lies, betrayal, mediocrity, hypocrisy and violence -- and will be abolished." he also said "We shall sodomize your sons, emblems of your feeble masculinity, of your shallow dreams and vulgar lies. We shall seduce them in your schools, in your dormitories, in your gymnasiums, in your locker rooms, in your sports areas, in your seminaries, in your youth groups... All churches who condemn us will be closed. Our only gods are handsome young men."

The gay organization called the "North American Man-Boy Love Association" has this motto that they display proudly at gay pride parades, "Sex by eight or it's too late." Two homosexual researchers writing in "The Gay Report" reported that 73% of homosexuals surveyed had at sometime had sex with boys sixteen to nineteen years of age or younger. "The British Journal of Sexual Medicine" (April 1987) published a study in which homosexuals are statistically about 18 times more likely to engage in sex with minors than heterosexuals. "Psychological Reports" (1986, No. 58, pgs. 327-337) published a report revealing that homosexuals, who represent perhaps 2% of the population, perpetrate more than one-third of all reported child molestations.

This doesn't sound like a group who isn't bothering anyone to me. This is a group with a militant agenda, and that agenda is to molest our children and try to convert them to their perverted lifestyle.

God's Word Says

Thirdly, what does God say about this lifestyle? We know He destroyed Sodom and Gomorrah because of their obsession with this perverted sin, and in Leviticus 20:13 He says this, "If a man also lie with mankind as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them." If you read the whole chapter, you will find that homosexuality is classified as the same kind of perverted sin as bestiality and incest. In Deuteronomy 23:17 and Romans 1:24-32 God also states that mankind has a choice in whether or not to practice this sin, and if they do, they will suffer the consequences. That's God's stand. That's God's Word on the subject. Homosexuality is a sin and sin is a choice and it's an abomination

to God.

Our Response

Finally, what should our response as Christians be to these people and their sin. First of all, we are not to hate them even though they may hate us and the truth we stand for. Jesus said: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Mt. 5:44). These individuals have a valuable soul and they need Jesus Christ as their personal Savior. He is the only one who can break this addiction in their lives. Our response to them is the gospel out of a heart of love. God will determine when He will quit convicting an individual. Our job is to spread the Word.

Secondly, our response is to stand for the truth. "Ye that love the LORD, hate evil..." (Psalm. 97:10). Amos says, "Hate the evil, and love the good, and establish judgment in the gate..." (Amos 5:15). Bible-believing Baptists must speak out for the truth, stand for what is right, and teach our children that the homosexual and lesbian lifestyles are anything but gay, but are a perverted sin that captures an individual and holds them prisoner in a hideous addiction. We need to speak the facts. Facts don't hate, they just are. We must pray for our nation and continue to stand on the Word of God, because the next step in this progression of sin is that as a nation we will be asked to put our stamp of approval on incest and pedophilia. We have the truth, there is victory in Jesus, let's use it.

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FORUM I

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ham when he met Melchisedec, "To whom also Abraham gave a tenth part of all..." Abraham did not first deduct his Social Security, his insurance, his income tax and all the others taxes and give a tenth of the remainder but he "...gave a tenth part of all..."

A study of tithing as taught in the Word of God, shows very clearly that the tithe, ten percent of our gross income belongs to the Lord. Failing to pay the tenth or part of the tenth is to rob God (Malachi 3:8).

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see to the restoration. For if we do not keep the paths cleaned out

as we go, those coming behind us may stumble.

In many instances we see the old paths abandoned completely. Some have eased off on to the super highway of Arminianism. Some have sat down under the shade of Hardshellism, and some have entered the world of legalisms and religious ceremonies, conducted three times a week. None considering the old paths that are swiftly growing up behind them.

Brethren, we will give an account to the Sovereign God of all creation, for any confusion, stumbling or errant ones, as a result of our failure to keep the old paths in good repair.

Excuses? We have none! Has not God given us a Book that we might know His perfect will in each of our lives? Then why are so many busy creating their own paths? I am continuously amazed at sovereign grace preachers who hold on to doctrines, without one ounce of Scripture to back them up. Yet they become angry when challenged, as though they were the final authority, not God.

We hear a continual cry to get rid of the old and bring in the new. Many would like to eliminate all influence of our older people, they say we need some young blood. It is not the new and young we need, it is the old paths we should ask for, "...where is the good way."

What about our children and grandchildren? If we cast away all of God's ways, and do as many have and establish our own ways, our children will face some very dark times, spiritually. They need the good way, where they, "...shall find rest for your souls..." Folks, I see Christian fathers and mothers, who never mention the Lord to their children. They never read to them from the Bible, their children have never heard them pray. Fathers and mothers, if you don't show your children the old paths, and teach them that is the good way, that they shall have rest for their souls, who will?

I fear God's chain of command has been broken by many of His children. That chain of command being the man, the woman and then the children. Now we have men acting like women, women taking the place of the man, and the children telling them both what to do. "...when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not" (Isaiah 66:4). "...they turned

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quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so." (Judges 2:17).

"As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths." (Isaiah 3:12). Many of the old paths have been destroyed by children, and mostly because of our zeal to do all we can to insure our children's happiness. Children are truly our oppressors, but only because we allow it. We allow it because Satan has told us a lie and we have believed it. We have been made to believe any physical discipline is abuse, anything other than positive statements made to our children is mental abuse. We hang on every word spoken by ungodly people, simply because they have some degree, which they received because they learned very well the instructions given by some other ungodly individual.

Brothers and sisters, our instructions for the teaching and raising of our children should be nothing less than the Bible. Everything we need to know, God has given us in His Word. Not one thing that is beneficial was omitted, so why go to those who know not God for counsel? This is departing from the old paths, leaving off "thus saith the Lord."

I recently heard that we have forty five million women in the work force. I remember my mother was always at home when we got home from school, there she was, getting ready to start supper. By the time Dad got home she had supper on the table, and everyone sat down to eat. In the summer time, the doors and windows open, from outside we could hear Mother singing or humming some old gospel song. Her days were filled with canning, quilting, making soap, and a thousand other things. Oh, and teaching four boys how to live, always reminding us what God expected from us. Also from the enormous love of this God fearing woman, many times her instructions were punctuated with a keen switch. At the time it was very unpleasant, but today I wouldn't trade one whelp for a lifetime of Psychology.

I don't see this anymore, I see children being raised by baby-sitters and in nurseries. I know we are told we can't make it these

days without the husband and wife both working. Many are believing this, because I hear it repeated over and over, even by Christians. We have simply bought into another lie, is it not true the reason we both have to work is so we can buy more stuff? Then we have to get loans to build more rooms to hold all the stuff we buy. Wouldn't it be easier to be content with food and raiment?

I know this is a long way around to get to a point, but these things are the direct result of departing from the old paths. Paul instructed Titus to have the older women teach the younger women to be "...keepers at home..." (Titus 2:5). If it was right for women to be keepers at home, a thing God wanted the women to do in Paul's day, why is it suddenly wrong today?

Women not being keepers at home has created enormous problems, as has every departure from the way God says to do things. Folks, we should be seeking the old paths, because that is the good way. I know you can think of many ways we have left the old paths, I could go on all day. This has not been an attempt to list all the ways we have departed, just to maybe cause us all to think. Which in itself is a rarity, it is difficult you know, the thinking that is, with all we have to do. You know the job, all the children's activities, I have to have my time too, you know, all the good programs, and sports on TV...

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Spirit of the Lord, he, with his army, went out to meet the enemy. Before he went into battle he made a vow unto the Lord. This vow was made in order to obtain the Lord's blessing and to obtain victory in the coming battle. He vowed that he would give to the Lord and offer as a burnt offering whatsoever he would meet coming out of the door of his house when he returned from battle. There is much difference of opinion as to what Jephthah meant by this vow. Some think he had a human sacrifice in mind when he made the vow, while others think he had an animal sacrifice in mind.

So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands. "Thus the children of Ammon were subdued before the children of Israel. (11:32-33.)

After the Lord had given Jephthah the victory over the Ammonites he returned home and..."behold, his daughter

came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son or daughter" (v. 34.)

On his return home, Jephthah is now faced with making good his vow which he had made with the Lord. The question is: what did he mean by his vow? Those who think that he meant a human sacrifice believe that he did actually sacrifice his daughter as a burnt offering. Others suggest that Jephthah committed his daughter to perpetual virginity through a lifelong service at the tabernacle. There are grounds for both arguments, but it would seem to me that the latter view is correct for the following reasons: (1) the account given stresses his daughter's perpetual virginity (11:37-39.) She and her companions wept because of her virginity. (2) The Mosaic Law strictly forbade the sacrifice of their sons and daughters (Lev. 18:21; 20:2-5; Deu. 12:31). (3) In verse 31, the word "and" in the phrase, "shall surely be the LORD'S and I will offer it up for a burnt offering" can be translated "or", which would make it "shall surely be the LORD'S or I will offer it up for a burnt offering". In Leviticus 27, the law concerning vows are given. Under that law, Jephthah's daughter could be committed to life long service in the tabernacle. If it were an animal it would be sacrificed, if it was a clean animal, if unclean, it would be sold. (4) Under the law of Moses it would have been impossible for Jephthah to have sacrificed his daughter as a burnt offering. (5) Jephthah knew the law, and it seems unlikely that he would make a vow that was contrary to the law. (6) In Hebrews 11 Jephthah is listed along with others as a man of faith. (7) There is no clear indication that Jephthah sacrificed his daughter. It is only said he "did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel" (v39). This could mean, that as a virgin, she entered into lifetime service in the tabernacle.

What ever Jephthah meant by his vow, both he and his daughter were faithful to that vow, "And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed" (11:39).

Chapter Twelve

"AND the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon and didst not call us to go with thee? We

will burn thine house upon thee with fire" (12:1).

After Jephthah had subdued the Ammonites, he now faced trouble from his own people. The men of Ephraim rose up in arms and demanded an explanation of why they were not called upon for help. It would seem that the men of the tribe of Ephraim considered themselves to be leaders to the other tribes and to be ignored was an insult to them. Once before they were offended when Gideon did not call on them for help when he went against the Midianites (Jud. 8:1-3). This time they were so jealous of Jephthah's victory over the Ammonites that they crossed Jordan and told Jephthah in no uncertain terms, "we will burn thine house upon thee with fire".

Jephthah, unlike Gideon, did not try to settle the matter peacefully, but he reminded them that when he and his people were in strife with the children of Ammon he had called on them for help but they had not responded (v 2). He then told them that, receiving no help from them, he placed his own life in great danger and went out against the children of Ammon "and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?" (v 3).

The men of Ephraim insulted the soldiers of Jephthah by calling them a band of renegades, deserters from the tribes of Ephraim and Manasseh. "Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites" (v 4). This ill feeling between the tribes brought about a very tragic civil war. This war lasted only a very short time. Jephthah quickly gathered his army and went against the men of Ephraim, winning a complete victory. Jephthah's men stood guard over the fords of Jordan to prevent the escape of any of the Ephraimites. To determine whether a man was an Ephraimite or not they had the man say the word "Shibboleth" which the Ephraimites could not correctly pronounce but would say "Sibboleth". The men who could not pronounce the word right, "Then they took him, and slew him at the passages of Jordan: and there fell at that time of Ephraimites forty and two thousand" (12:5,6).

We need to note that this civil war was caused by pride, jealousy, and hurt feelings on the part of the men of Ephraim. Because of this, the tribe of Ephraim was almost completely wiped out. It did not recover its rightful place among the other tribes until after the down fall of Solomon. Is it not true that most of the trouble between

members of a church and between churches is caused by the same thing? "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18). How true this was of the men of Ephraim! It is just as true today. "Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame" (S.S. 8:6).

"And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead" (12:7).

So the life of Jephthah, the son of a prostitute, who at the first had become an outcast by his half-brothers, but later called back to become the leader of the army of Israel ends with a peaceful six year reign over Israel. While there is much controversy as to the vow which Jephthah made unto God, yet he is listed in Hebrews 11, along with others, as a man of faith. His story shows that God uses men and women of all walks of life to bring about His purposes.

After the death of Jephthah, there are three of the minor Judges listed. Their combined reign covers 25 years. Ibzan of Bethlehem was the first of these three judges. There is little told of him except he had thirty sons and thirty daughters. This tells us he must have had many wives. He judged Israel for seven years, and died and was buried at Bethlehem (12:8-10). The next judge was Elon, who was a Zebulonite. All that is told of him is that he judged Israel for ten years. After Elon came Abdon who had forty sons and thirty nephews (grandsons), that rode on threescore and ten ass colts. He judged Israel for eight years, and he died and was buried in the land of Ephraim (vv 13-15).

This brings us up to the last judge, whose record is found in the book of Judges. The last two judges that judged Israel were Eli and Samuel. Their record is not found in the book of Judges, but in First and Second Samuel. Before leaving this section of the book, let us note some of the lessons we are to learn from this section of the book. We need to note God's patience and compassion for His people, even though they fell into sin over and over. We need to also see God's power to deliver His people, to see how He uses weak and frail men to accomplish His purpose. Looking at Jephthah, the outcast illegitimate son of a harlot, who would have thought that God would have ever used him to deliver Israel? Why is he listed

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along side of David, Samuel, and others in Hebrews 11? Is it not that he, like them, was a man of faith?

Looking at the cause of the tragic civil war between the men of Ephraim, and Jephthah and his men, shows us the trouble that pride, jealousy and hurt feelings between brethren can cause. The excessive slaughter of the men of Ephraim by Jephthah's men show how strong the break between brethren can be.

"AND the children of Israel did evil again the sight of the LORD: and the LORD delivered them into the hand of the Philistines forty years" (Jud. 13:1).

Once again history repeats itself, **"And the children of Israel did evil in the sight of the LORD"**. Six times before it was recorded that Israel had turned from following the Lord and had turned to the worship of false gods. Each time God delivered them into the hands of the nations around them. Each time, the children of Israel, in desperation would repent and cry unto the Lord for a deliverer, (3:9-15; 6:3; 6:2; 10: 10). This time was different. During the forty year reign of the Philistines, we have no record of Israel repenting of their sin. To understand the lack of concern and the ignorance of the danger in which they were in, we need to see the method which the Philistines used to gain control of Israel.

What made the Philistines so dangerous to Israel is the method which they used to overcome them. They had learned the art of smelting iron, and with weapons of iron and a strong military force which they had, it would have been easy for them to overcome Israel. But instead of coming against Israel in a direct attack as the other nations had, they used two methods to gain a foothold. They used trade and intermarriage. If Israel wanted an axe or a plow of iron they must go to the Philistines to get it (see Sam. 13:19-21). They also freely intermarried with Israel. If Israel wished to marry their sons and daughters, the Philistines had no objection. It was by these two methods that the Philistines gained a strong hold over Israel and were slowly choking them to death. The Israelites did not realize the danger they were in by compromising with the Philistines.

The same thing is happening today with God's people. How many of the Lord's churches have compromised with Satan and his world system and are now slaves to that system! For hundreds of years Satan used the direct attack

against the Lord's churches killing millions of Christians. But failing to destroy the Lord's churches, he has found that by getting them to compromise with him, he often gains his purpose. By compromising, the churches are unknowingly being slowly choked to death as was Israel.

THREE

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three nights." (Jonah 1:17). By faith, we believe this is the truth of God, for **"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:"** (II Timothy 3:16). It is written, **"thy word is truth"** (John 17:17). God would not have inspired the writers of the Holy Scriptures to write **"Three days and three nights"** if this were not true. The common religious belief is that Jesus was crucified on "Good Friday" and was risen on "Easter Sunday". If this were true, then there is no way, and impossible to count three days and three nights within this time period. At the most, it could only be Friday night, Saturday, and Saturday night. This would only be two nights and one day and is not according to the Scriptures. When those who refuse to believe this truth are asked to explain, they usually say that Jesus was in the grave a part of three days and three nights, and that the parts are to be counted as whole days. If our Lord were in the grave a part of Friday, and all Friday night, and all Saturday, and all Saturday night, and a part of Sunday, and if the parts of Friday and Sunday were counted for whole days, we still would not have but three days and two nights! Who are we to believe, God or man? **"Let God be true, but every man a liar"**. (Romans 3:4).

"Knowing this first, that no prophecy of the scripture is of any private interpretation. 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." (2 Peter 1:20-21). The Scriptures interpret themselves by divine interpretation of the Holy Spirit, and here is an example where a knowledge of the Old Testament is essential to the understanding of the New Testament. It is sad that some do not appreciate the Old Testament as they should, and sometimes express this to the preacher by telling him that he should preach only from the New Testament. May God bless us as we now study some Old Testament

Scriptures to see that the answer to this **"three days and three nights"** question is recorded back there, and may we all appreciate more and more the Old Testament as the pure and tried Word of God!

First, let us consider the word "Day" as it is used in the Scriptures, and as it relates to our subject. By this I mean that the word "Day" has other meanings in the Scriptures besides those taught in this article. Genesis 1:1 through 2:3 is the record of the week of seven days in creation. From Genesis 1:3-5, we understand that on the first day God said, **"Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."** Here we see the word "Day" is used in a twofold way. First, it refers to a twelve hour period of light. Last, it refers to a twenty-four hour period of darkness and light. This first day of the week consisted of "light", called "day", and of "darkness", called "night". Darkness was upon the face of the deep until God said, **"Let there be light"**. In this order, we see darkness (night) before light (day). Night and day go to make this first day of the week. Therefore, God's record reads, **"And the evening and the morning were the first day"**. (Genesis 1:5). Please notice that **"the evening"** comes before **"the morning"**. We measure our day from twelve o'clock midnight to twelve o'clock midnight. In the beginning, God measured the day by **"the evening and the morning"**. A complete twenty-four hour day was the time between the two evenings, that is, from six o'clock P.M. to six o'clock P.M. The night was divided into four periods (watches) of three hours each. At six o'clock A.M. the day of twelve hours began and ended at six o'clock P.M. Thus, the night of four watches and the daytime of twelve hours go to make a complete day of the week or a twenty-four hour day between the two evenings.

Next, we wish to consider the word "sabbath" as used in the Scriptures. The sabbath is a day of rest. **"On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it."** (Genesis 2:2-3). In giving the two commandments, God instructed His people to **"Remember the sabbath day, to keep it holy."**

(Exodus 20:8). The sabbath day was a day of rest. The "seventh day" sabbath in creation was but one of many rest days that were given later. There were sabbaths that were to be kept in the feasts that were observed by the children of Israel. A memorial of blowing of trumpets was to be observed on the first day of the seventh month, and God said that on that day **"shall ye have a sabbath"** (Leviticus 23: 24). Also on the tenth day of that same month, which was the day of atonement, was a sabbath. (Leviticus 23:27-32). **"It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath."** (Leviticus 23:32). Notice it was from "even unto even" (from six o'clock P.M. until six o'clock P.M. the next evening). It is very important to remember that there were many other sabbath days to be observed other than the "seventh day sabbath."

Now we must consider the feasts that the children of Israel were to observe in their seasons. Three times each year, all the males in Israel were commanded of God to appear before Him in the place that He had chosen for the purpose of keeping the feasts unto the Lord. (Exodus 34:23 and Deuteronomy 16:16-17). Just here, we should take notice of God's protective providence over His people and their possessions when they are faithful to the service of God. God promised **"I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year."** (Exodus 34:24). What a wonderful promise this was. These three times were the feast of unleavened bread, the feast of weeks, and the feast of tabernacles. The fourteenth day of the first month was the feast of the passover. Following this was a seven-day feast from the fifteenth day through the twenty-first day, which was the feast of the unleavened bread. The fifteenth day and the twenty-first day were to be holy rest days or sabbaths even as the fourteenth day, which was the passover. Then on the sixteenth day, **"on the morrow after the sabbath"**, (the first day sabbath of the feast of unleavened bread, which was always on the fifteenth day of the first month regardless of whatever day of the week that it might fall on, and was always to be observed as a sabbath of rest along with the twenty-first day, which was the last day of the feast) the feast of first fruits was kept on that one day. (Leviticus 23:11). Fifty days

later, the feast of weeks (Pentecost) was observed. It also was a sabbath. (Leviticus 23:15-21). There were no more feasts to be attended until the seventh month. This was the month for the feast of tabernacles. At this time, three feasts were observed like in the first month. The first day of the seventh month was the feast of trumpets, a sabbath, a memorial of blowing of trumpets. The tenth day of the seventh month was the day of atonement, a sabbath, and the only one of the seven feasts in which the people were commanded to afflict their souls. Then, beginning on the fifteenth day of the seventh month and for seven days was the feast of tabernacles. The first day and the last day of this feast were sabbath days.

To understand what our Lord said about Himself being in the heart of the earth **"three days and three nights"** is not difficult if we see the beautiful lessons that were taught in these feasts of the Lord. They are all recorded in the twenty-third chapter of Leviticus. The feast of the passover was first. It was always on the fourteenth day of the first month. The passover was a memorial in which the children of Israel were to remember the night of their deliverance from their bondage in Egypt. That night, God killed all the firstborn in Egypt, but not one firstborn of Israel died. In obedience to God, all Israel had killed a lamb for each house and put its blood on the outside door posts of the houses they were occupying. When God saw the blood, He passed over them and did not touch any of the firstborn of Israel. All this pointed to Jesus Christ who is our passover. He shed His precious blood for the remission of His elect people. We are redeemed with the precious blood of Jesus our Saviour. The second death cannot touch any of those whom our Lord Jesus died for.

The Old Testament passover pointed to Christ our passover. Remember that "the passover" was always on the fourteenth day of the first month. That day was between the two evenings, from 6:00 P.M. to 6:00 P.M. Regardless of what day of the week it may have been, it was always the fourteenth day of the first month. To illustrate the point that we wish to make, think of your birth date, and say it is April 14th. This year, April 14th will come on Wednesday. Next year it will come on Thursday. It will vary from year to year as to the day of the week, but the date will al-

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ways be on April 14th.

I will now give what I believe took place when Jesus died, and was buried, "and after three days rise again." (Mark 8:31). The first month of the Jewish calendar is our month of April. On the fourteenth day of April, or "the passover" when Jesus died, began at 6:00 P.M. on Tuesday of our week and ended at 6:00 P.M. on Wednesday. Sometime after 6:00 P.M. on Tuesday, our Lord met with the apostles in the upper room and they kept the passover supper, after which He washed the apostles' feet. After Judas left, Jesus instituted the Lord's Supper. Afterward, they went out to the garden. Soon, Judas came with the soldiers, and Jesus was led away to Caiaphas, the high priest; then to Pontius Pilate; on to Herod, back to Pilate; and then to Calvary. He was on the cross from 9:00 A.M. to 3:00 P.M. on Wednesday, which would still be the fourteenth day. Scripture tells us that Joseph of Arimathea went to Pilate and begged for the body of Jesus. Pilate did not grant Joseph's request until he had called the centurion and knew from him that Jesus was truly dead. (Mark 15:43-45) Now, think of the time it would take for Joseph to go from Calvary to Pilate to obtain permission from him the body of Jesus and then return to Calvary to take his body down from the Cross and then he bought fine linen and Joseph and Nicodemus brought a mixture of about a hundred pounds of myrrh and aloes, and they took the body of Jesus, and wrapped His body in linen clothes with the spices and carried Him to a sepulchre in the garden where they buried Him. Certainly all of this took time, and when the evening had come and because it was the preparation or the day before the sabbath (Mark 15:42), they buried Him in the sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. His body was placed in the grave after six o'clock P.M. on Wednesday, the beginning of the fifteenth day, which would last until six P.M. Thursday. This fifteenth day would be in the first day of the feast of unleavened bread, which was a sabbath day, but not the "Seventh day" sabbath of creation. This is "the sabbath" that is spoken of in Luke 23:54 that "Drew on", and not the "seventh day" sabbath in creation which

comes on Saturday. Christ's body was in the grave Wednesday night, Thursday, Thursday night, Friday, Friday night, and all day Saturday until after six P.M. These are the "three days and three nights." Jesus said in Mark 8:31, "and after three days rise again." Our Scripture in Matthew 12:40, Jesus stated, "so shall the Son of man be three days and three nights in the heart of the earth."

We shall say again that His body was placed in the grave after six P.M. Wednesday, which would be the beginning of the fifteenth day of the month since the day began at six P.M. We shall say again that He arose from the dead after six P.M. Saturday. Saturday was the "seventh day" sabbath and would have ended after six P.M. which would have been "early the first day of the week". This is in full agreement with Mark 16:9 which says, "Jesus was risen early the first day of the week". The first day of the week began after six P.M., Saturday, according to the Scriptures. The Scripture is silent as to the exact minute or hour that Christ arose, but specifically states it "was risen early the first day of the week". By understanding that the "sabbath" spoken of in the gospel record was the fifteenth day of the first month, and the first day of the feast of unleavened bread, and not the "seventh day" sabbath of creation, which is our Saturday in the week, we can see then that Jesus was not crucified on Good Friday or any other Friday, as many suppose, but on Wednesday, and furthermore Jesus was not raised from the dead on Easter Sunday, as most think, but on Saturday after six P.M. and later in the morning the women came to anoint Him but He was not there but had already risen earlier.

FEEDING SHEEP OR AMUSING GOATS

by Charles H. Spurgeon

Jesus pitied sinners, sighed and wept over them, but never sought to amuse them. In vain will the epistles be searched to find any tract of the gospel of amusement.

An evil is in the professed camp of the Lord, so gross in its impudence, that the most shortsighted can hardly fail to notice it. During the past few years it has developed at an abnormal rate, even for the evil. It has worked like leaven until the whole lump ferments. The devil has seldom done a cleverer thing than hinting to the church that part of their mission is to provide

entertainment for the people, with a view to winning them. From speaking out as the Puritans did, the church has gradually toned down her testimony, then winked at and excused the frivolities of the day. Then she tolerated them in her borders. Now she has adopted them under the plea of reaching the masses.

My first contention is that providing amusement for the people is nowhere spoken of in the Scriptures as a function of the church. If it is a Christian work, why did not Christ speak of it. "...Go ye into all the world, and preach the gospel to every creature." That is clear enough. So it would have been if He had added, "and provide amusement for those who do not relish the gospel." No such words however, are to be found. It did not seem to occur to Him. Then again, "...he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ... for the work of the ministry..." Where do entertainers come in? The Holy Spirit is silent concerning them. Were the prophets persecuted because they amused the people or because they refused? The concert has no honor roll.

Again, providing amusement is in direct antagonism to the teaching and life of Christ and all His apostles. What was the attitude of the church to the world? "Ye are the salt..." not the sugar candy-something the world will spit out, not swallow. Short and sharp was the utterance: "...let the dead bury their dead." He was in awful earnestness!

Had Christ introduced more of the bright and pleasant elements into His mission, He would have been more popular when He and His disciples went back, because of the searching nature of His teaching. I do not hear Him say, "Run after these people, Peter, and tell them we will have a new kind of service tomorrow, something short and attractive with little preaching. We will have a pleasant evening for the people. Tell them they will be sure to enjoy it. Be quick, Peter, we must get the people somehow!" Jesus pitied sinners, sighed and wept over them, but never sought to amuse them. In vain will the epistles be searched to find any trace of the gospel of amusement. Their message is "Come out, keep clean out!" Anything approaching foolings is conspicuous of its absence. They had boundless confidence in the gospel and employed no other weapon. After Peter and John were locked up for preaching, the church had a prayer meeting, but they did not pray, "Lord, grant unto thy servants that by a wise

and discriminating use of innocent recreation we may show these people how happy we are." If they had ceased not for preaching Christ, they had not time for arranging entertainments. Scattered by persecution, they went everywhere preaching the gospel.

They "...turned the world upside down..." This is the only difference! Lord, clear the church of all the rot and rubbish the devil has imposed on her, and bring us back to apostolic methods.

Lastly, the mission of amusement fails to effect the end desired. It works havoc among young converts. Let the careless and scoffers, who thank God because the church met them halfway, speak and testify. Let the heavy-laden who found peace through the concert not keep silent! Let the drunkard to whom the dramatic entertainment had been God's link in the chain of their conversation, stand up! There are none to answer. The mission of amusement produces no converts. The need of the hour for today's ministry is believing scholarship joined with earnest spirituality, the one springing from the other as fruit from the root. The need is Biblical doctrine, so understood and felt that it sets men on fire.

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JOE WILSON RETIRES AS PASTOR OF CALVARY BAPTIST CHURCH AND EDITOR OF THE BAPTIST EXAMINER

It is after much anguish of soul, much thought, much prayer, and with deep sadness that I have resigned as stated above. My resignation was effective June 8th.

We had six members in Tulsa, Oklahoma. We organized them

into a church on the day I submitted my resignation. I will be moving to Tulsa to pastor this church. Including Katie and me, we will begin there with eight members.

We do not have a home there in which to live. One of the members is moving in with her parents, and we will store our furniture and live in her house for awhile. Praise God for her all-out generosity and her dedication to the Lord.

We do not have a building in which to meet; we will be meeting in the living room where we will be living. Unless God intervenes (I believe He will), I will not have half the income I now have. Someone asked me if I felt sure the Lord was leading in this. I surely would be a triple-dyed idiot to (at my age) make this move (with such difficulties) if I did not believe that God was leading in it.

Tulsa is a large city. With much work, much prayer, and above all with God's blessings; this could become a great work of the Lord. There is surely a great need and large opportunity for building a great church here.

If any friend or church should desire to be of help in this work, it would be greatly appreciated, well used, and I believe God would reward such effort. We will be in need of help for pastor's support, a place to live, and a place to meet. A radio program might would be a blessing to this work and surely would present Sovereign Grace Landmark Missionary Baptist truth to many people. I would like to continue a tape ministry I have had now for many years; equipment would be needed for this.

My new address is 401 S. 46th. W. Ave., Tulsa, Okla. 74127. My phone is (918) 583-5838. I would be happy to hear from any or all of my many (Praise God) friends. Please pray for Katie and me, and for this ministry in Tulsa, Oklahoma.

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ANNOUNCEMENTS

The Stacy Printing Company of P.O. Box 271, Buffalo, Iowa 52728 is reprinting "The Exceeding Riches of The Manifold Grace of God" by J.B. Moody. This should be a great book, and should be in the library of every Baptist. It is hardbound and has 353 pages. The book may be ordered now at the pre-publication price of \$14.25. If 250 orders are not received by June 15, 1993, all checks will be returned. After June 15, the price will be \$16.00. Order from the publishers above. The Baptist Examiner is not responsible in any way.

A preacher friend recommended to me the following hospital and medical insurance company. You may write the company for further information. The Good Samaritan Program, P.O. Box 279, Beech Grove, In. 46107. Phone (317) 861-1424. The Baptist Examiner assumes no responsibility in this matter.