

the Baptist CHALLENGE

a voice of independent Baptists

ISSN 8756-9612

VOL. XXXV, No. 11

November 1995

WHOLE NO. 411

The Divine Purpose of Bible Miracles

By Louis Entzminger

[Part One "Are Bible Miracles To Be Performed By the People of God Today?" appeared in the October 1995 issue of **The Baptist Challenge**. This is part two.]

The external evidence that God has spoken to men is two-fold: *prophecy* and *miracle*. "Prophecy is a miracle of utterance and prepares the way for coming events and persons and attests them in advance as forming part of the divine plan reaching through the ages. Prophecy and providence are therefore twin sisters." I quote from Dr. A.T. Pierson's great work, **Many Infallible Proofs**, a book every Christian should read. Back of all changes and accidents there is an omnipotent, omniscient, omnipresent God. Nothing escapes His knowledge or evades His power. Back of all the changing scenes of life, throughout the history of the world, the rise and fall of kingdoms and empires, wars on bloody battlefields, storms and cyclones and upheavals — back of all these things is an omnipotent God who moves mysteriously back of everything.

It looks pretty bad sometimes, doesn't it?

"Right forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God amidst the shadows,
Keeping watch above His own."

"For we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

If you want to understand why God Almighty is not working the physical, outward miracles during this dispensation that He wrought in Bible times, you should read **The Silence of God** by Sir Robert Anderson (out of print).

Prophecies already fulfilled are a clear seal of God upon His Word. Prophecies are being fulfilled today. The headlines in almost every newspaper tell us prophecy is being fulfilled. This world is hastening to the reign of Antichrist. It is making the final preparation for it. He is the man this world wants.

Isaid sometime ago that sixty per cent of the world's population is now under a dictatorship, and read the next day in the papers in an article by Roger Babson that eighty per cent of the earth's population is under dictators, or the equivalent of a dictator.

"Heaven and earth shall pass away." We quote it, "Heaven and earth shall pass away, but my word shall not pass away;" but that is not the way. This is the way to quote it, "Heaven and earth *shall* pass away; but my world *shall not* pass away." I read that a good many times before I saw that, that is, that there is going to be a transformation on this earth during the Tribulation Period in the Millennium and final battle of Armageddon (Rev. 20), that it so thoroughly transforms every part of the whole universe of God, until there won't be a single spot or square inch where Satan's slimy hands have touched but will be cleansed and purified so much so that the Scriptures tell us it will be a new heaven and new earth.

God appeals through fulfilled prophecy. "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him" (Dt. 18:21-22).

God is reasoning here. Come on now, "Put up, or shut

up" — as we would say.

"The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him" (Jer. 28:9). That is fair, isn't it? God comes out in the open and says, here is the challenge. Let the world accept it, admit it is God.

Prophecy is a *miracle* of utterance. That is the reason I am talking about prophecy. It is a miracle in action (Dr. Pierson). It is a miracle, supernatural power in *word*.

Supernatural power in *work* is a miracle. Christ Himself appealed to prophecy as a basis of faith and the Word of God is filled with it, if you search for it. "And now I have told you before it is come to pass, that when it is come to pass ye might believe."

What is He saying? Read the story of the resurrection. Why are the graves opened? That God's people may come out? Why will every grave be opened when the trumpet sounds and the dead in Christ rise? To let them out? No, they won't need the graves opened to let them out; but it is that the devils and demons and angels

(See **MIRACLES** on page 19)

God's Three Questions

By M. L. Moser, Editor

[This message was preached on Sunday evening, October 8, 1995, at the Central Baptist Church of Little Rock and is being printed "as preached."]

"Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was

good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked: and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee

that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:1-15).

I want us to look at verse 9 for just a moment. It says, "And the Lord God called unto Adam, and said unto him, Where art thou?" Now, God did not ask this question for His own information. We do know that many times throughout the Bible God asks questions, but when He asks the questions, they are not for His information. God is omniscient. By this we mean that God knows all things, and when He asked this question, it was not for His information, but that Adam might recognize his condition and his position in God's sight. This is a question that each of us needs to ask ourselves, just where are we? We need to examine our own lives and determine exactly where we are.

Now, from the standpoint of salvation, you're either in or you're out. There is no halfway mark. You are either saved or you are lost. There are no steps in salvation in which you become partly saved and ultimately, if you finish the final step, you become all the way saved. Salvation is a full step, one time, and it is for eternity.

After we have been saved, then we need to ask ourselves as to where we are in relation to

our fellowship with God. Are we walking in fellowship with the Lord? Are we close to Him? Is He close to us? Just what is our relationship with the Lord?

In the Scriptures, Christians are divided into two different groups: carnal Christians and spiritual Christians. Now within these two groups or ranges there can be much variation. There are those that are more spiritual, and there are those that are more carnal. A carnal Christian is one that is truly saved, but is not living for the Lord. He is not walking close to the Lord nor does he not have much fellowship with the Lord. He does not serve the Lord. He does not obey the Lord in the commandments that God has given him to do. Really, he is not much more than just barely a Christian.

This week I heard a preacher in South Dakota preach a message dealing with the foundation that men have in their Christian life, and what they build upon that foundation. There are two kinds of material: those that are permanent, and those that are temporary. Those that will last, and those that will not last. As we understand First Corinthians three, it talks about the fact that men can build their life out of wood, hay and stubble, and then that life is wasted for the Lord. They are saved, but as the Scripture says, "so as by fire," are barely saved.

Then there are those who build their's out of gold, silver and precious stones. Each one of us determines for ourselves what we build our life out of. The carnal Christian is the one that does not build anything for the Lord at all. The carnal Christian is the one that does nothing for the Lord. God has done everything for them; they are saved, but God has not done anything for which they feel as if they need to be so grateful, that they

(See **SERMON** on page 6)

THE BAPTIST CHALLENGE

(USPS 547-400)

M. L. Moser, Pastor Emeritus
CENTRAL BAPTIST CHURCH
 P. O. Box 25848
 Little Rock, Arkansas 72221-5848
 mlmoser@earthlink.net

Second-class postage paid at Little Rock, Arkansas

Published Monthly Subscription: Free By Request

POSTMASTER: Send address changes to
 The Baptist Challenge, P. O. Box 25848, Little Rock, Arkansas 72221-5848

Articles carrying the author's byline do not necessarily reflect the editorial policy of the paper.

SUBSCRIPTION POLICY

Since **The Baptist Challenge** has no subscription cost, it is being printed as a mission project of the Central Baptist Church of Little Rock, Arkansas. Contributions are appreciated from those who would like to help defray the cost of its publishing. We request that each reader furnish us with a change of address when moving in order to save us the cost of \$.50 charged us by the Post Office. If we receive a Change of Address form from the Post Office, your name will automatically be dropped from our mailing list.

The Work of the Prophets -- Message #2

The Importance of the Work of the Prophets

By R. Nelson Colyar

The large place which the Lord gave to the work of the prophets in days past is little realized among Christians today. Yet there is not a time when God has been without His prophets. Their work fills volumes in the Sacred Library, the Bible. Christendom has lost sight of the prophetic ministry, assuming in smug comfort and in callous indifference that the prophets are all dead. Modern churchanity busies itself with empire building, while denying King Jesus. Denominational leadership reigns as lords over God's heritage. It is with churchanity now as Paul wrote to the Corinthian church: "Now ye are full, now ye are rich, ye have reigned as kings without us; and I would to God ye did reign, that we also might reign with you" (1 Cor. 4:8). It is interested chiefly in ecclesiastical orders and denominational greatness and statistical glories. Its ministry for the most part is concerned about leadership and the emoluments of office. It loves the praise of men more than the praise of God, as it is written: "For they loved the praise of men more than the praise of God" (Jn. 12:43. Spiritual decadence prevails. Moral laxity increases.

The religious infidelity of modern churchanity denies the supernatural in the predictive element of Bible prophecy. In so doing it denies the Lord Himself. Having denied the Prophet, it is no great thing with false teachers to kill all the prophets and to belittle the sure word of prophecy. And that, too, in modern cultured churches?

Certainly: "For it cannot be that a prophet perish out of Jerusalem," Jesus said. So, history repeats itself, as we say. God's prophet's are despised in Christendom now, as they were in all other ages. Denominational machinery now persecutes God's servants the prophets as it did 2,600 years ago. It slams church doors in the faces of the prophets by the boycott, whispering campaign, slander campaign, false surmising, lying reports, intimidation, and many other devilish devices.

Did not the prophet Peter warn us: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" Are the scoffers so blind they cannot see that they themselves are the fulfillment of this very prophecy, uttered nearly 1,900 years ago? Yes, having been drawn under the banner of Christian profession, yet not saved, they are reprobate, being disapproved of God, and will never come to repentance. They bring upon themselves swift destruction, for the Lord will not leave them unpunished. More tragic still, many follow their pernicious ways.

The Mold of the Prophetic Work

The importance of the work of the prophets can be more forcefully realized when it is seen that it is cast into the mold of the Prophet Himself. Some men said of Jesus Christ, He is "one of the prophets." Another, Simon, a Pharisee, dismissed the matter as incredible, saying

within himself: "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner." Whereupon Jesus, being the Prophet and knowing what sort of man he was, rebuked him, and made him admit that the "sinner woman" was more worthy than himself. She had been saved — sins forgiven; but Simon the wiseacre knew it not. He was not saved, but thought he was. He lived in an age of much false profession, like ours. Others said of Jesus: "Of a truth this is the prophet."

Truly He is the Prophet. Of Him, God spoke to Moses, saying: "I will raise them (Israel) up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will hearken unto my words which he shall speak in my name, I will require it of him" (Dt. 18:18-19). Sixteen centuries later, the Apostle Peter identified Jesus of Nazareth, the risen Lord, as the Prophet which God had promised to raise up unto Israel, saying, "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities" (Acts 3:22-26). There you have both the Prophet and the mold into which all true prophecy is cast.

The Prophet of whom I speak is none other than the Son of God. As the Prophet incarnate He made full proof of His claim to the highest prophetic office, and was identified by men filled with the Holy Spirit. He was in Himself the fulfillment of the word of prophecy. Men of spiritual discernment saw this; men of pious religious carnality never did.

As the Prophet pre-incarnate, He was seen and heard of Adam in the Garden of Eden. "And they heard the voice of

the LORD God walking in the garden in the cool of the day" (Gen. 3:8). Mind you it was the LORD walking there and calling to Adam. The LORD is Jehovah, the eternally Self-existent One, the I AM THAT I AM (Ex. 3:14). He "made the earth and the heavens" (Gen. 2:4). He manifested Himself to man immediately upon the fall of Adam as the Redeemer. Jehovah is His redemption name. And He is the Prophet pre-incarnate. He it is who uttered the first prophecy on record: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel": (Gen. 3:15). That single word of prophecy is the mold into which all prophetic truth is cast. It comprehends the whole of the redemptive purpose and plan of God as the seed contains the tree with its fruitage. Every subsequent holy prophetic utterance came from the mouth of Him who is the Prophet. The fact that most of such utterances came upon the lips of mortal men does not in any sense nullify the declaration that they are the words of the Prophet. In all of them there is not one which does not fit into its own divinely appointed place, somewhere within the framework of this original prophecy. Prophecies concerning matters seemingly detached from the redemptive work of Christ are as truly of the original as others which are obvious unfoldments of redemption truth. As the lower lights and shadows cast by the greater lights give redundance to the picture, so every word of the prophets is essentially a part of the superabundance of this germinal prophetic utterance.

Then who will say the work of the prophets of the living God is unimportant? Who will relegate it to a dead past? Who will say the work of the prophets is

(See COLYAR on page 24)

Earmarks Of A Cult

By George Faulk

Once the People's Temple cult made headlines with its shocking murders and mass suicides, many have become aware of the danger of the cult. The question has arisen over and over again in the past few months, "What is a cult?" This article will strive to answer that question with more than a flip answer. I will strive to give the earmarks of a cult.

It is difficult to give a description of a cult in one sentence. If I were to do so, I would describe it as an organized heresy that deviates from traditional Christianity and follows the interpretation of a contemporary Messiah that allegedly has further revelation from God." Now let us observe more closely the sixteen earmark of a cult.

1. A cult is usually built upon the personality of a modern prophet. Some of the contemporary messiahs of recent years are Joseph Smith, Ellen G. White, Herbert W. Armstrong, Charles Taze Russell and Mary Baker Eddy. These have pawned off their particular brand of heresy on the world. The interpretation of Scriptures of these persons becomes law to those in the cult. Their adherents expound the alleged virtues of the founders and seek to cover the founder's sins and wickedness. The advocates of these cults enshrine the founder's birth place and dedicate buildings on the sites where the prophet or prophetess did some monumental feat. Cultism could not survive without a call back to the teachings of the personality that began the cult. Truth would win out over their heresy, if the teachings of the prophet would be laid aside.

Men are more apt to follow another human with charisma than they are a particular doctrine. This truth behooves us to beware of any doctrine which has a particular man or woman as its chief advocate.

2. In addition to a contemporary messiah, cultism is usually built upon some additional revelations. These revelations may be complete books such as The Book of Mormon, or Science and Health With the Key To the Scriptures. Magazines such as Watch Tower, Awake or The Plain Truth become official organs of the cults. Cultism seeks to place these additional writings on a par with Scriptures. Indeed, these writings are allowed to explain Scriptures and all other explanations are considered false, because these writings are allegedly from God's latest spokesmen. These writings are considered as valid as that of the apostles and more relevant because they are given in these end times. Again, we should beware of any doctrine that is perpetuated solely in the writings of a recent pretended prophet.

3. Again another earmark of a cult is a stress of the lack of dependability of the English Bible. Cults stress that the Bible has been translated over and over again, and so is unreliable and untrustworthy. This makes the need for their added revelation and professed translation more palatable. We should beware of those who try to call in question God's ability to preserve His word so it may remain a reliable revelation of His will.

4. Another earmark of cultism is doctrinal ambiguity What does the cult teach? Is it clearly taught in their papers,

or in the media? Most cults hide some doctrine except from their followers. Mormons are not quick to teach that God was a man, who has now become a God. Herbert W. Armstrong's doctrine, that we will become gods, is not known to many of his radio listeners. Jehovah Witnesses do not quickly announce that Jesus has returned already, in 1914. Many doctrines that astound our thinking are repulsive to finer minds, but are taught to the initiates of the cult. Other seekers are left with questions and in the darkness. Cultists first brainwash their followers before the ambiguous doctrines are suggested. We need to beware of any doctrine that is held back from the seeker of truth. Ambiguous teachings are almost always false doctrine or at least contributory to doctrinal confusion.

5. Still another earmark of a cult is their exclusivity. The founders of the cults and their followers are almost always at odds with the rest of the religious world. They are usually aggressive in their attack of other religions. All other teachers are termed dishonest, deceitful, and deluded. Cultists are told that the preachers of evangelical churches are in it for the money. Barriers and prejudices are intentionally built up in the minds of the cults' new converts against so-called clergy. This is to protect them from learning the truth of the cult. Persecution is welcomed and even gloried in, for cults thrive on its followers believing they are being persecuted for righteousness sake. We need to beware of thinking we are of the truth, merely because men persecute us. It is obvious, persecution by men should not be criteria to judge the truth. At some time in history, all of the cults have suffered great persecution. However, many of the cults have not been persecuted saints, but

rather prosecuted sinners.

6. The next earmark of the cult is the person of Jesus. The cults will almost always have poor Christology. The Witnesses take away His deity and humanize Him. Adventists advocate that He is Michael the Archangel. Christian Scientists deny that He came in the flesh. Mormons actually deny the virgin birth, for they make Him the literal Son of God and Mary by natural procreation. Armstrongism denies His unique Sonship. We need to beware of anyone who does not admit the deity of our Lord.

7. Another earmark of the cult is its use of proof texts of difficult passages. Just leave it to the cults to build doctrines on the texts that evangelical Christianity has admitted they are at a loss to confidently explain. Mormons use the baptism of the dead passage. Jehovah Witnesses build a whole doctrine on the 144,000. Armstrongism takes the so-called 10 lost tribes and gave his British-Israelism explanation. Adventists came up and made a doctrine on the cleansing of the sanctuary. The cults are masters at finding dark and ambiguous passages of Scripture and presenting their pet theories. They dogmatically assert their theory, without batting an eye at the difficulty their interpretations present. By proof-texting, they are able to defend polygamy, soul-sleeping, sabbath-keeping, annihilationism, baptism for the dead, eternity of matter, degradation of Negroes, baptism of the Holy Spirit celestial marriage and dozens of other false doctrines. We ought to beware of any doctrine advocated by the cults and not allow the twisting of Bible texts. A text out of context is a pretext.

8. Another earmark is their misunderstanding of the nature of man. The cults, for the

(See CULTS on page 18)

Why Baptists Cannot Unionize With Others

By Buell H. Kazee

The name "Baptist" is used here to represent a religious people who in history have been identified with certain beliefs and who were impelled by these beliefs to remain separate from other religious groups or denominations. If they could have accepted the teachings of other denominations, there was never any good reason for their separate identification. Furthermore, if at this time there is nothing unique about their faith and practice, they should, in all honesty, admit that they have been wrong and end their part of the confusion by uniting with some other body whose faith they can endorse.

For instance, if Baptists have been right about how lost men are saved, then all who disagree with them are wrong on this vital point. If Baptists are right on this doctrine, then all who have ever been saved have been saved exactly as Baptists teach. If Baptists have been right about the church in its local, visible concept and about baptism and the Lord's supper — that is, how, why, to whom and by whom these ordinances should be administered — then all who disagree with them are wrong. But if Baptists are wrong about these things, they should give up their contentions and join those who believe otherwise. The maintaining of a separate denomination is not only confusing, but sinful, if there are no convictions which demand that separation.

Baptists are constantly being urged, by people outside their denomination and by some inside, to join with other denominations in organic union or at least in programs of work. These programs of work usually

center in evangelism. Baptists are asked to join with others in "saving souls."

But it is on this point that Baptists have historically been in conflict with others. They have been in conflict of views with others, not only on the saving experience itself but also upon the doctrinal message of that experience. In 1 Corinthians 1:10, Galatians 1:6-9, perhaps in Acts 19:1-7 and likely in other places, the Bible seems very insistent on agreement in how we preach the message of salvation. Surely, on this important doctrine, the Lord did not ordain the confusion so obvious in modern denominations.

For example, if one group preaches that we are saved by "repentance toward God, and faith in the Lord Jesus Christ," which we commonly call "salvation by grace;" if another group preaches that we are saved wholly or in part by water baptism; if still another group preaches that we are saved by faith in Christ, but that we may be lost if we do not live a faithful, obedient life with much good works; if still another group adds to faith or substitutes for faith ceremonial obedience, church membership or any other act of merit on the part of the sinner; how can we all preach together in good conscience to save the lost? On such a vital matter, how can Baptists join with those who deny their faith and yet be true to their own convictions?

Furthermore, how can a Baptist be true to his faith and advise new converts to unite with any church other than that kind which preaches his own faith? The following account may serve to give us light on this

matter.

Once a pastor in another denomination was urging all of "us pastors" in our town to "get together" in our evangelistic meetings, to attend and help each other.

I addressed this question to him: "Would you accept me, just as I am, as a member of your church?"

"Certainly," he replied.

"Would you accept all the members of our church on the same basis," I asked.

"Yes, siree!" he replied with emphasis.

"Well, what is wrong with us?" I asked.

"Why, nothing," he replied, "except that you people hold yourselves aloof and will not join with the rest of us in the work of the Lord."

Then I asked, "If there is nothing wrong with us as we are, why don't you and your people join with us and make one good congregation of us all?"

"But you would insist on our being baptized again," he replied.

"Yet," I said, "You say you would accept us even though we hold to that belief." He was embarrassed, but I continued: "We claim to have been here long before you were. Your denomination is rather young in history. Our people claim to be identified with groups reaching back to the apostles, yet, you say you would accept us. Why, then, could you not join with us?"

He became a bit heated as he said, "But you are unfair; you are trying to shut us out."

"Not on your life," I replied. "The door of our church is open to all who will come by repen-

tance and faith and who will accept a baptism which declares that faith."

Then he said, "But why can't we take the Lord's Supper with you? We are Christians, too, you know."

I pleaded for patience while I explained. "You agree with me that one should be scripturally baptized before taking the Lord's Supper, do you not?" I asked.

"Yes," he replied cautiously.

"Do you also agree," I continued, "that your church preaches that sinners are saved by faith in Christ plus an obedient life with good works, that is, he could not be saved without good works?"

"Yes, of course," he replied, "we believe that a man must live a good life and work for the Lord, or he will be lost. I believe in good works as necessary to salvation, and the Bible teaches it."

"I, too, believe in good works," I said, "but not as a means of salvation. We preach that sinners are saved by grace through faith alone, as Ephesians 2:8 tells us, 'not of works.' Do you agree that we differ vitally on how a man is saved?"

"Well, yes," he replied, "but that should not keep us from having fellowship at the Lord's table."

"But that is not Paul's teaching," I continued. "In the first Corinthian letter he deplores the divisions in that church. In 1:10 he says: 'I would that ye all speak the same things, and that there be no divisions among you.' Did you ever hear that? *Speak* the

(See **KAZEE** on page 11)

SERMON...

(Continued from page 2)

are willing to serve Him and willing to give to Him that which He requires of them. Carnal Christians are those who are saved, but barely do anything for the Lord. As far as their serving the Lord, they do not. As far as their reading of their Bible, they do not. As far as their praying, they do not. As far as their tithe to the Lord, they do not. As far as giving any offerings unto the Lord, they do not. Everything that they do is strictly for self and nothing more. These are carnal Christians. The spiritual man is the man that does those things for the Lord.

I remember some years ago a lady who won the Miss America contest. She was from Pine Bluff, Arkansas. The one thing that I remember was her answer to a question given to her and that was to define humility. Of course I cannot recite exactly what she said in giving her definition of humility, but I don't think that she could improve on that definition even if she had known the question in advance. She said the persons who have humility are not aware of it themselves, but all that come in contact with them are aware of it.

That is true with spirituality. The persons that are spiritual Christians are ones that walk so close to the Lord, and have so much fellowship with the Lord, that it actually accentuates their own unworthiness. Therefore they become more aware of their own sinfulness, so that they do not believe that they themselves are spiritual, because seeing their own sinfulness, they do not consider themselves to be spiritual. Probably one of the most carnal Christians is a Christian who considers himself or herself to be real spiritual, and through their actions, try to make everybody aware of the fact that they are spiritual, and try to

give the impression to everybody they come in contact with of just how spiritual they are. To me that is a mark of carnality. I believe that is what the Bible teaches, that it is a mark of carnality. It is not being humble, it is being "proud of your humility" if you want to know what we're talking about, and by this it shows that there is no real humility at all.

So, when the Lord comes to Adam in the Garden of Eden, and asks the question, "Where art thou," it is a question everyone of us needs to ask ourselves in order that we might determine just what our spirituality is, or our carnality, or where we may be on the chart. If we choose to measure it, as far as temperature is concerned, just what is our temperature. Are we warm? Are we cold? Are we hot? Where are we in relationship to the Lord Jesus Christ? And that's exactly what God wanted Adam to do. The question was, "Where art thou" so that Adam might recognize his true condition and his position in God's sight.

Before this, Adam never concerned himself as to what his condition was, or as to what his position was, for after all, God had come down and walked with him daily in the cool of the day in the Garden of Eden. He knew that he was in a very close relationship with the Lord. He knew that he was in real fellowship with the Lord. It never bothered him at all. God never even raised the question because Adam knew where he was.

But matters have now changed, and the Lord wants Adam to know that his condition has changed. May I say to you, I believe that God would ask this question of each of us today. "Where art thou?" Now if sinners would only answer this question, it would not take long for them to realize they are lost, and that's what their con-

dition is. But it is very difficult today to get people to answer that question as to where they are. They do not want to answer the question. For some, you could not hire them, you could not drag them into a church service where the true gospel of the Lord Jesus Christ is preached, because they do not want to be confronted with that question whereby they have to come up with an answer. Therefore, they will not come into a church. They will not come to any place where the Lord will ask these questions of them.

But Adam didn't have any place to go. Adam fled from the Lord, and we read that Adam hid himself from the Lord in the Garden of Eden. What we might better say is that Adam *tried* to hide himself from the Lord, because he found out that he could not hide from the Lord, and you and I need to understand that we cannot hide from the Lord either. So the question was "Where art thou," and it was a question as to his position.

I want to mention three things in relationship to his position. First, Adam learned by that question that he was away from God. Secondly, he learned that he was in sin. Thirdly, and this was new to him that he had not learned until now, did not know about it, was not even aware of it, and that was that he was now facing death and hell. He didn't even know anything about death before this — nothing had ever died. There had not even been the death of an animal, an insect, or anything, because sin had not yet entered into the universe. Therefore, he was not even acquainted with death, did not know anything about it. But now that God has come to him with that question, "Where art thou," he now realizes, as the Lord begins to show him the seriousness of his sin and how great his sin was, that it was going to cause him to die. Nothing had

died physically before. He was not even acquainted with the word death or die. But now the Lord explains to him that it means that he is going to die a physical death, whereas without sin, he could have lived on eternally in that condition, but now the Lord explains to him, you're going to have to die.

But worst than this, Adam was not even aware of the fact that there was a place called hell, because sin had not yet entered in whereby the Lord needed to explain to Adam that there was a hell. The Lord did tell Adam, "*In the day thou eatest thereof thou shalt surely die,*" but he didn't have any understanding of what that meant, because sin had not yet come in. He knew that disobedience was going to bring death, but he had no comprehension as to what that death was, nor how serious it was.

He now becomes aware of it on a gradual basis. He was not fully aware of all that involved until the Lord began to explain to him in these following verses just what that meant. The Lord told him that not only was he going to die physically, but that he had already died spiritually; that he no longer had that kind of relationship with the Lord that he had enjoyed before he sinned; that he no longer had that kind of fellowship with the Lord that he had previously enjoyed; that he was now separated from God, and God is now looking at him, not as one that He has fellowship with, nor as one that He can enjoy companionship with, but the Lord now looks at him as a judge and as one who has broken the judge's law. So when the question came "where art thou," it was necessary for him to realize that he had sinned, and that the result was going to be death, and unless there was salvation provided for him, it meant there was

(See **SERMON** on page 7)

SERMON...

(Continued from page 6)

going to be hell at the end of his physical life.

It also pointed out to him how close he was to the end, for the Lord explains to him the results of what his sin has caused. The Lord tells him that he is to be cast out of the Garden of Eden, but before He does so, He explains to him that God Himself has provided salvation, and it came about through the death of a lamb. We read in verse 20, "And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Gen. 3:20-21).

I have mentioned before that Adam, no doubt, was truly shocked when God took the lamb and killed and shed the blood of that lamb. God had revealed to Adam the seriousness of his sin, that it now, not only had caused him to die, or caused him to lose his fellowship with the Lord, but he now sees that there is an animal going to have to die. God took a lamb and for the first time, Adam saw blood. He had never seen blood before. Remember that Adam was to work in the Garden of Eden, and that he was to tend the trees, and that he was allowed to "dress" them. "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it" (Gen. 2:15), so he was to work, but it was pleasant work. It was work that never caused any hardship. He never had blisters; he never had to worry about thorns, or insects, or anything that would harm the fruit. All he had to do was to trim and prune it and then enjoy the fruits of it. But now he finds that things are totally different.

Talking about the work that he's going to have to do, He

says, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:17-19).

Adam learned that his sin was so great that it must cause the death of this animal, and he saw the Lord take the animal, and slit the throat of that animal, and that animal died. Then He took the coats of skin and clothed both Adam and Eve with the coats of skin.

Now this was symbolism. This was typology. As we read further on in the book of Genesis, the Lord showed him that though there was an animal that died, and though there was blood that had to be shed, and though he had to be clothed with the coats of the skin of that animal, that it was not really the death of that animal, nor the shedding of the blood of that animal, nor the coats of skin of that animal that would really save him from what his sin had caused, but this animal simply typified the fact that God was going to send His only begotten Son to this world, and that He would be that Lamb that was to die. As John the Baptist said when he began preaching, "Behold the Lamb of God which taketh away the sin of the world" (Jn. 1:29). This is exactly what God told Adam right there in the Garden of Eden, that it was not a physical animal, called a lamb, that was going to forgive his sin; it was not the blood of that lamb that actually cleansed his sin, but it predicted in a prophetic manner that God Himself

was going to provide the lamb, and that it was to be that Lamb of God that would come down, thousands of years in the future, that would save Adam from his sin. So the question was that Adam might learn where he was.

Now, you notice what Adam's answer was. He said in verse 10 "I heard thy voice in the garden, and I was afraid, because I was naked and I hid myself." Now notice this next question, "And he said, Who told thee that thou wast naked?" So the question is, what's the source of your information. Where did you learn this? Who told you that you could eat of that tree? Who told you that there would be no consequences to your disobeying my voice? Who told you that you could sin and get by with it?

Well, the answer came back that it was the serpent. Adam tried to pass the buck to the woman, and then the woman passed the buck to the serpent, so it was from Satan.

Let me tell you now that Satan continues to lie about what God has said. Satan continues to tell people today that they can live in sin and get by with it; that they can live in sin and not have to pay the consequences. Satan will lie just as he lied to Adam and Eve in the Garden of Eden. *But what Satan says and what Satan believes are two different things.* Though Satan may lie to you, he knows differently. Though Satan may tell you that the Bible is not all God's word, he knows it is. Though Satan may tell you that Jesus Christ was not really God in the flesh, but that He was a mere man, then you can know that Satan does not believe that himself. He knows that Jesus Christ was really God, and when Satan tries to convince you that there is no judgment for sin, that you can live in sin and not have to pay the consequences of it, Satan will tell you that, but

Satan knows better. And when Satan tells you that there is no such place as hell at the end of life, Satan may tell you that, but Satan does not believe that, because he knows differently.

You see, the one thing that we find here that we need to pay attention to, is that Satan will lie about this Book while all the time knowing that this Book is true, and that everything in this Book is exactly like God said it. Now he'll tell you that it's not.

If you are saved, if you are a child of God, if you are truly a Christian, Satan will lie to you and tell you that you can go ahead and live any way you want to, even though you are a true Christian, and that it will not make any difference at all. Maybe here in this life it may not. You may, as a Christian, be able to live any way you want to, and seemingly there are no consequences involved with it, but God says that after this life, there is a judgment seat of Christ, and that every child of God, every saved person must stand at the judgment seat of Christ. Not to determine whether they are saved or lost, that's been determined beforehand, or you would never be at the judgment seat of Christ, but it is to determine what rewards you will receive, or what rewards you will not receive.

And so we see that Satan will lie to a Christian and tell a Christian that you can live any way you want to. You don't have to read your Bible; you don't have to pray; you don't have to give your tithe to the Lord. Remember I said "give" your tithe to the Lord. Actually, the tithe belongs to God and He says that if you keep it you are stealing from God, and don't think you can steal from God and get by with it. God says you can't. If you don't pay here, you're going to pay there. As

(See **SERMON** on page 8)

SERMON...

(Continued from page 7)

one said, "Pay me now, or pay me later." Let me tell you now, if you don't pay now, one of these days you will.

There will be tears in heaven. The song says "No tears in heaven," but that's not what the Scripture says. The Scripture says that God will wipe away all tears. There will be tears, and there may be some of us (and I include myself), that when we get up there and stand before the judgment seat of Christ, there may be tears of regret because we did so little and showed so little love for the Lord. Now Satan will lie to you and tell you that you can get by with it with all of that, but what Satan says is one thing, and what Satan believes is another.

And then, what does man say about this? Well, man has no source of information. You see, even when we try to determine the answer to these questions ourselves, we need to understand that our whole thinking is warped. All of our thinking is warped. We have been contaminated by sin. Even our thinking is contaminated by sin. All of our thought processes are controlled by a sinful, depraved nature, and therefore, we cannot even trust our own judgment to answer these questions, and if we did, what two of us would even agree? How would any two of us agree about these things? We would answer these questions in totally different ways, and therefore we are shut up to one thing: God is the one that must answer this. So when He asked Adam, "Who told thee this", what was his source of information, he can't turn to himself to get the answer, nor can he use his feelings to get the answer. What do feelings say? Feelings vary from day to day. If somebody depends upon their salvation by the way

they feel, they need to realize that feelings are very transient. They move from day to day. They're never the same from day to day. Feel good today, feel bad tomorrow. Feel saved today, and feel lost tomorrow. You won't know whether you're saved or lost that way. You cannot depend upon your feelings and what your feelings tell you.

Feelings often times are determined by your physical condition, plus what knowledge you have. I've used this illustration before to illustrate that you can't trust feelings or conscience about things. You take a young man that has been raised and trained a Roman Catholic, if he does not go to the priest to confess his sins, his conscience hurts and he feels bad. Raised as a Baptist, if I were to go and confess my sins to a Catholic priest, I would feel bad and my conscience would bother me, because I have been raised differently than he. You can't allow those feelings to determine for you what's right and wrong, any more than you can allow your conscience to determine for you what is right and wrong.

Somebody says, well, imaginations. I just think things. I imagine this is the way it's going to be. Some people have dreams or visions. Man imagines what God desires and then he sets out to try to accomplish it. Let me tell you, you don't use your dreams, your visions, or your imaginations. You use God's Word right here. That's all you can depend upon. That's all that's true. You have to go by what God says, and the only way you can know what God says is what God says right here in the Bible, and if we don't have God's word here in the Bible, we don't have God's word. That's the only place that it is. God has not spoken to us any where else other than in this Book right here. I am going to take time to read a few verses of

Scripture right now.

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sin" (Acts 10:43).

"Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our father nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (Acts 15:10-11).

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:15-16).

"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Lk. 24:25-27).

Lastly, *"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"* (Jn. 3:16).

In other words, "who told you?" Well, he listened to the wrong messenger, he listened to Satan rather than having listened to God. Now God had already said: *"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die"* (Gen. 2:17). Now that's what God said, but instead of listening to God, he listened to Satan, Listen to what Satan said, *"But of the fruit of the tree which is in the midst of the garden, God hath*

said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die" (Gen. 3:4-5). They chose to believe Satan rather than to believe God. This is our big problem today. People are choosing to listen to Satan rather than to listen to God. Now God has already spoken, but Satan will deny what God has said.

Finally the question has come, "Hast thou eaten?" "What is this thou hast done?" *"The serpent beguiled me, and I did eat"* (Gen. 3:13). This is the acknowledgment of guilt. If we ever want forgiveness of God, we have to acknowledge we are guilty. That's the problem men have today, they're not willing to acknowledge guilt. They're not willing to acknowledge that they have sinned.

That's a problem that we as Christians have. We're not willing to acknowledge that we have failed to do what we ought to do, or we have done those things that we ought not to do. Each of us have one sin that is worse than all other sins, and we need to ask God to forgive us of that specific sin, with real repentance, so that we will not commit that sin any longer. If it is a sin of commission, that "God, with Thy help, I will not do that any longer. With Thy help, I will not allow that sin to be in my life."

Remember how Paul expressed that, saying *"the sin which doth so easily beset us"* (Heb. 12:1). We refer to that as a "besetting sin." All of us, to a great extent, have a "besetting sin." That is, there is one sin that is greater than all the others, and it is that one sin that stands in the way of our truly asking forgiveness for these other sins, because if there is that one "besetting sin" that we choose to hold on to, or we refuse to confess before the Lord, or there is

(See SERMON on page 14)

Are You Trying To Be Saved

By A.M. Overton

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom.4:5).

Very often, when you ask a person if he is saved, you will get this answer: "I'm trying to be." And the sad part about it is that those who so answer seem to think that there is some degree of safety in such a statement.

One of the plainest of all truths is that *every human being who is trying to be saved is lost!* If one is trying to be saved, it is self-evident that he is lost. If one is saved he is not trying to be.

Ask the young man, "Are you married?" His answer "I'm trying to be," declares plainly that he is not married. Ask the candidate "Are you sheriff?" When he says, "I'm trying be," you know positively that he is not sheriff. *No one is anything that he is trying to be.* Only the blind can fail to see that.

The Lord flatly declares that one must quit trying before he can possibly be saved. The religious world believes and teaches that one must work in order to be saved. God declares in His Word that one must stop, working. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

The natural man thinks that it is "to him that worketh not." How much is there in "worketh not"?

One of the meanings of the word here translated "worketh" is "to produce", "to exercise." Whatever man produces is a work of man. Whatever man "exercises," is of a man. In the light of this truth it is apparent that there is much "works for

salvation" being preached and taught by those who profess to believe in salvation by grace.

A "work" may be something done with the head, heart or hand. Of course, if one says that he believes that one must be baptized in order to finally be saved, we know that he believes salvation by works. We can see that. But, suppose someone preaches that the lost sinner must be sorry for his sins, turn away from his sins, give up his sins, beg God to save him, exercise faith of a certain kind, before he can be saved. Is that not salvation by works also?

God's gospel is *good news*. It is not something for poor, lost, helpless man to do, but it is a message of what a loving, gracious and merciful God has done for him. And what He has done for him is reckoned, or counted to him, not for work performed or promised, but to him "who worketh not." It is counted for righteousness when he "believeth in him that justifieth the ungodly." This verily is the message of grace.

If lost men are not to work for salvation, how then may they be saved? *They may be saved eternally and unconditionally* by grace. Grace is favor shown of God upon utterly unworthy sinners.

How does He impart His wonderful grace? He does it through the Lord Jesus Christ who is revealed only in His Word. "The Word of God is quick (life-giving), and powerful" (Heb. 4:12). Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever" (1 Pet. 1:23). "The gospel of Christ is the power of God unto salvation to everyone that believeth; to the Jew first

and also to the Greek. For therein is the righteousness of God revealed" (Rom. 1:16-17).

Men may hear His Word and learn of Him. "Every man therefore that hath learned of the Father, cometh unto me" (Jn. 6:45). Those who hear God's Word, and see Him whom God reveals therein comes to

Him, are born of God. "This is the will of him that sent me, that every one that seeth the Son, and believeth in him may have everlasting life; and I will raise him up at the last day (Jn. 6:30).

Stop trying to be saved, and learn from God's word how He saves sinners without their trying. ■

The Pastor

Edited by M. L. Moser

The nature and duties of the pastoral office form a subject of great importance. The duties of the pastor have become so great that a pastor often finds himself unable to do all that is expected of him by his congregation. To better accomplish his duties and do them more efficiently, he must be fully aware of his duties and the more aware he is of them, the better he will be able to accomplish them. This book will help him. Chapters include:

The Divine Call to the Ministry;
The Choice and Change of the Pastor's Field;
The Pastor and Public Worship;
The Administration of the Ordinances;
The Pastor's Attitude Toward Missions;
The Pastor and Revival;
Cultivation of Social Life In A Church;
The Pastor As An Organizer;
The Pastor and Funeral Services;
Marriage and Divorce;
Cultivation of the Missionary Spirit;
Extension of the Pastor's Pulpit;
The Pastor and Interdenominationalism;
Ministers Not In The Pastoral Office;
Pastoral Study;
Pastoral Responsibility;
The Pastor's Outer Life;
The Pastor's Inner Life.

Order from:
Challenge Press

P. O. Box 25848, Little Rock, AR 72221

\$8.50

(See postage rates on page 11)

The Biblical Defense For the Verbal, Plenary Preservation of God's Word

Dr. T.M. Strouse

[Dr. Thomas Strouse is on the faculty of the Tabernacle Baptist Theological Seminary of the Tabernacle Baptist Church, 717 N. Whitehurst Landing Rd., Virginia Beach, VA 23464.]

Problems With Modern Versions

Advocates of the modern translations movement (*ASV*, *NASV*, *NIV*, *NEB*, *RSV*, etc.) hold to the conceptual view of inspiration. They believe that God inspired His divine concepts and then preserved these concepts in the extant Manuscripts (*MSS*). Consequently, through the science of textual criticism, man can restore the approximate wording of the original text. Since the concepts are inspired and preserved, the exact words representing these concepts may not be available and may vary. Hence, the modern versions and their underlying Hebrew and Greek texts do not contain all of the original words from the Lord, but textual critics may eventually restore the *autographa* (original text) wording. Dr. Ken Barker, general editor of the *NIV*, reflects this uncertainty about the *NIV* text, saying:

"The Greek text used... was an eclectic one. Where existing manuscripts differ, the translators made their choice of readings according to accepted principles of NT textual criticism. Footnotes call attention to places where there was uncertainty about what the original text was. The best current printed texts of the Greek NT

were used." (Preface, *NIV*)

Furthermore, many of the modern translations follow the *United Bible Society Greek New Testament* (26th ed.) which incorporates errors in Mt. 1:7, 8, 10. In this passage of Christ's royal lineage, the *textus receptus* (*TR*) Greek text of the *King James Version* (*KJV*) properly includes the kings Asa and Amon. However, the *UBSGNT* reads Asaph (the psalmist) for king Asa and Amos (the prophet) for king Amon. Admittedly, these are errors in the text the modern translations follow, and some of them ignore their own text and translate this passage accurately as in the *KJV*.

In a word, the modern versions do not have all of the words of the Lord and some alleged words are erroneous. Is it any wonder that many Christians have grave concerns about modern versions? Incidentally, these grave concerns are reflected by the fact that the *KJV* outsells all other translations.

The Doctrine of Providential Preservation

The Bible translation controversy is not about the science of textual criticism or extant *MSS*, but it is about the Lord Jesus Christ's promise to preserve His inspired words. The Bible teaches not only the verbal, plenary inspiration of the *autographa*, but also the verbal, plenary preservation of the *autographa*. Bible believers accept passages such as 2 Tim. 3:16 and 2 Pet. 1:21 as clear declarations of the verbal, plenary inspiration of the *autographa*.

Is there not Biblical warrant for Christians to expect the verbal, plenary preservation of the inspired *autographa*? Indeed, Christians in every generation have had the expectation to have access to all the words of the *autographa*.

For instance, Christ reiterated the OT command of Dt. 8:3 by stating,

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Mt. 4:4).

The expression "every word" translates *panti remati*, and it specifically refers to each and every word. Where are these very words by which man is to live? Again, Christ implied the preservation of His very words as a standard of future judgment by stating,

"The word that I have spoken, the same shall judge him in the last day" (Jn. 12:48).

The expression "the word" translates *ho logos* and it refers to the totality of Christ's words (cf. v. 47). Where is the totality of Christ's words by which man will be judged some day? Based on verses such as these, the Christian has a Biblical warrant for expecting to have all of the words of Christ. These passages demand faith in the Lord's providential preservation of His inspired *autographa*.

John 17:8

The clearest passage on Christ's providential preservation of Scripture and man's responsibility in receiving it is John 17:8:

"For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me" (Jn. 17:8).

This passage teaches that Christ's responsibility before the Father is to give His believers

the Father's words. Several questions must be answered. What and where are these words? Has Christ fulfilled His responsibility in preserving the Father's words? Obviously, the answer to the first question is that the Father's words are all of the OT and NT Scriptures. The second question must be answered in the affirmative. Christ has the power, character and means to preserve the Scriptures. By faith in Christ, Christians have the warrant to expect to have all the words and every word of God preserved for them.

This passage also teaches the Christian's responsibility toward Christ's preserved words of the Father. Christ states that believers *"have received them."* The word "received" translates *elabon* which is a 3rd person, plural, 2nd aorist, indicative active verb from *labano* and it means "take" or "receive." The believer's responsibility is not to restore the 4th century text (i.e., Westcott and Hort) through the science of textual criticism (advocates of modern versions), but to receive the providentially preserved words of Christ. When the doctrine of the preservation of Scripture is rejected or downplayed, all that is left is man's imperfect and rationalistic efforts. Historically, believers have always had a "received text," which name they ultimately gave to the 1633 Greek text of the Elzevir brothers (i.e., *textus receptus*), confirming their belief in the doctrine of the providential preservation of Scripture.

"My Sheep Hear My Voice"

Christ not only teaches that He will preserve the words of the Father, but also that believers will hear His voice (Jn. 10:26). Where is the voice of the Lord

(See **KJV** on page 11)

KJV...

(Continued from page 10)

Jesus Christ? **His voice is His Words.** The Lord has given believers the means by which to verify the "received words." Believers, indwelt with the Holy Spirit, "hear" and know which words are Christ's "received words." Furthermore, according to Jn. 10:5, believers "know not the voice of strangers." Consequently, believers not only recognize a "received text," but believers also reject the voice of strangers ("rejected text"). Applying the teaching of these verses to the version debate, one must conclude that the Lord has preserved His words in a "received text" and that believers will hear the voice of the Lord in this text. This is why Christians have maintained that the *textus receptus* is the voice of the Lord and that the variants in the modern versions are the voice of strangers. Why have Christians defended the *Johannine Comma* (1 Jn. 5:7,8) through the ages in spite of sparse manuscript evidence? Believers accept this passage as the received words of the Father because they hear the Lord's voice.

Conclusion

Christ promised to preserve every word of the original text for believers. Believers recognize the "received words" and verify them by "hearing" the Lord's voice. This is subjective, but so are all other approaches. The subjectivism of the received text approach leads to certainty; the subjectivism of the critical text approach leads to uncertainty. The controversy around the version issue focuses on either faith in Christ's preservation or faith in man's textual criticism techniques. Where has the reader placed his faith? ■

KAZEE...

(Continued from page 5)

same things! And in 1 Corinthians 11:18-28, he teaches that we cannot eat the Lord's Supper if there be divisions among us. Surely, we cannot be in scriptural fellowship if we are divided on the question of how sinners are saved. If we are truly born again, we may have the fellowship of *experience*, by which we become brothers in the *family* of God, but a church is a preaching institution. Our church fellowship centers not only in our saving experience but also in the substance of our message about that experience. Church fellowship is a different thing from family fellowship. So, we could not properly join in the ordinances which symbolically declare our salvation if we differ in our preaching on how we are saved."

From this conversation, it would seem clear that scriptural churches must be judged by what they preach about salvation, the main subject on which denominations are divided. Furthermore, they are divided either on the experience of salvation or on the message which declares it.

A believer is justified before God by his faith in Jesus Christ; he is qualified for church membership by the proper confession and demonstration of his experience through baptism; but a church is qualified as scriptural both by its spiritual experience in Christ and the proper declaration of that experience. This declaration is given not only through the preaching of the gospel but also by the proper demonstration of the message through the administration of the ordinances. On this there must be unity.

Baptists have no right to endorse a heresy, either in the experience of saving faith or in

the declaration of the faith that saves. There is no such thing as being in fellowship in the Spirit if we are not in fellowship in the Word which the Spirit breathed. Especially is this true on the vital subject of the salvation of sinners.

So, my concluding words to my pastor friend were these: "You see, because your church teaches a different doctrine of salvation, your baptism declares that message to the world. Such a baptism would not fit in our church because it is identified with your message on salvation. Many of you may be saved, but if you are, you are saved as we preach it. If I helped you propagate your error, I would not only violate my conscience but also what I believe the Word of God teaches."

In the light of this logic, how can we unionize with others without compromising our message?" ■

Things I Wish I Had Known Before I Was Twenty-One!

That my health after thirty depended in a large degree on what I put into my stomach before I was twenty-one.

How to take care of money.

That a man's habits are mighty hard to change after he is twenty-one.

That a harvest depends upon the seed sown.

That things worth while require time, patience, and work.

That you cannot get something for nothing.

The folly of not taking older people's advice.

The value of absolute truthfulness in everything.

That what mother wanted me to do was right.

That "Dad" wasn't an old fogey after all.

More of the helpful and in-

spiring messages of the Bible.

The greatness of the opportunity and joy of serving a fellowman.

That Jesus Christ wants to be my Savior and Friend ■

Minorities That Won

During the time Noah was building the ark, he was very much in the minority -- but he won!

When Joseph was sold into Egypt by his brothers, he was a decided minority -- but he won!

When Gideon and his three hundred followers, with their broken pitchers and lamps, put the Midianites to flight they were in an insignificant minority -- but they won!

When Elijah prayed down fire from Heaven and put the prophets of Baal to shame, he was in a notable minority -- but he won!

When David, ridiculed by his brothers, went out to meet Goliath, in size he was in a decided minority -- but he won!

When John the Baptist came preaching repentance, he was only "a voice" and lost his head -- yet he won, receiving the Master's praise!

When Jesus Christ was crucified by the Roman soldiers, He was a conspicuous minority -- but He won! ■

Postage Rates For Challenge Press Books

\$1.00-\$20.00	add \$3.35
\$20.01-\$50.00	add \$4.95
\$50.01 & up	add 7%

For Orders Outside U.S.A.

Send U.S. Funds With Orders

shouted and clapped ..." —
CC

* * *

Promise Keepers Leaders Are Charismatics. Top leaders of Promise Keepers are linked with John Wimber's "signs and wonders" Vineyard churches, a network of charismatic churches. PK leaders want all churches, charismatics, Pentecostals, Roman Catholics, liberal Protestants, and even Mormons to unite and disregard doctrinal differences. Attendees come from all kinds of churches. The 10/95 *Charisma* said: "During one session (St. Petersburg), the Baptists lifted their hands to God with everyone else when charismatic pastor Joseph Garlington urged the crowd to be more demonstrative in worship. They all

Zimbabwe Condemns Homosexuality, WCC Divided. Marxist/socialist Robert Mugabe came to power in Zimbabwe (formerly Rhodesia) in 1980. His recent campaign against homosexuality deeply concerns World Council of Churches leaders who plan to hold their next assembly there. There are deep divisions between the WCC's 324 member churches on homosexuality. Church leaders in Zimbabwe strongly oppose homosexuality and say it is incompatible with biblical values of Christianity and with African culture. Mugabe reportedly told journalists: "We do

not believe homosexuals have any rights at all. They can demonstrate, but if they come here, we will throw them in jail." He also lashed out at a group of U.S. congressman for supporting gay rights in Zimbabwe and repeated calls for homosexuals to be jailed. "Let the Americans keep their sodomy, bestiality, stupid and foolish ways to themselves," Mugabe told ruling party supporters. Homosexuality is illegal in Zimbabwe.

* * *

Who Cares About Doctrine? Bible doctrine continues to pose problems for ecumenicals. Some United Methodists argue that too-strict adherence to doctrine can hinder outreach, especially to

homosexuals. One UM pastor says, "Doctrine is important, but if it blocks us from being able to love others with the same unconditional love that Jesus loves us, then doctrine is in the way." *Christianity Today's* managing editor says: "As a movement, (evangelicals) are in a new place . . . Preserving the fundamental doctrines of the faith is no longer the anxious concern it was a generation ago; now the issue is maturing along with our success ..." TBN chief Paul Crouch is quoted thusly: "I just, sometimes I wonder if the whole study of theology isn't a waste of time." — CC

* * *

Security Clearance For Clinton. Usually reliable security sources

Roxanne Hits Tabasco

For the past two days, Hurricane Roxanne has been hovering just off shore of the State of Tabasco, and reports are that tides 6 to 8 feet above normal have been pounding the coasts of Tabasco with rain averaging 15 inches over the entire State. Tabasco was already suffering floods from Hurricane Opal which had gone through there only one week ago, now to be hit by a second hurricane in just a week's time, compounds the damage.

For you that are acquainted with our mission work in Mexico, you know that much of our work is in the State of Tabasco, and the first church organized

there is on the coast, the church at Vicente Guerrero where Bro. Raul Garcia is pastor, and is just four kilometers from the Gulf. Reports are that much damage has been suffered due to the heavy rains, flooding, winds and mudslides. For this reason we are asking our readers to pray much for the churches and missions in that area.

I have no doubt that many of the church members over the entire State have lost their homes and crops. Most of their homes are no more than thatched roofs, bamboo cane walls, dirt floors, etc., and with the wind and rain, many of them will have lost their entire

home. What makes it worse, is that they will also lose their crops. Banana trees are very fragile, and it does not take a very heavy wind to blow them down. Other crops such as corn, beans, pineapples, cacao (from which we get chocolate), coffee, etc. will have been destroyed as well, so that they will have lost their entire year's crop.

For this reason, we are asking our readers to help out our Christian brothers in this time of real need. I have not heard from anyone yet, but I am sure that much damage has been suffered by our churches and missions, and if you can contribute funds to help them in this hour of need, it would be greatly ap-

preciated. I hate to say this, but most government assistance in cases like this is funneled through the Catholic church, and very little, if any, will get to Baptists. If we do not help, no one will.

Offerings sent to help out should be designated as "Hurricane Relief Fund" and we will see that they get to those who have the greatest need. Make your checks payable to:

Central Baptist Church
Hurricane Relief Fund
P.O. Box 25848
Little Rock, AR 72221

We will try to have more information in the December issue of TBC.

tell us that in all probability, Bill Clinton would not be able to secure even a low level security clearance for any government job. If he was not President, he might not be able to visit the White House, except as a tourist. He was vocally anti-government while in college. He associated with groups that advocated the violent overthrow of the U.S. government. These included the Black Panthers, Students for a Democratic Society (SDS) and the Weathermen. The Russian government invited him to be their guest where he took part in the Communist "Freedom Train" along with other anti-American protesters. He smoked marijuana, took drugs and had a voracious appetite for females (all kinds). We are told that he has an extensive active KGB file complete with dates, places and names of his many "improprieties" (*Washington Report*) — Berea Baptist Banner.

* * *

Women On U.S. Ships. Our U.S. Navy crews are now 30% female. Sixteen percent of the women (8,600) get pregnant annually. Expected to rise to 50% by 1996 — unless condoms are improved, or sexual harassment is ended. Socialist Congressperson Patricia Schroeder says that Navy females have sex with Navy males to prove that they are not lesbians (*Straight Talk*) — BBB

* * *

Sentenced For Witnessing. A compassionate man who was telling the gospel message on the street was arrested by State

police, handcuffed and taken to jail. A judge sentenced him to six months probation and ordered him not to witness on that street. His case is being appealed by the Christian Law Association. Attorney David Gibbs III says, "It is frightening thought that ... telling another person about Jesus Christ could be classified and punished as criminal activity by a court in the United States of America. — Minuteman Alert.

* * *

Promise Keepers And The Queen of England Change Directions. The Queen of England, and the "King" of America's evangelical movements — Promise Keepers — are simultaneously changing directions. Their changes show just how much momentum the modern ecumenical movement is gaining. For the first time in over 300 years, a reigning British monarch will attend a Roman Catholic worship service when Queen Elizabeth II visits Westminster Cathedral for a vespers service. She has announced this historic event will take place on November 30th. The March 31st edition of *The Tidings*, which is "the Archdiocese newspaper" for Catholics said, "Promise Keepers is a basic program of evangelization for men of faith, begun among more fundamentalist and evangelical Christian communities, but now being expanded to include Catholic congregations." We are witnessing an ecumenicalism not seen since the Reformation! This astonishing union is bringing together people who believe sins are

purged by the blood of Jesus, and those who believe sins are purged by the flames of purgatory. — Midnight Call

* * *

Court Rules Against Wearing Pro-Life Button At Work. A federal appeals court has ruled that U.S. West Communications had the right to fire 20-year-old employee Christine Wilson for wearing a pro-life button. Attorney Scott Phillips, who represented Wilson, called the decision a step backward for religious freedom in the workplace. "What was really frustrating is that U.S. West, at the time this case was going on, was allowing all homosexuals in the company to wear the pink triangle pins (a symbol of support for homosexuality)," Phillips said.

* * *

More On the National Endowment For the Arts. In 1993 the National Endowment for the Arts (NEA) gave a \$20,000 grant toward the research of a book by Vassar professor Paul Russell, entitled *The Gay 100: A Ranking of the Most Influential Gay Men and Lesbians Past and Present*. The book claims that Augustine, the Apostle Paul, Eleanor Roosevelt, Susan B. Anthony, Willa Cather and other such prominent people were homosexual. The new twist in this story is that Peter Russell's far-fetched claims were made at taxpayers' expense.

* * *

New Age Programs Dumb

Down California Schools. California schools, once at the top nationally in terms of reading and math scores, now are producing some of the most illiterate children in the country, according to an article in the *Chicago Tribune* (May 14, 1995). Recent test scores of California elementary school pupils show that many students "can scarcely read or do sums," the *Tribune* reported. Only students on the island territory of Guam scored worse in tests that rated performance levels of reading, writing and mathematics. Critics say the decline in student performance is the result of "New Age" teaching curricula that have eliminated many traditional, effective teaching techniques, such as spelling books, which are currently not in use in California. — AFA Journal

* * *

Teachers Support Gay History Month. The National Education Association (NEA) passed a resolution at its annual conference in July supporting the recognition of October as Lesbian and Gay History Month, according to a Washington, D.C.-based newspaper for homosexuals. *The Blade* reported that the resolution, offered by the Gay, Lesbian and Straight Teachers Network, passed by a two-to-one margin. "This is such an important milestone," said Rodney Wilson, a Missouri high school teacher who made his homosexuality

(See WNR on page 14)

SERMON...

(Continued from page 9)

no real repentance toward the Lord about that sin, how can we expect God to forgive us of these other sins? So there is that one "besetting sin." It could be a sin of commission or it could be a sin of omission, failure to do that which God wants us to do.

This is the problem that Adam had to confront, and before Adam could have any solution to his problem, he had to answer these three questions, and it was only after he acknowledged his guilt and confessed that he indeed had broken the law, and that he was a sinner, it was only then that God provided the sacrifice, and only then. And for you and me today, if we want the forgiveness of God for what our sins are, it is only after we come before the Lord in real repentance, acknowledging our guilt and asking God's forgiveness, that we have forgiveness. Not until then.

I'm not talking about salvation for this. I'm talking about Christians, those of us who are saved, that it is only after we come to the Lord and ask Him to forgive us, with repentance and the acknowledgment of our sins, that then we have the forgiveness of God, and only with the determination that, with God's help, we'll not sin any more.

You see, God will not forgive your sin if there is not the determination that, "I will not commit that sin again with your help." You remember the woman taken in adultery in John chapter 8, the Lord didn't condone her sin, but what the Lord said was, "Go and sin no more." And that's what God wants us to do. Come to Him and confess our sins, acknowledge our sins, with repentance that we will not continue to live or commit that sin, it is only then that God gives forgiveness. But He will help. He

will help us overcome that sin, if we choose to rely upon Him.

Somebody says there are temptations that I have that I can't overcome. Yes you can! God says, "*There hath no temptation taken you but such as is common to men: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it*" (1 Cor. 10:13). You see, if we rely upon God, He will not allow us to be tempted beyond our ability to withstand that temptation, so that we cannot blame God, and say "You didn't provide me with enough strength to overcome the temptation. You didn't know how weak I was. You didn't know how weak that I am." God says "There has no temptation taken you but such as is common to men: but that God" but God will not—He will not allow you to be tempted above that ye are able, but will with the temptation make away of escape that ye may be able to bear it.

(See **SERMON** on page 15)**WNR..**

(Continued from page 13)

public as part of a history lesson. "The NEA represents 2.2 million teachers throughout the United States and is a leader in educating our society about sexual orientation. — AFA -- Journal

* * *

Christian Coalition to Form "Catholic Division." The predominantly Protestant Christian Coalition is laying plans for a new "Catholic division" in an attempt to expand its conservative political base, according to a political scientist who has been assessing the coalition's influence. Forming a special

Catholic branch makes sense, said Georgetown University political scientist Mary Bendyna, because "polls indicate Catholics are uncomfortable with Pat Robertson," the Christian broadcaster who founded the coalition. The coalition has been nurturing its Catholic connections for years. The coalition has been going out of its way to attract Catholics. For instance, Bendyna said she was startled to find that the five people who make up the coalition's Washington office are all Roman Catholics. — RNS

* * *

Student Has Right To Distribute Literature. A fourth-grade student has the right to distribute religious literature at school, according to an order from Judge Rudolph T. Randa, in a Wisconsin district court. The judge ruled for Andy Muller, a Racine, Wisconsin, student, who sought permission to hand out flyers during non-class time to his classmates, inviting them to attend an AWANA meeting. The principal of the school had told him he could not distribute the invitations because they were of a religious nature. In his ruling Judge Randa wrote, "The principal could not and may not prohibit distribution of non-school-sponsored literature solely because the literature is religious in nature." — Washington Times

* * *

Religious Left Overlooked. In a letter to the editor, Ernest W. Lefever of Chevy Chase, Maryland, comments, "While being highly critical of the religious right, it [Prestige Press] virtually overlooks a century of political activism by the religious left. . . . The elite media, which have thundered against

the religious right, have not yet recognized that there is a religious left that was active and effective in domestic American politics, even before the establishment of the Federal Council of Churches in 1908." He properly notes that religious conservatives are seeking a place at the public policy table (to be held in Caesar's household), just as the religious left has long been. He quotes Alexis DeTocqueville: "Liberty regards religion as its companion in all its battles and its triumphs." — Washington Times

* * *

Southern Baptist Leaders Allow Catholic Priest To Speak Lies To Their Convention. This year marked the first time that a Roman Catholic priest was invited to the Southern Baptist Convention's annual meeting as an official observer. The Catholic Priest, Frank Ruff, is a field representative for the U.S. Bishops' Secretariat for Ecumenical and Interreligious Affairs. He is therefore trained in the fine art of bringing the estranged sheep back into the Roman fold. It is incredible blindness that the supposed conservative leaders of the SBC to grant this deceiver a platform to broadcast his lies to the entire convention. — O Timothy

* * *

The Value of Seminary Training. According to George Barna, 55% of all pastors earn a master's degree and 10% earn a doctoral degree. The average length of time of a sermon by a pastor with a bachelor's degree is 30 minutes. The average length for a pastor with a master's degree is 24 minutes and a pastor with a doctoral degree is 21 minutes. "Statistics disprove the adage that education creates a windy preacher."

An Outstanding Work of Discipleship

By Foy M. Moser

One of the outstanding marks of discipleship in the early church was their evangelistic zeal. Beginning with the second chapter of Acts, we find that about three thousand souls were saved, and the chapter ends with the statement, "the Lord added to the church daily such as should be saved." This denotes a constant action of evangelism, and when the church through severe persecution was scattered abroad they went everywhere preaching the Word.

All the persecution of Nero, with his flaming fire, his hungry lions and his inhuman, Satan-inspired forms of punishment could not kill their evangelistic zeal. There were two outstanding reasons for this, the command of Christ, and their love for lost men. He had told them and it is passed on to us, "Go ye into all the world and preach the gospel to every creature." This was His command and who is the Christian who can stand in the shadow of Calvary's cross and ignore or neglect this command? Yet it is true today, that we have lost our love for lost men, respect for the command of Christ, and our zeal to evangelize.

We have substituted denominational programs, built worldly ecclesiastical machines, schools and top heavy mission programs, but we are not going into all the world preaching the gospel and winning men to Him. The majority of young preachers coming from our seminaries and Bible schools know nothing about evangelism, have little love for the lost, begin to pastor churches, and then we wonder why the spirit of evangelism is dead. We are con-

vinced that before any ministerial student is graduated or ordained he should first be required to demonstrate his ability to lead men to Christ, and this ability will only be demonstrated when there is first a burden for souls in his heart. There is therefore a definite need for a school of missions in our Bible Institutes, where each student will not only be taught God's plan for evangelization, but will also actively engage in personal work.

This course must of necessity be taught by one who is on fire for souls himself, and who is successful in the field of evangelism. For a person cannot teach others spiritual truths which they have not experienced themselves. The textbook should not be so much the writings of men on this subject but the Word of God. When the student goes to the Word and observes how the early Christians won men to Christ, then they are challenged to go and do likewise. The result of this would be, pastors who are on fire for souls, and who would challenge their churches not only to engage in local evangelism, but to go into all the world.

We try to excuse our failure to engage in first century evangelism, by saying that changing times demand changed methods, and that we must become all things to all men, that we might win some. Many churches have employed paid personal workers, with a lazy membership gladly paying their salary, that they might be relieved of this responsibility. But this is not God's way. He would have every Christian to be a personal evangel of the grace of God. And only as a pastor and

a church accepts this responsibility can we expect first century results. God has never authorized us to scrap or to change His plan of evangelization, and substitute one born in the minds of men.

In the thirteenth chapter of Acts, the Holy Spirit spoke to the church at Antioch, and commanded them to separate unto Him Barnabas and Saul for a work He had called them to do. This early church although small compared with the Jerusalem church accepted their responsibility and acted under the command authority of the Holy Spirit, without the help, sanction or advice of any denominational machine, mission board or ecclesiastical boss, and sent out these two as missionaries of the church at Antioch. Now we say that this method is outmoded and that we must organize, and instead of churches sending out missionaries, boards, synods, associations, etc., must have this authority.

We ask where did these boards get their authority? Certainly not from the Great Head of the church, even from the Lord Jesus Christ, nor from the Administrator of the local church, the Holy Spirit, so from whence cometh their authority? The action of this early church acting under the authority of the Holy Spirit, began the great march of world missions and their efforts were successful, they left behind a group of established churches, basking in the sunshine of God's pleasure, empowered by the Holy Spirit, preaching Jesus and Him crucified, and the Lord added to the churches.

The time has arrived to clear our churches of all this dead weight, to scrape off the barnacles, with each church and each Christian recognizing their responsibility as stewards of the grace of God, going forth under the command of the Lord Jesus

Christ "into all the world."

When churches, pastors and laymen, get the vision of a lost world, our work as disciples, we shall accomplish an outstanding work of discipleship even as they. ■

SERMON...

(Continued from page 14)

So God is ready and willing to answer our questions, if we are willing to answer His questions, and the question that we must ask God is the question that Saul asked God on the road to Damascus, "Lord, what will that thou have me to do?" And the Lord will answer the question, He wants you to live for Him, to serve Him, to obey Him. If you're not saved, then the Lord wants you to trust Jesus Christ His son and receive Him as your personal Lord and Savior.

At the time that Adam believed, Adam became a child of God, and now for nearly six thousand years, Adam has been in heaven enjoying what God has in store for His children. For nearly 6,000 years, Abel has been in heaven enjoying all the things that God has in store for His children. But it is equally true that for nearly 6,000 years Cain has been in hell enduring all the judgment that God has for those who are not saved and are not His children.

But this is not everything yet. Even Christians have not received everything. "Their works do follow them" it says in the Book of Revelation, and the works of the unsaved do follow them as well. You and I, one of these days if we're saved, must stand before the judgment seat of Christ, and this is where the Lord will distribute the rewards to those who have served Him faithfully here upon this earth. But the unsaved, will not stand

(See SERMON on page 16)

The Bible Says It -- Or Does It?

Many sayings and proverbs in common use are taken from the Bible. Can you tell them from those which are derived from the writings of Shakespeare, Plato, from Poor Richard's Almanac — or the Koran? In the list below, circle the number before each quotation which you think is found in the Bible. You may be in for some surprises. Check your accuracy at the end of the quiz.

1. The fool doth think he is wise, but the wise man knows himself to be a fool.
2. Open rebuke is better than secret love.
3. A fool and his money are soon parted.
4. Every day is a messenger of God.
5. No man can serve two masters.
6. A merry heart doeth good like a medicine.
7. Cast thy bread upon the waters: for thou shalt find it after many days.
8. It is a wise father that knows his own child.
9. The way to a man's heart is through his stomach.
10. Fair weather cometh out of the north.
11. The good deed drives away the evil deeds.
12. Can two walk together, except they be agreed?
13. Not life, but a good life, is to be chiefly valued.
14. There's a divinity that shapes our ends, roughhew them how we will.
15. I am escaped with the skin of my teeth.
16. Let us eat and drink, for tomorrow we shall die.
17. A continual dropping in a very rainy day and a contentious woman are alike.
18. Make haste slowly.
19. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done.
20. Weeping may endure for a night, but joy cometh in the morning.
21. Dost thou love life? Then do not squander time, for that is the stuff life is made of.
22. Cowards die many times before their death.
23. Wealth maketh many friends.
24. Rebellion to tyrants is obedience to God.
25. The race is not to the swift, nor the battle to the strong.
26. The fathers have eaten a sour grape, and the children's teeth are set on edge.
27. There is no new thing under the sun.
28. Character is much easier kept than recovered.
29. Man is born unto trouble, as the sparks fly upward.
30. Lost time is never found again.
31. The sleep of a labouring man is sweet.
32. Experience keeps a dear school, but fools will learn in no other.
33. A word to the wise is sufficient.
34. No prophet is accepted in his own country.
35. Be not righteous over much.
36. If wishes were horses, beggars might ride.
37. Better is the end of a thing than the beginning thereof.
38. God helps them that help themselves.
39. Pride goeth before destruction.
40. One picture is worth more than ten thousand words.

Half the quotations are from the Bible. If you circles 15 of the 20 Biblical references, you're a Bible student. But if you had less than half correct, be assured that you have plenty of company. If you identified the source of 25 or more quotations, you're a walking encyclopedia.

(Key To Bible Quiz On Page 18)

SERMON...

(Continued from page 15)

at that judgment seat, but they'll have to stand at the great white judgment throne of God. It is there that the Lord is going to say those terrible words, "Depart from me ye that work iniquity, I never knew you." Depart from me, you that live in iniquity. Depart from me you that work iniquity. Depart from me you that would not repent and trust my Son. I never knew you. And death and hell were cast into the lake of fire which is the second death. And there they live forever and ever and ever. Let us pray.

Our Father, as we have looked at this history of the Garden of Eden, and as we see the questions that You confronted Adam with, we realize, Father, that the questions were raised in order that Adam might see what his true condition was after sin. We realize, Father, that we also know today, though we're nearly 6,000 years from the time of Adam, that we also have sinned, but just as You provided a sacrifice for Adam, that You have provided a sacrifice that is sufficient to save all, but that it will only save those who have

repentance and faith and trust Jesus Christ as their Lord and Savior. We're not able to look at the hearts of those who are here today. Perhaps everyone here is saved, but You know the hearts of all men, and we pray that if there be any here today unsaved, that they may realize their condition before God; and if the question were to be asked of them, "where art thou," we pray that they may examine themselves and see that because of sin, that they are separated and afar from God and on their road to an eternal hell.

Also, we pray that they may realize that though they are sinners, that God loves sinners, and that He provided the sacrifice. Not the sacrifice of an ordinary lamb, but the Lamb of God, the only begotten Son of God who came down to this earth and died upon the cross to pay the penalty for their sins, and that it was not by the blood of the physical lamb that cleansed us from sin, but it is by the shed blood of the Lord Jesus Christ that our sins are forgiven and cleansed. We pray, Father, if there be any here to

(See **SERMON** on page 17)

How Modernism Gets A Start

By Roy Mason

Modernism is something that is often spoken of, but few church members realize how insidiously it has crept into denominations and churches. Few realize how wicked and ruinous Modernism is. Many church members constantly furnish money which is used to promote Modernism and thus tear down belief in the very faith which they hold dear. Many sit under the ministry of modernist preachers, who while talking piously, are at the same time, insidiously undermining the very foundations of the Christian faith.

How Modernism Started

It started of course with the devil, who prompted the serpent to say to Eve, "Yea, hath God said —?" Then a bit later, he said, "Ye shall not surely die." First the doubt — then the open attack on God's Word.

The revival of Modernism came as a result of German Higher Criticism of the Bible. German scholars, in their universities, began to tear the Bible apart. All sorts of theories arose, designed to undermine faith in the Bible as inspired, or even true. It became the fashion for theological teachers of this country to finish their schooling at German universities. Thus German rationalism — which was at bottom anti-supernaturalism, spread over Europe and into America. German rationalism probably was in large part responsible for the first World War. German militarism was discredited, but rationalism has continued to spread. Its influence is at an all time high right now in America.

How Modernism Works

It works from the *top* on down to the *bottom*. Men who imbibe modernistic infidelity in the half-infidel schools, often become denominational leaders, and teachers, and writers. First, the educational institutions, including the theological schools are captured. Then the press of the denomination is dominated, then the machinery of the denomination is gotten hold of, and from there the infidelity seeps on down through the churches, until the poisonous leaven of the devil permeates the whole (Mt. 13:33).

So thoroughly has modernism worked that there is scarcely a theological seminary but has been taken captive. We have examined the writings of professors in many of the seminaries, and have found them full of infidelity. We have known many of the men who have gone out from such seminaries, and have found them part infidel. They laugh at the idea of the verbal inspiration of the Scriptures, and they repudiate some of the fundamental doctrines of the Bible. The divinity departments of such schools as Harvard, Yale, and Chicago Universities are really Unitarian. Such Baptist schools as Colgate, Rochester, Newton, have long since gone over to modernism. There is little chance that a young man will graduate from any of these institutions able to do more than go forth as a disseminator of poison.

The Mother-Hubbard Dress Under Which Modernism Hides

It hides under the Mother-Hubbard garment of modern denominationalism. Denominations own the presses, hence there is no airing of the situation in the

schools and elsewhere. Denominational leaders hang together. Their jobs depend on it. The ministry gets all "sewed up" by the denomination until they must tolerate conditions or else lose their jobs and be unable to re-locate. Their work and very livelihood depends on their "playing ball" with the denominational leadership. Many know about the rotten situation that exists in schools and elsewhere, but they lack the courage to do or say anything about it. Moreover many will help crucify the man who has the courage to speak out in an attempt to remedy the situation. Such men need to go back and read the story of Micaiah, as given in 1 Kings 22:3-28.

The biggest question that confronts every young man in the ministry today is this: "Will I be a stooge of my denomination, or will I be a prophet of God to speak forth His true Word?" We doubt if there was ever a time when real prophets were needed any worse than right now. If a man has not the courage to stand for the Bible, and for God, and for right, he has no business in the ministry today. The great "Falling Away" is upon us (2 Thess. 2:3). It should be ours to stand for the old Book and the old faith, no matter what the cost. ■

SERMON...

(Continued from page 16)

day unsaved that they may trust Jesus Christ as their Lord and Savior.

But, we do know Father, that the vast majority of us, if not all of us here today are saved, and we pray that each one of us may ask ourselves that question, or answer the question "where art thou." How close is our fellowship with Thee? How close is our relationship with Thee? Are we a carnal Christian? Do we live in

sin? Do we do those things that we ought not to do, or do we fail to do those things that we ought to do? You know everyone of us, Father. You know our hearts; You know our life; You know our thoughts. We pray, Father, that just as You have asked the question "Where art thou?" we pray that each one of us may examine our own life today, and our own heart, and our own thoughts today, and as we find those things that we know to be unpleasing to Thee, perhaps even that "besetting sin" that stands out above all others, we pray, Father, that we may be willing to come to Thee in humble repentance, acknowledging our sin and our guilt, and asking Thee for forgiveness in order that we might live the kind of life that You would have us to live.

Father, we realize how much You have done for us. You've loved us even when we were unlovely and undeserving. Not only did You send Your Son to die for us upon the cross of Calvary, but Father, we acknowledge how many good things that You have given us, even though we are not deserving or worthy, and how much yet there is in store. We pray, Father, that as we see this, that it will make us to realize just how ungrateful we have been, and how unthankful we have been, and may we come to Thee today, each one of us, asking Thee for forgiveness and for the strength that we might serve You and live for You as You would have us to live.

Father will You touch each one of our hearts today as only Thy Holy Spirit can do. We realize that though our words are the words of men and cannot bring conviction unless they are empowered by the Holy Spirit of God, we pray, Father, that these words that have been

(See SERMON on page 24)

FELLOWSHIPS AND CONFERENCES

HARRISBURG, IL

November 6-8, 1995, Bible Baptist Church, 606 W. Church St., Harrisburg, IL 62946, Art Donley, Pastor.

* * *

CINCINNATI, OH

November 7-9, 1995, Central Baptist Church, 7645 Winton Rd., Cincinnati, OH 45224, James W. Love, Pastor

* * *

MATTOON, IL

November 27-30, 1995, Bible Baptist Church, 34th & Marion Sts., Mattoon, IL 61938, Tom Pullen, Pastor.

* * *

HUMBLE, TX

January 11-12, 1996, Northway Baptist Church, 5939 Bender Rd., Humble, TX 77396, David Stone, Pastor.

* * *

WESTCLIFFE, CO

January 23-26, 1996, "The Retreat In the Rockies." Wetmore Baptist Church, P. O. Box 84, Wetmore, CO 81253, Brian Withrow, Pastor.

* * *

LUDLOW, KY

March 25-28, 1996, Bethlehem Baptist Temple, 316 Adela Ave., Ludlow, KY 41016, Bill Miller, Pastor

CULTS...

(Continued from page 4)

most part, do not see man as an immortal being. They have him as an animal without a soul or, on the other hand, as a being which is being perfected or adopted into the family of God to the point of becoming gods. They do not see man as a spirit clothed in a body of flesh awaiting the redemption of body and soul.

9. Another earmark of the cult is date setting. The cults like to pretend they know all about God's timetable. They use the passages of Daniel concerning the end of the Gentiles or of the 2,300 years or other passages dealing with time, to predict the end time. Adventists had Jesus coming in 1844 and then when He failed to appear, they made His coming a spiritual one. Witnesses had the end of the Gentiles in 1914, where His coming was a glorious spirit-creature. Armstrongism has set dates repeatedly, only to have them fail. Since the Lord has told us that even the angels in Heaven are ignorant of the end time, we need to be suspicious of any group which sets dates relative to the end of the world.

10. The next earmark to consider is the cults' attempt to keep the people believing in a continual revelation. This revelation may be to its presidency, as in Mormonism, or on the other hand, it may be in the leaders of the society, such as Watch Tower. Yet again, revelations may come to the successor of the prophet. Revelation comes at convenient times too. When the United States outlawed polygamy, God revealed to Mormons that it was to cease. He also revealed, after civil rights advocates publicized Mormons' anti-Negro attitudes, that Negroes could be priests. Almost all the cultist wait for further revelation on some controversial subject. We should, however, beware of a religion that conveniently

changes its doctrine according to the whim of people.

11. Another earmark of a cult is the deceptiveness of the use of plagiarism. The basis for the Book Mormon was Solomon Spaulding's supposed history of the Jews' trip to America. The Book of Abraham is a perversion of the Book of the Dead. Mary Baker Eddy's work is a plagiarism of Phineas P. Quimby's Science of Man, and Dr. Francis Lubar's work The Medical Physical Religion of Hegal. Herbert W. Armstrong's plagiarism of Judah's Scepter and Joseph's Birthright, by J.H. Allen; Ellen G. White's plagiarism of Life and Epistles of the Apostles by Cornbeare and Howson and J. A. Wylee's History of the Waldenses and D'aubynes' History of the Reformation, are well known. These pretended prophets are obviously fake, to have to use the same language as the literature of the world to reveal their pretended new truths. We should beware of any pretended revelation that uses the same ideas and wording as secular authors.

12. Yet another earmark of the cult is the common bond of the cult's advocacy of the doctrines of pre-millennialism. Admittedly, a doctrine should not be rejected merely because a cult teaches it. A broken watch is right twice a day. However, a doctrine should be suspect when it has the backing of all the cults. The reason that all the cults accept this doctrine is because most cults thrive on the doctrine of the earthly reign of the cult upon the earth. Cults are interested in living on the earth and ruling over those not of their cult. Theirs is an earthly kingdom and so their concepts are on an earthly Zion. We should hold any doctrine at arm's length that does not look for a Heavenly City, whose Builder and Maker is God.

(See **CULTS** on page 23)

Key To Bible Quiz

1. Shakespeare; **As You Like It.**
2. Proverbs 27:5.
3. Current since 16th century.
4. Russian proverb.
5. Matthew 6:24.
6. Proverbs 17:22.
7. Ecclesiastes 11:1.
8. Shakespeare, **Merchant of Venice.**
9. Current since 19th century.
10. Job 37:22.
11. The Koran.
12. Amos 2:6
13. Plato.
14. Shakespeare, **Hamlet.**
15. Job 19:20
16. Isaiah 22:13.
17. Proverbs 27:15
18. From the Greek.
19. Book of Common Prayer.
20. Psalm 30:5
21. Benjamin Franklin, **Poor Richard's Almanac.**
22. Shakespeare, **Julius Caesar.**
23. Proverbs 19:4.
24. Motto on Thomas Jefferson's seal.
25. Ecclesiastes 9:11
26. Jeremiah 31:29 & Ezekiel 18:2
27. Ecclesiastes 1:9
28. Thomas Paine.
29. Job 5:7
30. Benjamin Franklin.
31. Ecclesiastes 5:12
32. Benjamin Franklin.
33. Terence (Roman dramatist, 150 B.C.).
34. Luke 4:24
35. Ecclesiastes 7:16
36. John Ray's English Proverbs, 1670.
37. Ecclesiastes 7:8
38. Benjamin Franklin.
39. Proverbs 16:18
40. Chinese proverb.

MIRACLES...

(Continued from page 1)

and principalities and powers and Christ-rejecting nations may look where death held God's people at one time.

Like these men and women, when they saw the stone rolled away and the angel said, "He is not here; he is risen." Peter and John came. They look in and saw the grave clothes and the napkin folded to one side, but no dead body. "And then they remember *the word*," says the Word of God — not the miracle. The miracle caused wonder! The Word caused faith!

When Simon Peter cursed and denied he had ever known the Lord, he saw the Lord and *remembered the words* that Christ had spoken, the prophecy He had made that came true, and it broke his heart and he went out and wept bitterly. It was the Word of God.

Prophecies fulfilled in Christ enabled the apostles to say boldly in support of their claims of the gospel, "To him give all the prophets witness." Absolutely everything converged from Adam to Calvary in the coming, the living, the suffering, the dying, the burial, the resurrection, the ascension of Jesus Christ; and all were fulfilled in Him. He was the fulfillment of every bloody sacrifice from the bleeding lamb slain by the hands of Abel until the last Passover Supper when He sat with the disciples and ate with them and instituted the Lord's Supper.

Every bleeding sacrifice and smoking altar was the blazing finger of God pointing to Him as Jannes and Jambres told Pharaoh, "This is the finger of God." That which God had declared had been done, and they had the goods. So many prophecies have been fulfilled until the most unreasonable thing in the world is for a man to reject

the Word of God. The most unreasonable thing in the face of all God's Book says that has been absolutely and literally fulfilled, — why a man has to be blind and dumb and deaf not to accept it.

This Book is a miracle of God Almighty.

We have a twofold witness, prophecy and miracles. Prophecy is a miracle in utterance.

What is the purpose of miracles? The first miracle ever performed by man ought to give us the clue according to *the law of first mention*. In it we should find the purpose of every miracle throughout. Turn to it, right where we were last night. I tell you nothing gives a man courage and faith like having and knowing the truth of God Almighty.

"And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand; that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee" (Ex. 4:1-5).

Read verse five with me, everybody, "*that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.*" This is the seal and sign of God Almighty and it is recorded here for us. It is a fact. It is the *credentials* God gave Moses and Aaron to demonstrate to the children of Israel

and Pharaoh and to make the Devil's ministers themselves confess, "This is the finger of God."

Now what about the law of first mention? This is the first miracle ever performed by a human being, and what was its purpose? It was Moses' credential that he was God's man; and so was every other miracle performed by man. It is prophecy miraculously wrought out, a miracle of God. You and I can stand on it. I don't have to take a rod and make a serpent to demonstrate to the world I am God's man. I accept what God says and I preach it.

I believe the Spirit of God works with me, the same as He did with the apostles. "We are his witnesses of these things, and so also is the Holy Ghost whom God hath given to them (in power) that obey him." I am just as conscious of the fact, and nothing gives me so much confidence as I remember, when I get up I am going to preach Jesus Christ and I am certain the Holy Spirit of God is with me and will give power to my message. I am conscious of the fact my purpose and object is one thing, and that is not to glorify Entzminger, because there is nothing about me to glorify. I am humbled at my weaknesses and failures everyday, but I have a Savior, the God of the universe, who designed to clothe Himself in a garment of flesh and live a life of service and die on a cross of shame that I might be saved; and I hope and pray, and hope you will pray for me, that I will make always the supreme object of my witness the glorifying of Him.

Here is the evidence. In verses 6-12 we have the same thing. Does that satisfy your mind and give peace to your soul, that God is authenticating and credentialing His servants and making a record of something that stands forever; and

though heaven and earth pass away, it shall not pass away. We have a foundation on which to stand.

How firm a foundation,
Ye Saints of the Lord,
Is laid for your faith
In His excellent Word.
What more can He say,
Than to you He hath said,
To you, who to Jesus,
For refuge have fled."

Does He need to say anything else? It is a complete revelation from A to Z, nothing to be added, and nothing to be taken from it. It is perfect. If you take one letter from it, it is imperfect. You need not add to it, because it is perfect.

Now then, we come to the New Testament. Listen to the apostle, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know" (Acts 2:22). My word isn't worth any more than yours. Read Acts 2:22 again,

"Ye men of Israel, hear these words; Jesus of Nazareth, *a man approved of God among you by miracles* and wonders and signs, which God did by him in the midst of you, as ye yourselves also know." Whom is he speaking about? Jesus of Nazareth, the Lord Jesus Christ.

When He came, He needed credentials. There were lots of good men before Him. There were lots of men who did good and preached good things. He needed special credentials, and what were they? "Ye men of Israel, hear these words; Jesus of Nazareth, a man *approved of God among you by miracles*

(See **MIRACLES** on page 20)

MIRACLES ...

(Continued from page 19)

and wonders and signs, which God did by him in the midst of you, as ye yourselves also know."

Jesus Himself said, On the mountainside and seaside, in city and village and country, everywhere I have performed these miracles. These things were "not done in a corner." I did not hide like Mohammed and Buddha.

Five thousand men, besides the women and children, were present when He fed them the loaves and fishes. They even came from Jerusalem, the scholars, to Bethany to see an empty grave and a man, Lazarus, walking about who had been in the grave four days until he smelled bad; and who the next day sat down to a feast without a thing wrong with his appetite although his stomach had been in the grave four days.

We have the record of the miracles performed by Jesus.

First, turning the water into wine (Jn. 2:1-11). Of what is wine made? Out of grapes. All right, I am not going to tell anybody about it, but how many of you ever made wine out of grapes? There are two or three honest people here. How long does it take to make it? You fix it up, squeeze the juice out, and it goes through a process of fermentation — I don't know the exact process; but after a while even the wise man talked about how it "moved" and looked in the glass.

Now when Jesus was told there was no wine at the feast, He looked at that crowd. All the wine was gone. Everybody was in the dumps. They needed some cheer around that place. He looked at the empty pots and said, "Fill them up" They were cold, dead vessels used for religious purposes. The Jews used them in purifying. There was

nothing to them, just empty — like you and me — an old stone jar.

"Fill it up with water!" They did.

"Draw it out!" They drew it out.

"Serve it to the people!" They passed it around, and the man who was ruler of the feast send word back, "My friend, you have done something unusual. You have reversed the custom. It is customary for people to serve the best wine first; and when they are drunken and don't know the difference in good and bad wine serve the bad. But this is the best wine at the feast."

How long did it take Jesus to make it? Just that quick (snap of the finger)! How did He make it? By His Word. He didn't touch a thing.

What is a miracle? It is supernatural. To you and me it is; but to the Man who made the grapes and the vine and water, who knows all about the thing, why is it anything unreasonable for Him? He just used water and made the wine without the usual process and gave in it an illustration of the work He does in the human hearts giving light and life and joy.

The first impulse of a man's life when first he realizes his sins are forgiven — what was it? "Wine that cheereth both the heart of man and God" — joy and delight. That is it exactly. All right.

Walking on the water (Mt. 14:22-33; Mk. 6:45-53; Jn. 6:15-21). Why not? He made the water, didn't He?

Stilling the storm (Mk. 4:35-41). Why not? He created the waves and the wind.

Multiplying food twice (Mt. 15:32-39; Mk. 8:1-10; 6:30-44; Mt. 14:13-21; Lk. 9:10-17; Jn. 6:1-14) to feed the four thousand the five thousand. Is it a thing incredible that the Creator of the grain and the fish

should take a little bit and make plenty out of it? Certainly it is natural for Him, for He is God. This is His credential. If He created everything, why shouldn't He have power over it?

The coin in the fish's mouth (Mt. 17:24-27). Go catch him, Peter, and take it out to pay the tax. Why don't "divine healers" pull a stunt like that? If they can do one miracle, they ought to do the others. They all stand or fall together.

Schooling the fishes into the net (Lk. 5:1-11; Jn. 21:1-16), when the disciples had fished all night and caught nothing. The most unlikely place to catch fish was where their nets were filled. These seven men had fished every nook and corner of that lake; there was not a hole they had not fished; they were born and reared there. When they had fished *all night* and caught nothing and saw there was no possibility of catching anything, they pulled into shallow water and started folding up their nets. The scriptures say they had fished all night and had not even caught a minnow. Nothing! Why that is almost incredible, that seven men who had fished that sea all their lives, night and day, in every condition, could not even catch one fish all night.

But at His word they threw the net into shallow water and all at once it is full of life, jerking! "*That is the Lord,*" said John.

"Give me my coat" said Peter, and when he walked up the bank, what was the first thing he saw? *A fire of coals*; and that was the last thing he had seen when he denied the Lord. To walk up to that bank and see that! Oh, oh! How do you reckon he felt when he saw that *fire of coals*? The only difference now is there is fish on it. The Lord Jesus Christ did everything to call Peters' mind back to his lying and cussing.

He is going to clean this thing up and give Peter a new commission. They drug the fish to land and the net was *filled*.

The withered fig tree (Mt. 21:18-22; Mk. 11:12-14, 20-26).

If finding the saddled donkey all ready for the Master is a miracle, and I think it was, we have a total of nine miracles Christ performed over animate and inanimate nature. It is the Creator at work. For a man to do that is a different proposition.

Is it any wonder that when Nicodemus came to Him he said, "Thou art a teacher *come from God* for no man can do the miracles that thou doest except God be with him." Nicodemus was one of the Sanhedrin, and he confessed Jesus Christ gave every evidence of speaking with the authority of God Almighty.

The Miracles of Healing Performed By Christ

1. **Eleven lepers cleansed** (Mt. 8:2-4; Mk. 1:40-45; Lk. 5:12-15; Lk. 17:11-19).

2. **Four blind received sight** (Mt. 9:27-31; Mk. 8:22-26; Jn. 9:1-7; Mt. 12:22; Mk. 10:46-52; Lk. 18:35-43).

3. **Demons cast out of four.** (Mk. 1:21-28; Mt. 8:28-34; Mk. 5:1-20; Lk. 8:26-39; Mt. 15:21-28; Mk. 7:24-30; Mt. 17:14-21; Mk. 9:14-29; Lk. 9:37-42).

4. Afflictions like **dropsy**, the **issue of blood**, and the **deformed**, crooked **body** made whole. (Mt. 8:16-17; Mk. 1:32-33; Lk. 4:40-41; Mt. 9:20-22; Mk. 5:25-34; Lk. 8:43-48; Lk. 13:10-17; Lk. 14:1-6).

5. **Two cured of fever.** (Jn. 4:43-54; Lk. 4:38-39; Mt. 8:14-15; Mk. 1:29-31).

6. **Two cured of palsy.** (Mt. 9:2-8; Mk. 2:1-12; Lk. 5:18-26; Mt. 8:5-13; Lk. 7:1-10).

7. **One impotent in the feet.** (Jn. 5:1-17).

8. **One deaf and dumb.** (Mk. (See **MIRACLES** on page 21)

MIRACLES...

(Continued from page 20)

7:31-37; Mt. 9:32-33; Mt. 12:22-20).

9. **One withered hand.** (Mt. 12:9-12; Mk. 3:1-6; Lk. 6:6-11).

10. The healing of **Malchus' ear.** (Lk. 22:50-51; Jn. 18:10-11; Mt. 26:51-56; Mk. 14:46-47). Why doesn't some "divine healer" try that?

11. **Three dead raised.** (Lk. 7:11-16; Mt. 9:18-19, 23-36; Mk. 5:22-42; Lk. 8:41-42, 49-56; Jn. 11:1-46).

Here the Creator of man demonstrated His perfect understanding and power over the human body. If this watch in my hand gets out of shape, the man who made it ought to know what to do with it and he can even make it run backwards, too, in reverse order. Why? He would not have known how to do that except that he made it. If it runs too fast, or too slow, he can regulate it. That is no marvel. He made it.

If God made this body of mine, why it ought to be an easy matter for Him to adjust it. If he made my hand, he ought to be able to fix it up if something goes wrong with it. If this foot of mine is crippled, He made it and knows about it and ought to be able to fix it up strong and well.

My stomach may get out of order; but He knows about my anatomy and He ought to be able to straighten out my stomach. He ought to know how to purify and cleanse me if the Devil gets in, and certainly I don't know how. It is a hard thing for me. Is it a thing incredible that the God who made this machine can demonstrate to the world He made it and is Master of it?

He is the God who made the wind — is it incredible that the wind should obey Him? He certainly has as much power over what He has made as the man who made a watch or auto-

mobile. If the God who made the water walks on it or changes it — why it is not at all incredible that the Creation should obey His voice.

He has perfect control over every phase of the Universe. *He made no failure.* He didn't have somebody put the crutches aside and say, "Straighten that leg, straighten it! Now walk on it. It is all right now. You are well!" That is the biggest piece of mockery in the world. It is an insult to God Almighty.

There were thirty-three miracles of healing; nine on nature, making a total of 42, and *not one failure.* Every one was a marvel of success.

"Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know." "There isn't one of you out of all the multitude that has not witnessed the things He did," He says.

Turn to Mark 16 with me and let us do a little definite detail work for a few minutes. It is a peculiar fact the Great Commission in Matthew says not a word about miracles. When He commissioned the 12 and the 70 he commissioned them to perform miracles. When they came reporting their success, He said, "Don't rejoice about that; it is a small matter. But rejoice that your names are written in heaven."

Around this Pentecostal, Christian Science crowd all you hear is, "Praise the Lord, He healed my body and baptized me with the Spirit." Jesus said, "Don't be boasting about miracles; 'Rejoice that your names are written in heaven.' How many of you knew that? You don't say it like you know it. That is no figment of the mind; but it is (your name) actually written in heaven as definitely and certainly as the

names of the twelve tribes were written on the breast and shoulders of the high priest — that certain are your names written in Heaven. If Jesus Christ, my High Priest, is there, my name is written there.

In the Great Commission He said, "Make disciples and baptize them and teach them," because they were perfectly familiar with all His miracles. It is the gospel to the whole world.

Yet when He comes to Mark, generally acknowledge as written primarily to Gentiles, he includes miracles and signs. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe."

Not necessarily all or every one of them that believe; it does not necessarily mean every individual, "And I if I be lifted up from the earth will draw all men unto me." We know He has not and we know it means something besides literally every individual one. It means all mankind, out of every nation, kindred, and tongue.

"And in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God."

I talked to a Pentecostal woman, a bright and unusually intelligent woman, and that is the only passage of scripture she knew. I tried to carry her to some other part, but that was all she knew. She never had even read the 20th verse, "And they went forth and preached everywhere, the Lord working with

them and confirming the word with signs following."

That is what we have in Acts, the fulfillment of these verses. The first *apostolic miracle* was the lame man at the Gate Beautiful (Acts 3:1-21). You know the story. When Peter preached after the man was healed, what did he say? "Repent ye, therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19).

Not a word about performing miracles. Not "you ought to heal lame men." He further emphasized the truth, "Neither is there *salvation* [not healing] in any other; for there is none other name under heaven given among men, whereby we must be saved [not healed] (Acts 4:12).

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must *be saved.*" Not a word about you and me performing these miracles today. *It is all about salvation.*

We are talking about the confirmation of the promise in Mark 16:20. We have the prayer of the Christians, "And now, Lord, behold their threatenings and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus" (Acts 4:29-30).

It was answered in verses 32 and 33, "And *the multitude of them that believed* were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and

(See **MIRACLES** on page 22)

MIRACLES...

(Continued from page 21)

great grace was upon them all" (Acts 4:32-33).

Read further, "*and believers* were the more added to the Lord, multitudes both of men and women. Insomuch that they brought forth the sick into the streets and laid them on beds and couches that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem bringing sick folks, and them which were vexed with unclean spirits; and they were healed *every one*" (Acts 4:14-16). *Not a failure.* The whole matter under discussion here is miracles as credentials of these preachers; but they are not given for you and me to duplicate today.

Another confirmation is given to Philip in Samaria (Acts 8:5-8).

Peter in Caesarea, "The word which God sent unto the children of Israel, *preaching peace by Jesus Christ*; (he is Lord of all;); that word, I say, ye know which was published throughout all Judea and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil, *for God was with him*. And we are witnesses of all things which he did both in the land of the Jews and in Jerusalem, whom they slew and hanged on a tree" (Acts 10:36-39).

This is confirmed in the coming of the Holy Spirit and speaking in tongues, which was a sign gift; and Peter used this as authentication of the seal of God's approval on his ministry to the Gentiles, "Forasmuch then as God gave them *the like gift* as he did unto us, who

believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace and glorified God, saying, "*Then hath God also to the Gentiles granted repentance unto life*" (Acts 11:17-18).

Another confirmation is Peter's miraculous deliverance from prison in the 12th chapter.

Paul and Barnabas' ministry to the Gentiles was confirmed according to the promise of Mark 16:20. "Then the deputy, when he saw what was done, believed, being astonished *at the doctrine of the Lord*" (Acts 13:6-13). It was a miracle of wonder and amazement that led him to meditate on the doctrine these preachers preached, and to believe it. The miracle caused wonder, the doctrine faith—

The confirmation in Cilicia (Acts 14:8-10). The heathen there wanted to worship Paul and Barnabas because of the miracle they performed.

Notice the results in Philippi, where Paul cast an evil spirit out of the girl and freed her from slavery and bondage. Paul and Barnabas were caught and put in prison with their feet fast in the stocks; and God brought an earthquake that shook up the jail and the jailer and all the prisoners, and converted the jailer (Acts 16:16-18).

Paul's apostleship is approved in Acts 19:1-7. There he laid his hands upon twelve disciples of John who did not even know anything about the Holy Ghost. He preached the truth to them. They were saved, and he baptized them, laid his hands on them, and the Holy Spirits came upon them and they spoke with tongues. That was the first time he had that experience — imparting the gift of the Holy Ghost.

"Special miracles" were performed in the establishment of that great work, "And many

that believed came and confessed" (Acts 19:18-20). Further confirmation of Mark 16:17-20 was given on the Island of Miletus among the Barbarians, where Paul was unhurt by the viper, and he healed Publius (Acts 28:3-6).

Reinforcement of all this is given in 1 Corinthians 10:6, 11). Notice especially "It all happened to them by way of warning to others and it is written down for the purpose of instructing us whose lot has been cast in the closing hours of the world" (Moffat). What? All these miracles and signs, from the first when Moses threw down his rod and it became a serpent and the sun stood still, making its bow to the deliverance of God Almighty in the Land of Promise. Did these things all happen that we might read and try to duplicate them?

According to His Will

No, they are written to teach us something. Lots of folks don't seem to have sense enough to be taught some things. "*According to His own will*," says the Hebrew epistle, chapter 2:2-4. "For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord and was *confirmed unto us by them that heard him*; God also bearing them witness, *both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will.*"

These miracles were all done as convincing and confirming evidence of the apostolic work. It is recorded for us. This confirmation is declared by Paul, "For I will not dare to speak of any of those things which Christ hath not wrought by me, *to make*

the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ" (Rom. 15:18-19).

Signs and wonders were his credentials. They were for a season, and when their purpose was served, like the sign of tongues they ceased. Paul declares definitely, "If there be tongues, *they shall cease*," and that ought to settle it with everybody once for all (1 Cor. 13:8).

When a man jabbars in tongues, it is the Devil's tongue, not God's; I am willing to stake my Christianity and faith on that. There is no such thing, and I don't mean to limit God's power. I mean that God has a plan He is following, and He is not gratifying the whims of the flesh that wants to feel good and have a thrill. The greatest thrill Christ had was in doing the will of God (Jn. 4:34).

Notice also, "*Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds*" (2 Cor. 12:12). Signs were for a season. Since the establishment of Christianity, how does faith come? By seeing miracles? You would think so to hear these folks talk who are running "divine healing" shows.

But "*Faith cometh by hearing and hearing by the Word of God*" (Rom. 10:17). It is to hear God's message. That is the reason you have to send a preacher out on the mission fields, that they may hear the Word. "Verily, verily, I say unto you, he that *heareth my words* and believeth on him that sent me, shall not come into condemnation but is passed from death unto life" (Jn. 5:24). And when you do, you will be like that

(See **MIRACLES** on page 23)

MIRACLES...

(Continued from page 22)

jailer who had an earthquake in his soul. The Word of God shook down the walls of Jericho, and parted the waters of Jordan, and commanded the sun to stand still, brought supernatural darkness over the earth and stilled the storm and raised the dead and turned water into wine. The Word of God saves men. It is sharp and powerful, sharper than a two-edged sword, a discerner of the thoughts and intents of the heart. "My words, they are Spirit and they are life."

The Sword of the Spirit is not miracles, but the Word of God. Every man saved today is saved because the water (Word) and the Spirit are at work. The Spirit takes the Word and applies it to the heart and makes a new creature (Jn. 3:5; Eph. 5:26).

"Of his own will begat he us with" — miracles? "The word of truth." Lots of disciples followed Jesus, and when He talked about eating His flesh and drinking His blood, meaning spiritually, for life and sustenance, many turned away and walked with Him no more.

What did Simon answer when He said, "Will you go away, too?" He said, "Lord you have the words of life. To whom shall we go?"

Read Luke 16:27-31, "Then he said, I pray thee therefore, Father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have *Moses and the prophets*; (O. T. Scriptures) let them hear them. And he said, Nay, Father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, if they hear not *Moses and the prophets*, neither will they be

persuaded though one rose from the dead."

If men will not believe the written Word of God, neither would they believe if a man went to them from the dead to preach the Word of God, since faith cometh by hearing, all the miracles God or Satan could work would not convert him. He is just a doubter and is doomed.

Men converted by miracles are like this crowd that turned away from Jesus. The Bible is the authentic record of miracles, and it is a miracle itself. Turn with me to 2 Timothy, the third chapter. Read it as it should be read to see exactly what it says. "And that from a child thou hast known the holy scriptures, which are able to make thee *wise unto salvation*," (and you don't need any miracles), "*through faith which is in Christ Jesus*" (2Tim. 3:15-16).

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, *thoroughly furnished* unto all good works."

I don't need anything else but the Word of God, for the Word and promise of God is just as good as His very presence. The Word of Jesus Christ is just as good tonight as if He stood here in person Himself to say, "You are preaching the truth." ■

CULTS...

(Continued from page 18)

13. Another earmark we should consider of the cults is the perversion of the doctrine of the need for atonement. There is always a deficiency in the cults' understanding of the atoning work of Christ. Christian Scientists deny the need of salvation, for all are without sin, since all is mind. Witnesses deny that Christ exists now as a man, or that He arose from the dead

bodily. Adventists have their doctrine of investigative judgment and salvation by works of the law. Mormons teach that Christ's atonement was for Adam's sin and redemption for personal sin is worked out by one's own good works. Armstrongism teaches that Christ removed past sins, but salvation is now earned by observing the Ten Commandments. We should stand aghast at the gospel that denies the facts of the death, burial, and resurrection of Christ, or the need of His doing so for our personal salvation.

14. The next earmark of the cultist is the misunderstanding of the person of the Holy Spirit. To Christian Scientists, it is "the divine science". Witnesses and Armstrongism, it is "but the power of God", rather than a divine personality. To Mormons, the Holy Spirit is the highest order of matter or substance. Such blasphemies of the Holy Spirit are to be guarded against.

15. Another earmark of the cultist is the misunderstanding of life after death and retribution. The Mormons teach that the righteous shall be gods, or, if evil, lesser beings. They teach that almost all men shall be saved and few shall actually go to Hell. Witnesses believe that the second death is extinction. Seventh Day Adventists believe in soul sleeping and annihilationism. Armstrong denies the existence of Hell. Christian Scientists deny either the reality or the need for a day of judgment. We should beware of anyone who calls in question the reality of the existence of a place which Jesus told us, awaited the unrighteous.

16. The cults usually have distinguishing "prohibitions" that cement the followers of the cult. It is ironic that the Lord's people are so afraid of strict preaching against sin. The cult

leaders know that strictness in some, outward form is the seal of keeping their members faithful. The Mormons forbid coffee and tea. Jehovah Witnesses forbid birthday celebrations and blood transfusions.

Christian Scientists frown on their members going to doctors. Armstrongism forbids involvement in politics, scouts, P.T.A. and the eating of certain meats. Adventists forbid the eating of pork. The prohibition of these things distinguishes the cult members and serves as a separation from so-called "Gentiles". We should beware of anyone who legislates against practices when God has not spoken.

Conclusion: These earmarks are brief and to the point. It is our prayer that these words of warning about the earmarks will keep you from being involved with the cults. ■

Attention: All Missionary Candidates

The Church Gazette of the Anglican Diocese of Polynesia, published in Euva, recently advertised for volunteers to fulfill some vacancies in their missionary program. For those interested in the job of missionary or mission worker on a Pacific island, the following qualifications were suggested:

"Ability to mix with people, mix concrete, wade rivers, write articles, love one's neighbor, deliver babies, sit cross-legged, conduct meetings, drain swamps, digest questionable dishes, patch tires, patch human weaknesses, suffer fools gladly and burn midnight oil."

The Gazette went on to say: "Persons allergic to ants, babies, beggars, chop suey, cockroaches, guitars, humidity, itches, mildew, mud, poverty ... had better think twice before applying." ■

COLYAR...

(Continued from page 3)

done? None but he who is blinded by ignorance of the truth. The work of the prophets, past, present, and future, will never be done till all that is comprehended in Genesis 3:15 is consummated in the finished work of the Redeemer-Prophet, even the LORD God who walked in the garden, who is none other than our Lord and Savior Jesus Christ.

Prophecy Is Central and Not Terminal

Prophecy represents a point central and not terminal in relation to events. It is neither a point of origin nor a point of destination. The work of the prophets therefore cannot rise and fall with present events. It draws upon the past and projects into the future. It is predicated upon antecedents and vindicated in subsequent fulfillments. Really, all true prophecy emerges out of Eternity past and emerges into Eternity future. It rises to view in time with the manifestation of the Redeemer, and is lost to view in

Eternity, with the completion of His Work.

To illustrate, Genesis 3:15, quoted above, is central. It looks back to the predeterminate counsel of the Triune God in which Christ is viewed as the Lamb slain from the foundation of the world, for the sufficient ground on which its predictions are predicated. It looks forward to the manifestation of the Son of God, the Seed of the woman, and to the crucifixion and resurrection of Christ as the open manifestation of that counsel in fulfillment of the prophecy. Moreover it looks even yet beyond, to the time when the Seed of the woman shall bruise the Serpent's head in ultimate and final triumph in the war between Christ and Satan.

Even so it is with every prophecy which has fallen from the lips of the prophets of God. Every one of them looks back to the determinate counsel of God for the solid ground upon which its prediction is based. "It shall come to pass, for the Lord hath spoken it" is the characteristic note of finality throughout the prophetic utterances of the Scriptures. The word of the prophets is the word of God; and the "word of our God shall stand forever."

Another Important Factor

There is one other factor in the work of the prophets which renders it extremely important. Since it is God who speaks by the prophets, the word spoken by them has the power to bind men unto judgment. It is untenable to assume that God would speak through His prophets and then fail to honor their work by failure to vindicate their word. It never happens that way. Paul had this in mind when he said: "But we have this treasure in earthen vessels, that the excellency of the power may be of

God, and not of us" (2 Cor. 4:7). It was Amos who said, "Surely, the Lord God will do nothing but he revealeth his secret unto his servants the prophets" (Amos 3:7).

Here we come upon a fixed principle in God's dealing with men. He will do nothing till first He has made known His secrets unto His prophets. His prophets are servants who speak for Him to men, revealing His purposes and plans. That makes the work of the prophets all important to us.

God's purpose in revealing His secrets to men is obvious. In this matter, Moses, in one of his closing addresses to Israel, said: "The secret things belong unto the LORD (Jehovah) our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law" (Dt. 29:29).

God speaks by His servants the prophets, not to ensnare erring mortals, but to guide them in paths of righteousness, to help them, to deliver them from certain disaster, if permitted to go on their way undisturbed. Such is the divine love toward men. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 Jn. 4:10). God speaks that we may do all that He hath said.

Thus the work of the prophets is to make known to men the word of God. In so doing they confront men with inescapable issues. Men must decide one way or the other — there is no such thing as neutrality in the conflict between Christ and His adversary, the Devil, for the souls of men. The apostle Peter was a mighty prophet of God. He confronted the "men of Israel" with a life and death issue; namely, Jesus Christ, whom God raised from the dead. He said: "For

thers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts 3:22-23). By the word of the Prophet, who speaks through His servants the prophets, men are bound unto judgment. They who heed His word and walk therein shall be blest; they who heed it not shall be destroyed. Men can ignore, belittle, distort, and deny the work of the prophets only to their own destruction.

We and the work allotted to us come directly within the purview of the work of the prophets. Therefore it is of utmost importance that we take heed to the word of prophecy as it is written: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in the old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit" (2 Pet. 1:19-21). ■

SERMON...

(Continued from page 17)

spoken this afternoon, that Thy Holy Spirit may use them to bring them to the hearts of each one of us, convicting us of those things where we need conviction, and Father, we pray that this conviction will bring us then through repentance to Thee and asking Thee for forgiveness. In Jesus Name we ask it, Amen! ■

Email Address:mlmoser@earthlink.net