

Church wreckers either run things or ruin them

MISSIONARY BIBLICAL BAPTISTIC PREMILLENNIAL

The Baptist Examiner®

Baptist Is Our Middle Name

Paid Circulation In All States and In Many Foreign Countries

"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

VOL. 70, NO. 6 ASHLAND, KENTUCKY, JUNE 1, 1998 WHOLE NUMBER 2740

CHURCH SECURITY

By C.W. Spurgeon

Delivered ON SABBATH MORNING NOVEMBER 1, 1857. At THE MUSIC HALL, ROYAL SURREY GARDENS.

"As the mountains are round about Jerusalem, so the Lord is round about his people from hence forth even forever." (Psalms 25: 2).



The changes of society may well illustrate the immutability of God. In the days of David, Jerusalem was looked upon as an impregnable fortress. It is surrounded by a natural rampart of hills; and appears to lie in the center of an amphitheater raised purposely for its defense. By the ancient Jew it was considered to be an impregnable citadel. How changed now are the manners of war! A small troop could easily take the city, and it must indeed be a strong army that would be able to garrison it in its present condition. Yet whilst Jerusalem is changed, and the figure has become appropriate, Jerusalem's God remains, for with him is "no variableness, neither shadow of turning." We must this morning consider the text, not as we should understand it in our day, but as we should have understood it in David's time. David looked upon the city of Jerusalem, and he thought within himself, "No army can ever be able to surprise this city, and however numerous may be the invading hosts, my people will always be able to hold their own in the midst of a city so firmly

fortified both by nature and by art." In his time, indeed, and in the time of his son Solomon, I suppose it would have been utterly impossible for any enemy, possessed only of the tactics of ancient warfare, to have sealed those mighty ramparts of earth which God had piled about the city. And therefore, when David said in his day, **"As the mountains are round about Jerusalem, so the Lord is round about his people;"** he meant this "As Jerusalem is fortified by the mountains, so are God's people castled in the covenant, fortified in the Omnipotence of God, and therefore they are impregnablely secure". We shall thus understand the text, and endeavour this morning to work out the great thought of the security of God's people in the arms of Jehovah their Lord.

We shall consider the text, first, as relating to the Church as a whole, and then we shall endeavour to note how it applies to every individual in particular.

I. First, **THE CHURCH AS A WHOLE** is secured by God beyond the reach of harm. She is ably garrisoned by Omnipotence, and she is castled within the faithful engagements of the covenant. How often has the church been attacked; but how often has she been victorious! The number of her battles is just the number of her victories. Foes have come against her; they have compassed her about, they have compassed her about like bees, but in the name of God she has destroyed them. The bull of Bashan and the dog of Belial, the mighty and the insignificant, have all conspired to overthrow the church; but he that sitteth in heaven hath laughed at them, the Lord hath had them in derision, and his church hath been as Mount Zion, which cannot be removed, (Continued on page 9)

THE BIBLE AND WATER BAPTISM - Part 2 of 2

By John R. Gilpin
(Now In Glory)



3. Our baptism is a declaration of our faith in Jesus, as that One who was sent of the Father, and anointed with the Spirit. Hence the formula:

"Baptizing them in the name of the Father, and of the Son and of the Holy Ghost" (Matt. 28:19).

Our baptism then declares our faith in the Triune God.

4. Baptism symbolizes our putting on of Christ.

"For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26,27).

In the Old Testament, the high priest bathed his whole body before entering the Holy of Holies (Lev. 16:4). Under the New Covenant, every Christian is his own high priest and for that one to be fully obedient to Christ and to enter into full communion with God, he must go through the

symbolism as of the Old Testament that of Baptism..

"Not the putting away of the filth of the flesh, but the answer of a good conscience toward God" (1 Peter 3:21).

Thus baptism symbolizes the inner workings of grace in the heart by A PROPER ADMINISTRATOR

Some have the idea that just anyone calling himself a minister, and any organization calling itself a church, has the authority to administer this ordinance and very much surprised they often ask, "Does it make any difference as to the administrator?" Christ must have thought it made a great difference or else He would never have traveled sixty miles over dusty roads from Nazareth to Jordan to be baptized of John.

Any order is worthless that has no one to carry it out. Any law is null and void which makes no (Continued on page 5)

III. A PROPER PURPOSE

In order to give the proper purpose of baptism, it may be well to tell what the proper purpose is not, before we mention what it is. That purpose is not for salvation, as is so wrongly supposed sometimes. If I did not believe that those who are waiting for baptism were already saved, I would not lead them into the waters of the baptism. To immerse one who is not already saved would not save that one nor would he be Scripturally baptized; but rather it would be to make a mockery of a sacred ordinance. Such a one would go into the water a dry sinner and come out a wet one. It cannot be too strongly argued that our purpose is not for salvation. 1. It pictures the death, burial and resurrection of Christ.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12).

2. It symbolizes the death of our old life to sin; the burial therein; and the resurrection to walk in newness of life.

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

The Baptist Examiner Pulpit

By Pastor Donald Chance



A DIVIDED HOUSE or DOES IT MAKE A DIFFERENCE WHAT YOU BELIEVE? Part 2 of 2

5. IT DOES MAKE A DIFFERENCE WHAT YOU BELIEVE ABOUT THE ACTIVITY OF THE CHURCH. AND HER MISSION.

By the activity of the church, I mean what the church is doing and

how we do it. There are plain rules for the operation of the church laid down in the Word of God and it would behoove us as the caretakers of the Lord's Church to do only those things, in the manner we are instructed, that we may be found pleasing when our Lord

returns.

If we guard the truth we must hold that the Lord gave authority unto His church and not to the world, which is filled with a diversity of different beliefs. This authority is not authority to do (Continued on page 2)

THE BAPTIST EXAMINER®

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Editor

Office Phone 606-325-2012

(USPS #042-340) (ISSN #1082-1147)

Owned, authorized and published by
Calvary Baptist Church, Ashland, KY
Editorial Department, located in
ASHLAND, KENTUCKY, where all sub-
scriptions and communications should be
sent. Address: P.O. Box 60, Zip Code
41105-0060.

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THE BAPTIST EXAMINER

JUNE 1, 1998

PAGE TWO

Editor's Update

By Pastor Donald Chance

Calvary Baptist Church once again brings each of our readers, greetings in the Name above every name, our Lord Jesus Christ. It is our prayers that God is blessing each one with the blessings He has chosen to bless Calvary.

As the months move on we are resting in the "Blessed Hope" of our Lord and His soon coming, and surely the time is at hand. With the way this old world is shaping up we must be very near such a time. When we see so many who have departed from the faith and struggling to retain their hold on the things and teachings of this world, may we be ever true to His calling.

I would like to thank each reader for the faithfulness of your letters and kind words of encouragement, as this means much to us. Also for your response concerning Bro. Lenegar's need, He is truly a man of God and seeks to do the Lord's will. Our continued prayer is that God will continue to bless the efforts here at Calvary, "Until He Comes". May God bless you

DIVIDED HOUSE

(Continued from page 1)

things our way but that we might "keep those things He Committed unto us." To this we must say that only the church has the right to carry the gospel into all the world. This is our commission, and it was invested in the church and not in individuals. If we say it right we must acknowledge that we are to be a missionary church. To be missionary church today is quite different than its meaning in the Apostles' day. To simplify the term and give a clear meaning, being missionary is to "be sent". That is the work of the church and was never meant to be the work of one man or an association of men. In all traces of the work done in other areas around the church, it was the church that the Holy Spirit spoke to and not the individual first. Nowadays a man decides where he wants to live and work, how much he needs to live on and then goes and finds a church and tells them where and when he is to go.

The church has given into the hands of those who would organize mission societies, associations, and mission programs to take the place of the local church. There is no need for the Holy Spirit as the men running these groups have a better plan than the Word of God has laid down. In many of the groups they pick the man that is to go, (they

likely wouldn't have chosen Paul), they give him a physical to make sure his health won't be a liability, (Timothy couldn't qualify because of his stomach trouble), then they tell him HOW much he is going to have to live on and that he is answerable to the board. All of this is an outright stripping of the Holy Spirit of His work directing the Church.

Beloved, any association, committee, society, or otherwise system that has a headquarters out side the local church is not God approved. They are working in opposition to the Lord's work and denying the faith, which brings about a DIVIDED HOUSE. One only has to look at the perfect plan laid out in the Word of God in order to be able to give God the Glory.

What is God's plan? The commission was first given by the Lord in the presence of the eleven men He had chosen and "Set first in the Church the Apostles". Then it was reemphasized again as He was about to ascend into the presence of His father. Here is a simple outline of the plan given in Acts 1:1-4: (1) How was the commission given? Look at verse 2, it states "....after he through the Holy Ghost had given commandments". This work is to be placed in operation by the Holy Spirit. Was not the Holy Spirit given to be our teacher as well as our guide while here on this old world? (2) To who was this

commission given? ".....unto the apostles whom He had chosen" v-2. It must be kept in mind that these men did not seek out the Lord first. They were hand picked by the Lord Himself for a special work. He chose, He called, and He even told them where to go. (3) When was it given? Verse 4 tells us "And, being assembled together with them, commanded....". Now unless I have believed in vain all my years in the ministry, I must believe that it was the church that was assembled there on that mountain top. Another Scripture that will give support to the work of the Holy Spirit can be found in Acts 13:1-4 where it is stated; "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus."

There may be some that say that I am laying too much stress on the calling and sending by the Holy Spirit, as we live in a day when we have had much more experience. Let me say that it is the Biblical principle which is laid down in the Scriptures and to do otherwise makes for "A DIVIDED HOUSE". God will not bless the work that is done by the societies, associations, etc., as it is His plan for His work be done through His Church under the leadership of The Holy Spirit. I might go one step further and say that there is no record that neither Barnabas nor Saul were making plans on where they wanted to do mission work. They were passive in the whole matter, it was the Holy Spirit that made the initial call and made them, active. Immediately some one will say, "Well if we don't send them out, there won't be any missionaries". To which I reply, "Why don't we try God's way and see if He can't do a better job than we have done in the past."

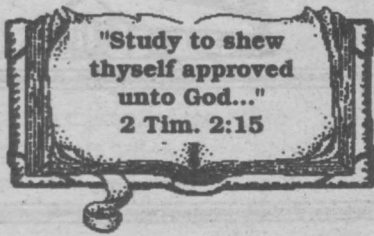
One mission society reported that their yearly income from the program exceeded the 5 million

dollar mark, as if to say that, that was proof of God being behind their efforts. However in reading the report one can readily see the pride displayed as if to say, "see what we are doing". One missionary traveled over the country looking for support for over 5 years for "his" work, exhibiting a simple lack of faith in the directive and providing power of God. What is the Biblical plan? Notice as Luke writes, "So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence sailed to Cyprus" (Acts 13:4). No mention of "deputation work" which in its rightful explanation is "delay of work". Had Paul and the other disciples waited to leave off their work, until they had sufficient funds, I doubt that they would have covered any more ground than we have in this modern day of missions. One fact Paul makes clear, is that he didn't have a ready made living, in fact very few churches helped provide for his needs. "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only." (Philip. 4:15).

What was upmost on Paul's mind was not how much he was going to get, but how far could he reach out with the glorious Gospel of Christ. Now you will say, you just can't do mission work that way. The early church did, so what hinders us?

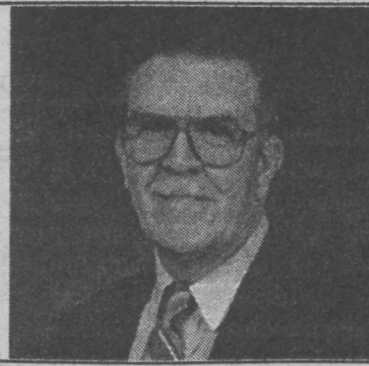
To summarize the proper missionary efforts of a New Testament church, one must note several things that are made very clear in the Scriptures, which without, is not local mission work. (1.) That in all the efforts, God receives all the Glory. (2.) That in the initial calling and sending, must begin with the direction of the Holy Spirit. (3.) The Holy Spirit will make known the burden to the church "FIRST", not the man. (4.) The church will listen, pray, and direct the one whom the Holy Spirit has selected. (5.) The man selected and sent will place his utmost trust in the leadership of the Holy Spirit and have one thing on his mind, "Doing the work he was sent to do." Any thing short of this Biblical principle will do away with the first rule, and man will receive the glory instead of God. But the Scriptures are plain when stating,

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The Baptist Examiner Bible Study Lesson

By Jack C. Whitt
Member Calvary Baptist Church, Ashland, KY



RECONCILED AT LAST. GENESIS 45

In this chapter now before us, we see perhaps, on Joseph's part, his greatest display of emotional release thus far. At last he can no longer refrain himself before his brothers. He has long awaited this day and now his pent-up emotions come bursting forth. "Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved that ye sold me hither; for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt". (45:1-8). The severe testing for the brothers is now over. Now it is time for healing and reconciliation. The task of Joseph has not been an easy one, yet he has fulfilled his God-appointed assignment in a marvelous way.

Notice again verse 1, "cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren."

Joseph wanted privacy with his brothers for this most sacred, special moment. Strangers had no place here, nor would they understand this family scene. We may find this to be true in other circumstances involving family matters.

There are times when only family members would understand and feel mutual concerns that outsiders could not share. This is true within the local church who share a common bond and fellowship unlike any other organization. And this is as it should be.

We notice that Joseph said to his brothers, "Come near to me." He then told them who he was, reminding them once again that he it was whom they sold into slavery. (v. 4). But then he quickly tells them not to be grieved, because it was God and not they who sent him into Egypt to preserve life. Joseph was to become a "life-preserver" for the nation of Israel. God sent him there for that purpose. Jesus is our "life-preserver." We cannot save ourselves, nor can we keep ourselves saved. Listen to the Apostle Paul: "And the Lord shall deliver me from every evil work, and will PRESERVE me unto his heavenly kingdom: to whom be glory for ever and ever, Amen." (2 Tim 4:18). Solomon writes in (Pr. 2:8), "He keepeth the paths of judgment, and PRESERVETH the way of his saints." Thus, if God has saved us, we may rest assured; Heaven is our home!

It is only the heart that is fully trusting God, to the extent that He is in complete control of all things including our lives, and that "whatsoever He doeth, He doeth well." Only this kind of trust in God will bring peace to our hearts. Only God by His grace can set at ease a troubled conscience. Only He can preserve life. Only He can deliver from sin and pour in the healing balm to a broken and contrite heart.

Joseph is a perfect example of

one whom God enables, by His grace, to rise above human desire for self-vindication. Why could Joseph forgive his brothers? The answer must be by the certainty that God's will, not man's was being done. The spiritually-enlightened mind will see the hand of God working all things according to His own good pleasure. Therefore, he can forgive and even love those who have wronged him. Herein lies a truth that most of us, as Christians, have a lot of trouble with. Though we may believe the Bible teaches such as thus spoken, yet the flesh too often rears its ugly head crowding out spiritual discernment in exercising what we know is right to do.

We must be reminded that the spiritual life is not a "playground, it is a battleground." This world is the devil's playground. We see this in the saloons, the gambling casinos, the racetracks, the movies and television. The world, to the Christian, is a battleground. Yet our weapons are not carnal, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph 6:12).

GOD'S PROVIDENCE AND MAN'S WICKEDNESS

Referring back again to our text in Gen 45:1-8, let us consider again what Joseph has said to his brothers: "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." (v5). In the Book of Acts, Chp 3, it is interesting to compare what Peter says to the Jews as it relates to what Joseph has said to his brothers. We read: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the just and

desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." (Acts 3:13,14,15,17,18). We can see here how God works out His own Sovereign will in bringing about the crucifixion of His beloved Son, Jesus Christ. It is true, the Jews were guilty in condemning Jesus. The Romans were guilty in carrying out the horrible execution of the Prince of Life. It is true that Joseph's brothers were guilty in the awful way they had treated him.

The providence of God is not something we can understand, and we are not obliged to do so. We must not question God's methods, for his grace and wisdom are beyond our feeble comprehension. It is a fact that as back in the days of Joseph, it is today as well, we may not understand God always, but we can learn to appreciate and live in enjoyment of His marvelous grace.

Once again, the picture of redemption is foreshadowed in Joseph and his brothers. "We are verily guilty," the brothers were brought to say. But then the words of grace came: "It was not you, but God." Only the soul that is ready to pronounce its own condemnation, can appreciate and understand God's pardon.

What an example Joseph has given us! Unbounded love and forgiveness to those who did not deserve it. But then, what of the love Christ had for undeserving sinners as we? "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (1 Pet 2:24).

DIVIDED HOUSE

(Continued from page 2)

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21).

How many of our present day missionaries are really answerable to their home church? How many churches are truly aware of what work is being done on the field of labor? How many churches send, and/or support a missionary and let the monthly check suffice for their concern? I find that the apostolic church was concerned enough to send out those who would be able to bring back a report so that the whole church might know and have a burden for the work.

Beloved friends, it doesn't take a mission board, society, or an association to fulfill the commission in the manner the Lord gave us. It only takes a church that is willing to do things God's way, under the leadership of His Holy Spirit. Often times we fail to place trust in another part of the commission given us which will be strength if we but heed God's promises, "and, lo, I am with you always, even unto the end of the world. Amen." If God's promise is to be with us then we shall never fail, nor be unfruitful in His vineyard. But "A Divided House will Fall".

May God bless.

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JUNE 1, 1998

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The Baptist Examiner Pulpit Forum

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



Explain which part of Revelation is relating to the Seven Year Tribulation as opposed to God's wrath.

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"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. 24:21). "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." (Jeremiah 30:7).

Admittedly, there are many views about the tribulation. I believe that it is a literal seven year period of time which is characterized by unparalleled suffering of those peoples on the earth at that time. God's family will have been translated from the earth just prior to the tribulation (even those who insist that we will be here) because God's children are not appointed to wrath. All of the wrath in the tribulation is from God. During this time, God will systematically be pouring out His judgment and wrath on the rebellious unbelievers, as well as dealing with Israel directly to make them ready for the True Messiah. Many shall be saved and martyred during this time. I believe that chapters 6-19 of the book of the Revelation give a thorough picture of this time. Chapters 6, 8, 9, 15 and 16 describes the time of Jacob's troubles in particular. Seals, trumpets, and vials (bowls) are used to show these judgments and their severity. God's wrath is all the way through the tribulation. Only God can perform these things. The intensity of God's wrath increases from the beginning of the seven years through to the end of the period.

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It is so severe that if God did not bring it to a close, no flesh would be saved. See Matt. 24:22.

That this is a literal seven year period can be seen when comparing Revelation 11:3 with Revelation 13:4,5. There is a mid point when the witnesses are finished and the true intentions of the Anti-Christ become known. This power and blasphemy is permitted by God. Everything intensifies in the second half of the period, as Anti-Christ becomes more aggressive, instead of deceptive. Daniel 9:26, 27 show the true character of the Anti-Christ.

I believe that the seals have to do with economic, political, and religious problems during the period. The trumpets herald God's judgments, while the vials give us a picture of God's wrath toward the end of the tribulation period. The terrible judgments are almost unbelievable, even in our day of fantasy and "no shock" callousness. Men instead of repenting, continue on in their own ways. See Revelation 9:21. Again, God's wrath begins in the first part of the period and intensifies to the end. All will be helpless against it.

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The first three chapters address the needs of the seven churches of Asia Minor. In fact, the book of Revelation is primarily addressed to these churches. When you come to chapter five of John's vision, you see God holding a book of seven seals. The seven seals represent the comprehensive unfolding of God's judgment upon a Christ rejecting world. The "seven seals" contain the whole of the tribulation period. I think that most of the tribulation is seen in Revelation 6:1-11. This would

cover the first of these five seals. When the sixth seal opens it sets the stage for the final outpouring of God's wrath upon the earth as well as the resurrection of the saints. God's people are seen resting with the Lord before the opening of the seventh seal. **"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." (Rev. 7:13-15).**

Then in Revelation chapter eight comes the opening of the final seal of judgment. Everything then happens at a successive and rapid speed such as the seven trumpet judgments sound. Now look carefully at Revelation 11:15, 18 **"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." The seventh trumpet indicates that tribulation is nearly over. All that awaits now is the final outpouring of the bowls of wrath. Now is the time of his wrath. Again, Christians have already been raptured at this point. They are given their rewards according to the verse we just read. Now look at Revelation 15:1-3, **"And I saw another sign in heaven, great and marvelous, seven angels having the seven** (Continued on page 8)**

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The seven-year tribulation period, which corresponds to the seventieth week of Daniel set forth in Daniel 9:24-27, is described in chapters 6-19 of the book of Revelation. It begins with the coming of the Lord Jesus Christ for His saints at the rapture (1 Thess. 4:13-18; Rev. 4:1). It ends with the coming of Christ with His saints at the revelation (Rev. 19:11-21).

The wrath of God will be poured out upon the earth during the entire seven-year tribulation period, but it will be greatly intensified during the last three-and-one-half years, which are referred to as the great tribulation (Rev. 11:2-3; 13:4-5; Ps. 2; Matt. 24:15-51).

Even during this time of unparalleled wrath upon non-elect human beings, God will remember mercy, and multitudes of elect Jews and Gentiles will be saved (Rev. 7). Just as the tribulation period shall come upon all the world (Rev. 3:10), so, too, God's distinguishing saving grace will come upon His elect children from all nations, kindreds, and tongues (Rev. 7:9).

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Before I start with the answer to this question, let me make it very clear to our readers that I do not understand the part of the question that says "as opposed to God's wrath". The seven year (and I do

mean seven) years of tribulation IS the pouring out of God's wrath, it is not in opposition to it. Again let me emphasize that the great tribulation period is 7 years not 3 1/2 or any other number someone may come up with. The entire 7 years make up the pouring out of God's wrath. Someone told me that only the last 3 1/2 years was God's wrath. That is about the most ridiculous thing I have ever heard. In Daniel's vision as seen in Dan. 9:27 he speaks of a week when all this is done, Revelation 3 is the last time the church is referred to in respect to being on earth thus showing that the church will be raptured out before the tribulation period. (Remember God's people are saved from wrath, so our God will not allow us to go through any part of the tribulation.) From chapter 4 on the message is about things in heaven and the preparations for the breaking of the seals.

Your question asks about the part of Revelation that speaks of this period. Since your question was not about all the things connected to the tribulation I will not answer that in this. The first 3 1/2 years is found in Revelation 6 through 11, ending in the death and resurrection of the two witnesses. (Note: some say the rider of the horse in Rev. 6:2 will be anti-Christ or even Satan. Satan will NOT be given a crown in heaven and this verse says that the rider of this horse is given a crown. (It will be Christ, without any question or doubt.) Revelation 13:5 speaks of the last 3 1/2 years which gives us the 7 years. There is much more of interest in studying the great tribulation period but just keep in mind that any position that keeps us from looking for the coming of our Lord at any moment is of the Devil; and any doctrinal position that would give us a definite time for the return of Christ is as well. If the first 3 1/2 years is not part of God's wrath then when the two witnesses are killed and left lying on the street for 3 1/2 days we could almost give the day for the return of Christ.

WATER BAPTISM

(Continued from page 1)

the authority to administer this ordinance it is void and is not binding upon us.

Now Christ in giving the command to baptize, designated one to perform this ordinance. That authority rests upon the church alone. When Jesus spoke the words of our text, it is certain that the eleven disciples were present and possibly the entire membership of the church. So it is upon the church and not upon any individual that the authority of baptism rests.

I would perform no baptism without being authorized of the church to do so. At least once in my ministry, I have been asked to baptize without the church or anybody else knowing aught of it. I refused for two reasons: first, the man expected his baptism to save him, and second, I had no authority to administer the ordinance, since Jesus gave that ordinance to the church.

Some months ago, a woman came to me about joining our church. She had been a member of the Campbellite Church and had immersion for baptism. I told her that it would be necessary to baptize her, as Baptist baptism is the only door into a Baptist church. I explained to her that the Campbellite Church baptizes in order to save, whereas the Baptist churches baptize because folk have been saved. She replied, "But I was saved before I was baptized." I said, "But to whom did Christ give the ordinance of baptism? To you or to the church?" She ended the conversation for she knew that Christ gave the ordinance to His church. A few days ago in talking with this one, she told me that she was now ready to become a member of our church, coming to us by the door of Baptist baptism, for now she knew that only the church was the proper administrator.

H. Carroll used to tell of a man, who desiring to be baptized, went to an Irish friend for information. The Irishman, wishing to assist his friend, prepared a form of the oath of baptism, administered it only to his Welsh friend, and gave him a certificate of the fact and evidence thereof. At the next meeting the Welshman's vote was challenged. He submitted his certificate which was rejected. He protested, "But I am a citizen of the state, and here is the evidence of the good man who

administered the oath." The election judge replied, "I do not doubt your sincerity, but the law which prescribed the oath that you took also prescribes who shall administer it."

So with baptism. The Christ who gave the ordinance of baptism also prescribed the administrator as the New Testament church. But someone asks, "Why all this ado about the administrator?" My answer is, "In order to show why we do not receive alien immersion as valid baptism." All will admit the Y.M.C.A., the B.T.U., the Christian Endeavor, the Epworth League and similar organizations have not the right to baptize since they are not churches. When Wesley, Luther, Campbell, and others started their churches, they were no more churches than the above named organizations are churches now. Campbell had been excluded from a Baptist Church for heresy, Luther was excommunicated from the Catholic Church, Wesley didn't even call his organization a church, but rather the Methodist Society.

Christ had given the command to baptize to the church; Luther, Wesley, Campbell, and others were only men, with no more authority to baptize than any man today. If they had no authority then when and where did they get this authority? If they were wrong then in assuming this power of baptism, when did their organizations become right? How long must a wrong remain wrong before it becomes a right? FOR EVER AND FOREVER!

"But," says the objector. "Are you sure the Baptist Churches have the power to administer this ordinance?" If I did not believe that the Baptist churches went back to the days of Jesus and that such churches had been in existence since Jesus said, "Upon this rock I will build my church and the gates of hell shall not prevail against it" (Mt. 16:18), I would at once leave the Baptist church and search for the New Testament church, for I know that it is somewhere in the world since Jesus pledged to it perpetuity.

Again, says the objector. "Wouldn't I be making a mock of baptism to go down into its waters a second time?" Not at all, beloved, for you haven't been baptized for the first time yet. Acts 19:1-5 tells of twelve who were baptized the second time since their first baptism had been by a faulty administrator. Someone

over in Palestine had been baptized by John the Baptist and had gone to Ephesus, some 1000 miles from the scene of John's baptism and without any command or authority at all administered baptism to these twelve. When Paul came by and explaining to them the error of their baptism, without a murmur or complaint, they were immersed for a second time. Why the WPA or Red Cross has as much right to baptize as has any Protestant or Catholic Church.

The perpetuity of any organization is at stake when the administration of its laws is left to aliens. So with baptism. In the north particularly, Baptist churches have allowed aliens to administer the ordinance of baptism and thus the perpetuity of the Baptist churches of the north, while hoped for by all is seriously doubted by many. Instead of being bulwarks of strength, they are today strongholds of weakness receiving any or no baptism and are gradually coming to foster an inclusive church policy. The only guarantee for Baptist perpetuity of the future, as we have known for the past twenty centuries, is for Baptists to administer their

ordinances apart from alien assistance or interference.

So we see from the Scriptures that there must be a proper subject, a believer; a proper mode, immersion; a proper purpose, the symbolizing of the death of the old life to sin, and the putting on of the new life in Christ; a proper administrator, a New Testament Church. And if these who are waiting, are willing to accept this as Scriptural baptism and this church is willing to administer it, then the question asked at the house of Cornelius, logically follows, "Can any man forbid water, that these should not be baptized?"

Logically my message should come to an end here. But that you may appreciate and understand my great affection for this ordinance. I beg your clemency for a further word. In the cemeteries all over the world there are hundreds and thousands sleeping. There are graves of fathers and graves of mothers; graves of brothers and sisters; graves of gray-haired saints and graves of babies. There are graves of your dead and mine. With what pain to our hearts they left us. The

clouds that fell upon the casket lid were as arrows to our hearts. With what sorrow we look upon those baby shoes and baby clothes, and think of those baby hands folded cold and pulse-less upon a lifeless breast. Again and again we ask, "Is there no hope that they shall live again?" Yes, as long as water stands in the baptistry, as long as water flows in the Ohio, Miami, Mississippi, Kentucky and the Cumberland; as long as the waters of the five oceans and the many seas remain, there is hope that is expressed in the voices of many waters. The cataracts leaping in the sunlight, the roar of turbulent falls, the silent flowing of smooth streams, the whitecaps of shoreless seas, these are the echoes of numberless baptisms, which cry with a voice that is heard around the world, "The dead shall be raised." But, wherein does the water give hope of a resurrection?" you ask. Listen to Paul:

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:4,5).

Will you hear Peter? "when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ" (1 Peter 3:20,21).

Go at the early break of tomorrow's dawn and stand by the graves of your dead and rejoice. Tell them, they shall not sleep forever. Tell them the resurrection is coming. Tell them you saw its symbolism and heard its forecast last evening. Tell them you have seen the curtain of the latter days drawn aside and that you have beheld the picture in which death has died and in which the dead have come to life. Shout the message around the world that like as we are buried in baptism and raised again, so shall we be raised from the grave.

Food For Thought

A Woman's View.



The third Sunday of June, is a day most of us observe as Father's Day. Although it is certainly not a Scriptural holiday, doesn't the good Lord tell us to Honor our fathers? Should it just be one day out of the entire year?

Many of us are left with only memories, as our fathers have gone to be with the Lord, but is it only memories we have left? If your father was like mine, he left many things besides just memories, or material things. The things he taught us will be with us forever. Most importantly, he lived what he taught. He did not tell us one way, and then do completely different, as some parents do today. How many times have you seen a parent punish a child for telling a lie, and the next minute they are telling one themselves?

Proverbs 6:16-19 tells us seven things that are an abomination to our Lord. By the grace of God, my father did not have 1. A proud look, 2. A lying tongue, 3. Hands that shed innocent blood, 4. Wicked imagination, 5. He was no mischief maker, 6. He did not bear false witness, 6. He was not a trouble maker.

Some of the verses of Proverbs that remind me of my dad are Proverbs 22:1, (He believed character outranks and outlives all else.) Proverbs 22:6 (Train up a child in the way he should go).

Wouldn't it be wonderful if our children and grandchildren could say the same things about their fathers and grandfathers? Wouldn't they consider it a blessing the Lord had given them?

Children "copy" actions and words of the adults they are with daily. What are they learning about living a Christian life from us? Are they learning the value of a "good name", or do they know the things God "hates"? Why are these things not as important for them to know as all the "worldly" things we teach them?

My dad was a very quiet man, who lived, his almost sixty years, in one small town of approximately ten thousand people. The mayor of that town, issued a proclamation that the entire city would "shut down" on the day of his funeral. This was the first time and, to this day, the last time, this was done. That proclamation stands even today, twenty three years later, as part of the history of that town. There were people of all races at his funeral. It wasn't until after his death different ones told us about some of the things our dad had done for them, the old man confined to his bed that dad visited at least once a week, an elderly couple he visited and took food to, the list was endless, even his own family didn't know about these things. His life was lived to give glory to God, and still does to this day. This quiet, unassuming, unpretentious, God-fearing man still lives within us today. Yes, Father's Day is a special day!

Just a little food for thought-until next month

PRESENT DAY EVANGELISM

By Arthur Pink

Most of the so-called evangelism of our day is a grief to genuine Christians, for they feel that it lacks any scriptural warrant, that it is dishonoring unto God, and that it is filling the churches with empty professors. They are shocked that so much frothy superficiality, fleshly excitement and worldly allurements should be associated with the holy name of the Lord Jesus Christ, deplore the cheapening of the Gospel, the beguiling of unwary souls, and the carnalizing and commercializing of what is to them ineffably sacred. It requires little spiritual discernment to perceive that the evangelistic activities of Christendom during the last century have steadily deteriorated from bad to worse, yet few appear to realize the root from which this evil has sprung. It will now be our endeavor to expose the same. Its aim was wrong, and therefore its fruit faulty.

The grand design of God, from which He never has and never will swerve, is to glorify Himself to make manifest before His creatures what an infinitely glorious Being He is. That is the great aim and end He has in all that He does and says. For that He suffered sin to enter the world. For that He willed His beloved Son to become incarnate, render perfect obedience to the divine law, suffer and die. For that He is now taking out of the world a people for Himself, a people which shall eternally show forth His praises. For that everything is ordered by His providential dealings. Unto that everything on earth is now being directed, and shall actually affect the same. Nothing other than that is what regulates God in all His actings: **"For of him, and through him, and to him are all things: to whom be glory for ever. Amen."** (Rom. 11:36).

That grand and basic truth is written right across the Scriptures with the plainness of a sunbeam, and he who sees it not is blind. All things are appointed by God to that one end. His saving of sinners is not an end in itself, for God would have been no loser had everyone of them eternally perished. No, His saving of sinners is but a means unto an end **"to the praise of the glory of His grace"** (Eph. 1:6). Now from that fundamental fact, it necessarily follows that we should make the

same our aim and end: that God may be magnified by us **"Whatsoever ye do, do all to the glory of God"** (I Cor. 10:31). In like manner, it also follows that such must be the preacher's aim, and that everything must be subordinated thereto, for everything else is of secondary importance and value. But, is it so? Take the latest slogan of the religious world, "Youth for Christ." Well, what is wrong with that? Its emphasis! Why not "Christ for Youth?"

If the evangelist fails to make the glory of God his paramount and constant aim, he is certain to go wrong, and all his efforts will be more or less a beating of the air. When he makes an end of anything less than that, he is sure to fall into error, for he no longer gives God His proper place. Once we fix on ends of our own, we are ready to adopt means of our own. It was at this very point evangelism failed two or three generations ago, and from that point it has farther and farther departed. Evangelism made "the winning of souls" its goal, its summum bonum, and everything else was made to serve and pay tribute to the same. Though the glory of God was not actually denied, yet it was lost sight of, crowded out, and made secondary. Further, let it be remembered that God is honored in exact proportion as the preacher cleaves to His Word, and faithfully proclaims "all His counsel," and not merely those portions which appeal to him.

To say nothing here about those cheap-jack evangelists who aim no higher than rushing people into making a formal profession of faith in order that the membership of the churches may be swelled, take those who are inspired by a genuine compassion and deep concern for the perishing, who earnestly long and zealously endeavor to deliver souls from the wrath to come, yet unless they be much on their guard, they too will inevitably err. Unless they steadily view conversion in the way God does as the way in which He is to be glorified, they will quickly begin to compromise in the means they employ. The feverish urge of modern evangelism is not how to promote the glory of the triune Jehovah, but how to multiply conversions. The whole current of

evangelical activity during the past fifty years has taken that direction. Losing sight of God's end, the churches have devised means of their own.

Bent on attaining a certain desired object, the energy of the flesh has been given free rein; and supposing that the object was right, evangelists have concluded that nothing could be wrong which contributed unto the securing of that end; and since their efforts appear to be eminently successful, only too many churches silently acquiesced, telling themselves "the end justified the means". Instead of examining the plans proposed and the methods adopted by the light of Scripture, they were tacitly accepted on the ground of expediency. The evangelist was esteemed not for the soundness of his message, but by the visible "results" he secured. He was valued, not according to how far his preaching honored God, but by how many souls were supposedly convened under it.

Once a man makes the conversion of sinners his prime design and all-consuming end, he is exceedingly apt to adopt a wrong course. Instead of striving to preach the Truth in all its purity, he will tone it down so as to make it more palatable to the unregenerate. Impelled by a single force, moving in one fixed direction, his object is to make conversion easy, and therefore favorite passages (like John 3:16) are dwelt upon incessantly, while others are ignored or pared away. It inevitably reacts upon his own theology, and various verses in the Word are shunned, if not repudiated. What place will he give in his thought to such declarations as: **"Can the Ethiopian change his skin, or the leopard his spots?"** (Jer. 13:23); **"No man can come unto me, except the Father which hath sent me draw him"** (John 6:44); **"Ye have not chosen me, but I have chosen you"** (John 15:16).

He will be sorely tempted to modify the truth of God's sovereign election, of Christ's particular redemption, of the imperative necessity for the supernatural operations of the Holy Spirit.

In twentieth-century evangelism, there has been a woeful ignoring of the solemn truth of the total

depravity of man. There has been a complete underrating of the desperate case and condition of the sinner. Very few indeed have faced the unpalatable fact that every man is thoroughly corrupt by nature, that he is completely unaware of his own wretchedness, blind and helpless, dead in trespasses and sins. Because such is his case, because his heart is filled with enmity against God, it follows that no man can be saved without the special and immediate intervention of God. According to our view here, so will it be elsewhere. To qualify and modify the truth of man's total depravity will inevitably lead to the diluting of collateral truths. The teaching of Holy Writ on this point is unmistakable: man's plight is such that his salvation is impossible unless God puts forth His mighty power. No stirring of the emotions by anecdotes, no regaling of the senses by music, no oratory of the preacher, no persuasive appeals, are of the slightest avail.

In connection with the old creation, God did all without any assistants. But in the far more stupendous work of the new creation, it is intimated by the Arminian evangelism of our day that He needs the sinner's co-operation. Really, it comes to this: God is represented as helping man to save himself: the sinner must begin the work by becoming willing, and then God will complete the business. Whereas, none but the Spirit can make him willing in the day of His power (Psa. 110:3). He alone can produce godly sorrow for sin, and saving faith in the Gospel. He alone can make us not love ourselves first and foremost, and bring us into subjection to the Lordship of Christ. Instead of seeking the aid of outside evangelists, let the churches get on their faces before God, confess their sins, seek His glory, and cry for His miracle-working operations. "Not by might (of the preacher), nor by power (of the sinner's will), but by my Spirit, saith the Lord."

It is generally recognized that spirituality is at a low ebb in Christendom, and not a few perceive that sound doctrine is rapidly on the wane, yet many of the Lord's people take comfort from supposing that the Gospel is still being widely preached and that large numbers are being saved

thereby. Alas, their optimistic supposition is ill-founded and sandily grounded. If the "message" now being delivered in Mission Halls be examined, if the "tracts" which are being scattered among the unchurched masses be scrutinized, if the "open air" speakers be carefully listened to, if the "sermons" or "addresses" be analyzed; in short, if modern "evangelism" be weighed in the balances of Holy Writ, it will be found wanting, lacking that which is vital to genuine conversion, lacking what is essential if sinners are to be shown their need of a Savior, lacking that which will produce the transfigured lives of new creatures in Christ Jesus.

It is in no captious spirit that we write, seeking to make a man an offender for a word. It is not that we are looking for perfection, or that we complain because we cannot find it; nor that we criticize others because they are not doing things as we think they should be doing. No, it is a matter far more serious than that. The "evangelism" of our day is not only superficial to the last degree, but it is radically defective, is utterly lacking the foundation on which to base an appeal for sinners to come to Christ. There is not only a lamentable lack of proportion (the mercy of God being made more prominent than His holiness, His love than His wrath), but there is a fatal omission of that which God has given for the purpose of imparting a knowledge of sin. There is not only a reprehensible introducing of "bright singing," humorous witticisms, and entertaining anecdotes, but there is a studied omission of the background upon which alone the Gospel can effectively shine forth.

But serious indeed as is the above indictment, it is only the negative side, that which is lacking. Worse still is that which is being retailed by the cheap-jack evangelists of the day. The positive content of their message is nothing but a throwing of dust in the eyes of the sinner. His soul is put to sleep by the devil's opiates ministered in a most unsuspecting form. Those who really receive the "message" which is now being given out from most of the "orthodox" pulpits and platforms today, are being fatally deceived. It is a way which seemeth right unto a man, but unless sovereignly intervenes by the miracle of grace, all who follow

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EVANGELISM

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will surely find that the ends thereof are the ways of death. Tens of thousands who confidently imagine that they are bound for heaven will get a terrible disillusionment when they wake in hell!

SECURITY

(Continued from page 1)

which abideth for ever. Turn now to the roll of history and how the Church has been blessed by God, when fiercely attacked by men.

Persecution has unsheathed its bloody sword, and sought to rend the Church by its roots, or fell with its axe. Tyrants have heated their furnaces, have prepared their stakes; martyrs of Christ have been dragged by thousands to a terrible death, the confessors have had to stand forth at the risk of their lives, testing the gospel of God against the dominant of the times.

The little flock has been scattered here and thither, and the dogs of persecution have worried them in every corner whither they have fled. Into every nation of the earth they wandered; in sheepskins and goatskins have they been clothed; their houses have been in rocks and their sleeping places in the caves of the earth. Like the pursued by the hounds, they have not had a moment's space for much as to take their breath. But the Church been subdued? Has it ever been overcome? O God, thou hast proved the invincibility of thy truth; thou hast manifested the power of thy Word, for thou not only preserved thy Church in the time of greatest peril, but, blessed be thy name, thou hast made the hour of her triumph.

You will find that whenever the Church has been the persecuted she has been the successful. The heathen Proselytizers wondered when they saw many who were prepared to die. They said, "Surely a madness have seized upon mankind, they cannot be content to commit suicide, but are so fond of death that they must come to our aid and plead that they are lovers of Christ as if they sought to compel us to execute them: God grant grace for the moment, and on the day of persecution he braced his nerves of his people, and made God mighty to do or die, as God would have it. But, surely, had not our Church been surrounded

by the mountains of Gog's Omnipotence, she must have fallen a prey to her numerous enemies.

2. But by-and-bye the devil grew wiser. He saw that overt persecution would not suffice for the putting down of God's Church, and he therefore adopted another measure not less cruel but more crafty. "I will not only slay them," said he, "I will malign them." Did you ever read in history the horrible reports which were set afloat in the early ages of Christianity concerning the Christians. I dare not tell you with what vices the early Christians were charged in their private assemblies. It is certain that they were the purest and most virtuous of men, but never were men so fearfully belied. The very heathens who revelled in vice, despised the followers of Jesus on account of crimes which the voice of the liar had laid to their charge. A few years elapsed and the mud which had been cast upon the snow-white garments of Christ's Church fell off from them, leaving them whiter than before; the clouds that sought to obscure the light of the heaven of the gospel were blown away, and "fair as the moon and clear as the sun" the innocence of Christ's Church shone forth again. But the devil has adopted the same plan in every period. He has always sought to slander any race of Christians who are the means of revival. I would not believe any minister to be eminently successful, if I were informed that everybody praised him. I am certain that such a case would be an exception, a glaring exception to all the rules of history. You remember what was said of Whitfield in his day. He was charged with crimes that Sodom never knew; and yet a more pure and heavenly man God never sent to tread this wicked earth. And it ever must be so. The Church struggling with sin, and wickedness, must through the enmity of the evil one find herself bespattered and besmeared with slander. The wicked when they can do nothing else against the righteous, will spit falsehood on them. But has the Church suffered through their slander, or hath ever a solitary Christian lost aught by it? No, the Lord God who set the mountains round about Jerusalem has so put himself about his people, that no weapon that is formed against us shall prosper, and every tongue that riseth against us in judgment we shall

condemn. This is the heritage of the people of the Lord. Fear not, O Church of Christ, the slimy serpent of slander, for even in thy cradle, like Hercules, when the snakes of slander came against thee thou didst slay them in thine infantile grasp, more than a conqueror through him that loved thee. And now that God is with thee, and the shout of a king in thy midst, fear not, though all men should speak against thee, thy Master will yet honour thee, and thou wilt come up from the pool of slander like a sheep from the washing, the fairer for thy black baptism, the more admired, the more lovely for all the scorn and ignominy that men have cast upon thee.

3. Again, Satan learned wisdom, and he said, inasmuch as I cannot destroy this people, neither by sword nor slander, lo, this will I do; I will send into their midst wolves in sheep's clothing; I will inspire divers heretics, carried away with their own lusts, who shall in the midst of the church promulgate lies and prophesy smooth things in the name of the Lord. And Satan has done all this with a vengeance. In every era of the church there have been numberless bands of heretics. Only a small company have in certain times adhered to the truth, whilst the mass of professing Christians have gone aside and have perished in the gainsaying of Korah. Look at the earliest days of Christianity. Scarcely were the apostles in their graves, and their souls in paradise, than there sprang up men who denied the Lord that bought them some who did evil that good might come, whose damnation was just. Heresies of all kinds began to spring up, even in the first fifty years after the departure of our Master. Since that time the world has been very prolific of every shape and form of doctrine except the truth, and down to these modern times heresies have prevailed. Now behold how Satan seeks to quench the light of Israel. There is the heresy of Rome; she that sitteth upon many waters seeketh as far as she can to delude the Church, and to draw the rest of the world aside from the truth of God. She, with all the craft of hell, seeketh to proselyte where'er she may from those who are the professed followers of the truth; she will change her shape in every land; in her own dominions she will build the dungeon, and practice intolerance in a land of

freedom she can plead for liberty, and pretend to be its warmest friend. Base harlot that she is, her whoredoms have not yet ceased, nor is the cup of her fornications full. She seeketh still to devour the nations and swallow them up quick. There is her sister the Puseyism of the Church of England, I speak nothing now concerning my evangelical brethren. God Almighty shield them and bless them! My only marvel is, that they do not come out altogether, and touch not the unclean thing. But, alas, Puseyism is seeking to eat out the very vitals of our godliness, telling the masses that the priest is everything putting down Christ and exalting the man, putting baptismal water in the place of the influences of the Divine Spirit, and exalting sacraments into the place which is only to be held by the Lord our God. Truly this dangerous and deceptive, beautiful and foolish system of religion, is much to be feared, although we know that the true Church of God must ever be safe, for against her the gates of hell shall not prevail.

Alas! that we should have to say something else! and this concerning those who are commonly called evangelical, who have a form of error more insidious and evil still. Alas that I should have to "cry aloud, and spare not," concerning these matters. These are days when a false charity would have us hold our tongues against the evils that we hate. My brethren, in the midst of our dissenting churches especially there is a system which does not deserve the name of system, except from its systematic desire to crush every system. There is a system springing up which takes out of the Gospel every truth that makes it precious, plucks every jewel out of the crown of the Redeemer, and tramples it under the foot of men. In a large number of our pulpits at this time you will not hear the Gospel preached by a month together. Anything else you like you may hear preached: Anti-state Churchism, political affairs — these are the current staple of the day; Christ and him crucified may go to the dogs for them. Politics fill up the pulpits, and philosophy stands in the place of theology. And when there is a little theology, what say they? Instead of exalting the Holy Spirit as the first and prime agent, they are ever exhorting men to do what only God's Spirit can do for them, and

not reminding them that the effectual grace of God is necessary; the covenant, the "everlasting covenant, ordered in all things and sure" is sneered at; the banner once held so manfully by Calvin, who took it from the hand of Augustine, leaping over centuries to grasp it, who again received it from the hand of the Apostle Paul the banner of the old fashioned truth is to a great degree furled, and we are told that these old doctrines are effete and out of date. Puritanical divinity, they say, is not the divinity for these times; we must have a new gospel for a go-a-head era. We must have sermons preached which, if they be not absolute denials of every doctrine of the gospel, are at least sneers at them all. The man effects to be so supremely wise, that he in his own brain can devise a gospel better, fairer than the ancient gospel of the blessed God. Now, this is one of the attempts of the enemy to put down the truth; but he will never be able to do it, for "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."

I will not be hard, but I must say a word to many of my brethren of the denomination to which I belong. There are any of you call yourselves Particular Baptists, by which you mean that you are Calvinists, an yet, gentlemen, your consciences are easy, and some of you have never preached upon election since you were ordained. The peculiarities of "the five points" are concealed. These things, you say, are offensive. And so, gentlemen, you would rather offend God than you would offend man. But you reply, "These things, you know, are high doctrines; they had better not be preached: they will not be practical" I do think that the climax of all man's blasphemy is centered in that utterance. Will you dare to say, "There are some parts of God's truth that we do not want to preach to the people. Tell me that God put a thing in the Bible that I am not to preach! You are finding fault with my God". But you say, "It will be dangerous." What! God's truth dangerous! I should not like to stand in your shoes when you have to face your Maker on that day of judgment after such an utterance as that. If it be not God's

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SECURITY

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truth, let it alone; but if you believe the thing, out with it. The world will like you just as well for being honest, and if the world does not, your Master will. Keep back nothing; tell the whole gospel out. Tell out man's responsibility: do not stutter at it. Tell out divine sovereignty: do not refuse to talk of election; use the word, even if they sneer; tell men that if they believe not the blood is on their own heads; and then if the high people turn against you, snap your finger in their face; tell them you do not care that to you it is nothing, nothing at all to please man; your Master is in heaven, and him will you please, come fair, come foul. This done, Satan would be balked and defeated; but at the present moment, he is mightily striving thus to overthrow the church by all doctrine.

4. The craftiest invention of the devil, with which he seeks, in the last place, to put out the church, is a device which has amazed me above every other. "Now," says Satan, "If I can quench the church, neither by persecution, nor slander, nor heresy, I will invent another mode of destroying her." And I have often marveled at the depths of deceit which are centered in this last invention of Satan. Satan seeks to divide the church, to set us apart from one another, and not allow those who love the same truth to meet with each other and to work together in love, and peace, and harmony. "Now," says the devil, "I have it. Here is one body of good men they are very fond of one part of God's truth. Now, there are two sets of truths-in-the-Bible. One set deals with man as a responsible creature, the other class of truths deals with God as the infinite Sovereign, dispensing his mercy as lie pleases. Now these dear brethren are very fond of man's responsibility: they will preach it, and they will preach it so that if they hear the brother over the other side of the street preach God's sovereignty, they will be very wroth with him. And then I will make the brethren who preach divine sovereignty forget the other part of the truth, and hate the brethren that preach it." Do you not see the craft of the enemy? Both of these good men are right; they both preach parts of truth; but

they each so set their part of truth at the top of the other that a rivalry commences. Why, I have stepped in and heard a godly brother preach a sermon that sent my blood through my veins at a most rapid rate, whilst he earnestly preached of sin, of righteousness, and of judgment to come; hut he spoilt all his sermon by indirectly hinting "Now, take care you don't hear Mr. So-and-so, because he will contradict all this, and tell you that you are saved by grace, and that it is not of yourself but it is the gift of God." I went, of course, and heard the good man, because I was told not to go. Well, he was preaching that "it is not of the will of the flesh, nor of the will of man, but of God," and I thought he handled the text very manfully, when he showed that God was the author of all salvation; only in a parenthesis he told us not to go to that work-mongering shop on the other side of the road. Why, they were both right, hut they had each got different parts of the truth; one, that truth which dealt with man as responsible; the other, that which deals with God as a Sovereign; and the devil mad so perverted their judgment that they could not see that both things were true, but they must go fighting each other just to make sport for Satan. Now, I wonder that the church has not been utterly destroyed by this last device, for

it is the craftiest thing, I believe, that Satan has yet brought under our notice, though without doubt his depths are too deep for our understanding. But, brethren, despite all this, let bigotry rave, let intolerance rail till it goes mad, the church is just as secure, for God hath set himself round about her, "even as the mountains are round about Jerusalem, from henceforth even for evermore." And now just notice, before we leave this point, that as the Church always has been preserved, the text assures us she always will be, henceforth even for ever. There is a nervous old woman here. Last Saturday night she read the newspaper, and she saw something about five or six clergymen going over to Rome: she laid down her spectacles, and she began crying, "Oh! the Church is in danger, the Church is in danger." Ah! put your spectacles on; that is all right; never mind about the loss of those fellows. Better gone; we did not want them; do not cry if fifty more follow them; do not be at all alarmed. Some church may be in danger, but God's Church is not. That is safe enough; that shall stand secure, even to the end. I remember with what alarm some of my friends received the tidings of the geological discoveries of modern times, which did not quite agree with their interpretation of the Mosaic history of the creation.

They thought it an awful thing that science should discover something which seemed to contradict the scriptures. Well, we lived over the geological difficulty, after all. And since then there have been different sets of philosophic infidels, who have risen up and made wonderful discoveries; and poor timid Christians have thought, "What a terrible thing! This surely will be the end of all true religion; when science can bring frets against us, how shall we be able to stand?" They just waited about another week, and on a sudden they found that science was not their enemy, but their friend, for the Truth though tried in a furnace, like silver seven times, is ever a gainer by the trial. Ah! ye that hate the church, she shall ever be a thorn in your side! Oh! ye that would batter her walls to pieces, know this, that she is impregnable; not one of her stakes shall be removed, not one of her cords shall be broken. God hath fixed her where she is, and by divine decree established her on a rock. Do you hate the Church? Hate on: it will never be moved by all your hate. Do you threaten to crush it? It shall crush you, but you shall never injure it. Do ye despise and laugh at it? Au! the day is coming when the laugh shall be on the other side. Wait a little while, and when her Master shall suddenly

come in his glory, then shall it be seen on whose side is the victory and who were the fools that laughed.

Thus we have disposed of the first point; The Church is impregnable, secure, fortress and castled by God.

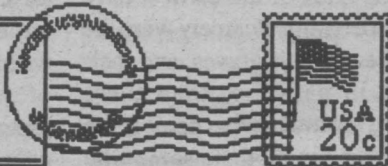
(Continued next month)

FORUM/Sledd

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last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beasts and over his image, and over the mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. The bowl judgments of Revelation 16 reveal the wrath of God that will culminate with the return of Christ to the earth and the beginning of His one-thousand-year kingdom reign upon the earth. As best as I can determine this is the scheme of the events of the last times. I came to this position when I laid aside my preconceived notions and simply studied the book of Revelation itself. I challenge you to do the same thing.

Letters to the Editor



The Baptist Examiner • P.O. Box 60
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We'd like to hear from you!

TBE,

Just a note to say how much we enjoy the paper and tapes. (We) have been a subscriber of TBE for approximately 25 years. So thankful for the truth of God's Holy Word.

May the Lord bless the work there, we are in perilous times as we are living in the last days, as readers of Bible understand. Remember us in your prayers, as I am a pastor of a small country church who likes the truth of God's Word.

Bro. A.H., Toone, TN

Dear Brethren,

Greetings in the name of our Lord and Savior Jesus Christ.

Thank you for the 6 copies of TBE we received this month. Enclosed is an offering to cover cost of mailing.

Bro. E.S., Plumerville, AR

An Invitation from CALVARY BAPTIST CHURCH

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Donald Chance, Pastor

SPECIAL SERVICES

June 19, 20, 21

7:00 pm nightly,
Sunday morning
and Sunday evening

Guest speaker:
CLARENCE GRIGSBY, Grayson, KY

Publishers of

The Baptist Examiner

A monthly Publication

THE BAPTIST EXAMINER

JUNE 1, 1998

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