

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries
"To the law and to the testimony; if they speak not according to this word
it is because there is no light in them."—Isaiah 8:20

VOL. 36, No. 20 ASHLAND, KENTUCKY, JUNE 17, 1967 WHOLE NUMBER 1490

HERE IS THE THIRD INSTALLMENT OF . . .

A Series On Tribal Customs In New Guinea

ELD. FRED T. HALLIMAN
(New Guinea Missionary)
Divorce

The marriage union is considered very binding and divorce is generally considered a disgrace for the couple involved and usually a man would ignore his wife's faults if she cares for the children and brings him food every day. Also the moral standard among these people are much higher than among our own society. In the days before the government and Missionaries came adultery was considered such a shame that in most cases the two parties involved were

If the woman was found to be the most aggressive in adultery her husband might cut one of her breasts off and let her live. However since the Government has

moved in these practices have been stopped and now compensation is demanded (usually one



ELD. FRED HALLIMAN

or two pigs will suffice to appease the husband whose prop-

A man may divorce his wife for:

Adultery — if he does not divorce his wife he demands the pigs belonging to the man involved in the adultery. Not being industrious, enticing another man, not keeping the taboos of menstruation, not being willing to have sexual relations, spending most of her time talking to other women in their gardens, visiting her own clan relatives, visiting other clans, and living in other clan women's houses.

If there are no children and/or if they have not had physical contact the full bride price must be returned. If they have lived together as man and wife in practice for a few months, up to 5 pigs may be withheld and if there are one or more children usually about half of the bride price is returned.

A woman may divorce her husband for,

Adultery, failure to build adequate housing and clear adequate gardens, physical maltreatment repeated demands for sexual relations during pregnancy or before a child grows its first set of teeth and in most cases before the child is weaned which might be up to 4 years old. However, the woman must convince the men in her former clan in order that they will return the bride price to the clan of the husband. Failure to return the bride price is an invitation to start a tribal war.

Man and Wife Living
Together.

The Duna people are considered to be one of the most primitive tribes in all of New Guinea and until recently it was an unheard of thing for man and wife to live in the same house (it is still quite rare although a start has been made). The first couple that ever started to live together in the same house as man and wife in that part of New Guinea was Hedeba and Kambi, our interpreter and his wife. A woman's house was usually near the house (Continued on page 8, column 5)

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is the speaker for each broadcast

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE FIRST REMOVED -- THE SECOND ESTABLISHED"

"He taketh away the first, that he may establish the second." — Heb. 10:9.

As a brief exegesis, may I say that the book of Hebrews was written to Hebrew Christians and was an attempt on the part of God to show the Hebrew Christians that what they had as Christians was far superior to what the Jew had outside the Lord Jesus Christ. The key word of the book of Hebrews is the word "better." You will find that it is used again and again and again, and in each instance, it is to show the Hebrew Christians that what they have now, is better than what the

unsaved Jew has outside of Jesus. half.
Christ. Th

The Apostle Paul in this 10th chapter of Hebrews talks about the sacrificial system and all the Levitical priesthood and its offerings. Then in a bold, shocking statement he says that God takes away the first, in order that He might establish the second. In other words, He has just completely done away with the Levitical priesthood and the Levitical sacrificial system in order that He might, in contrast, establish the Lord Jesus Christ, and what the Son of God has done in our be-

half.

The word "taketh away" is a very interesting word too, I might say, in the Greek language. It is the same word that is used in Acts 16:27. Listen:

"And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have 'killed himself,' supposing that the prisoners had been fled."

This is a reference to the conversion of the Philippian jailer, just before he was saved. He thought the prisoners had escaped him and therefore his life would
(Continued on page 2, column 2)

When Will He Come?

Perhaps He will come at the dawning
Of a beautiful summer day,
When the birds and flowers are awakening
To welcome the sun's first ray.
And the eastern sky will brighten
With the light of the dawn's caress,
And herald the swift arising
Of the "Sun of Righteousness."

Perhaps He will come at the evening,
When weary of toil and care,
We rest and watch as the darkness
Creeps o'er the landscape fair,
And behold the stars in their beauty
Shine forth from their depths afar,
But their radiance dims in the glory
Of the "Bright and Morning Star."

And perhaps He will come at midnight
When earth and its dwellers sleep,
When over the mountains and valleys
Broods a silence vast and deep.
And the trump of the great arch-angel,
Shall waken the slumberers there,
And His saints will be caught up together
To meet the Lord in the air.

But whether at dawn or evening,
At midnight or sultry noon,
And whether awake or sleeping,
And the time be distant or soon;
May I live so that I shall be ready
With joy my Savior to meet,
And feel no alarm at His coming,
But hasten His heralds to greet.

Brief Bible Study As To Judgment Of The Nations

Milburn Cockrell
Henleyville, Mississippi

The words of Christ recorded in Matt. 25:31-46 disclose that there is to be a future judgment of the living Gentile nations on the basis of their treatment of Israel during the tribulation period preceding the Second Advent of Christ.

From the testimony of our Lord in the aforementioned passage, we learn that the time of this judgment is "When the Son of man shall come in His glory." It is apparent from prophetic chronology that this judgment is to follow the battle of Armageddon (Zech. 14:1-9; Joel 3:9-12) and is preparatory to the Millennial kingdom (Joel 3:12-21; Zech. 14: 9, 16-21).

The place of this judgment is in the vicinity of Jerusalem. This can be discerned from the place from which Christ is said to judge these nations. It is said to be "the throne of His glory." Now just what is the throne of His glory? It is "the throne of His father David" (Luke 1:32-33). He shall sit upon this throne when he returns to earth and reigns in Jerusalem (Isa. 9:6-7; Jer. 23:5-8). Christ is now seated upon God the Father's throne (Rev 3:21).

Joel indicates that this judgment is to take place in "the valley of Jehoshaphat" (Ch. 3:2, 12). But this statement of Joel does not refer to the deep ravine now bearing his name just outside of Jerusalem. This valley received its name in view of Joel's prophecy and was not thus designated until the fourth century of the Christian era. "Jehoshaphat" is an untranslated Hebrew expression meaning "the valley of Jehovah's judgment."

The subjects of this judgment are said to be "all nations" (Matt. 25:32; Isa. 66:18; Joel 3:2, 11-12). By this we are to understand all nations who survive the battle of Armageddon. These are to pass in review before Christ and be divided by Him "as a shepherd divideth the sheep from the goats" (Matt. 25:32-33).

There are three classes in Matt. 25 — sheep, goats and brethren — but only the sheep and goats are to be judged. The brethren were judged during the time of Jacob's trouble.

The Brethren are the Jewish remnant who are saved after the Rapture of the saints and during the tribulation. There will be a hundred and forty-four thousand of them (Rev. 7:1-8) and they will preach the gospel of the kingdom (Isa. 66:19; Matt. 24:14).

The sheep nations have believed the gospel of the kingdom and have hidden those who preached it to them (Matt. 25:35-40). The goat nations have rejected the message and messengers of the gospel of the kingdom (Matt. 25: 41-45). Both are surprised to learn that in thus dealing with the Jewish remnant they have been dealing with the King himself (Matt. 25:40, 45).

This judgment results in the sheep nations entering the Millennium in literal bodies (Matt. 25:34, 46) and the goat nations being sent to hell (Matt. 25:46; Ps. 9:17). The adjective is the same which describes the punishment and the life. It is "aionian" which means "everlasting, eternal, endless."

This judgment of Matt. 25:31-46 is not the same judgment which John describes in Rev. 20. There is a great contrast between the two. In Matt. 25 there no resurrection mentioned; John "saw the dead, small and great, stand be- (Continued on page 8, column 5)

The Baptist Examiner

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JOHN R. GILPIN Editor

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We Thank God For His Goodness To Us In The Month Of May

We thank God and take courage. We ended the month of May, to begin the month of June, on the "black" side of the record. For this, we thank and praise God for His amazing goodness to us.

My slogan through the years has been, "Trust the Lord and tell His people." This, we do, from time to time, and it is amazing how that God has been so graciously good to us.

Unless one has visited our printing shop, you could never know how big an operation it is to publish, print, and mail THE BAPTIST EXAMINER each week. Much secretarial work is required, especially to keep up with the correspondence. Linotype operators, who set the type for the paper, must, of necessity, be used, and even when it comes to mailing, it is a tremendous job to get the paper ready for the post office. It may not look so big to you, when you get it, but it represents a lot of work prior to the time that you receive it.

Our costs at present are approximately \$700.00 a week and we thank and praise God that He provides for us by way of subscriptions and contributions from week to week.

We were happy to end 1966 out of debt for the first time since 1959. We accumulated a little deficit in each of the first four months of '67, amounting to a little over \$1,000.00. In May, we paid off the deficit, paid our op-

erating expenses, and closed the month with about half enough with which to print the next issue of the paper. Truly, we thank God.

Years ago, God made me a promise relative to providing for the finances. He has never failed us. Sometimes we have had to wait a little while. Remember: God's days are not just twenty-four hours in length. His days are as a thousand years. Some of our days get exceedingly long while we are waiting. Ultimately, God cares for us and provides the necessary funds.

We ought to get through the month of June without any deficit. However, July and August — the vacation months — when lots of people "bid God goodbye" to spend their tithes and offerings for themselves, are looming up in the horizon.

Please don't forget us, both when you pray, and when you give. Help us go through these summer months, singing His praise as happily as we are today, and just now, don't forget to bow your head and thank God for His goodness to us in that He has provided for us, as He has, during the past month. Make this an hour of thanksgiving with us.

"First - Second"

(Continued from page one)

be forfeited, and it says that he drew out his sword and would have killed himself. The word that is translated "killed himself" is the same word that is translated in my text as "taken away." It is final when an individual dies. In other words, it is complete, and it is absolute. The taking away of the Levitical priesthood and the sacrificial system of the Jew and the establishment of the Lord Jesus Christ is just as final, and complete, and absolute, as it would be for an individual to die. So my text says that He taketh away the first. That is, He has taken away, completely removed, as much so as if it were dead, all the sacrificial system of the Jews in order that the Lord Jesus Christ by His death, His sacrifice, His atonement, might be completely established.

May I say that this taking away of the first, and the establishment of the second, is a principle with God. In other words, it is a principle that is often found in the Bible. It is highly remarkable that throughout the Word of God, from beginning to end, "first things" are rejected, whereas "second things" are chosen, and often used of God. I'd like to turn through the Bible and show you how this principle follows from beginning to end, in which God takes away the first, in order that He might establish the second, and then make one grand, concluding statement.

Brother Crider Sets June Bible Conference



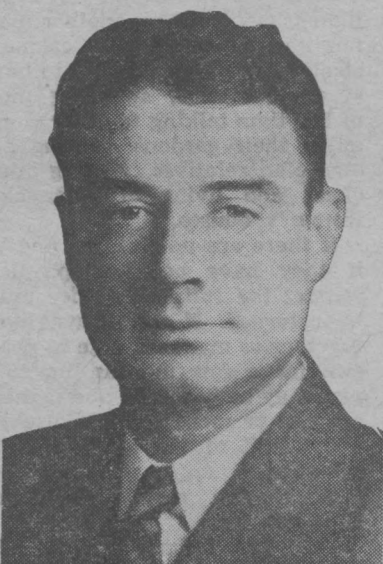
CHARLES BUFORD
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New Guinea Missionary



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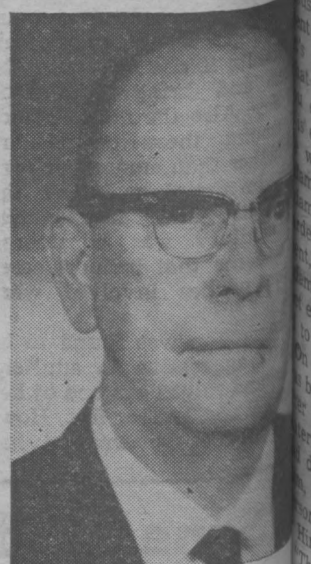
traveling distance to be present for the meetings.

The following brethren are expected to be present at the Conference to speak:

Raymond Moore, Texas.
Lloyd Wyrick, Illinois
E. G. Cook, Alabama
Roger Deal, New Mexico
J. E. Vinson, Missouri
Fred Halliman, Illinois
Neal Brillhart, Kansas
Charles Massey, New Mexico
Wayne Cox, Tennessee
W. G. Moore, New Mexico
Joe Bell, Mississippi
O. C. Harris, California
Charles J. Buford, Alabama
D. L. Chance, New Mexico
John R. Gilpin, Kentucky

I don't know of a finer group of men than the ones that Brother Crider has selected. I do not know all of them personally, but those I know (which is the majority) represent the cream of the ministerial crop in America.

I plan to be there to preach on Tuesday morning at 11:00 o'clock and again on Tuesday evening. Due to several conflicting engagements, it will be impossible for me to stay longer to fellow-



E. G. COOK
Birmingham, Ala.

ship, but I am anticipating great joy the joy that we have with the brethren, this short time.

Let me join with Brother Crider in inviting our readers to attend the meeting, if possible.

THE FIRST ADAM WAS A FAILURE, WHEREAS THE SECOND ADAM, THE LORD JESUS CHRIST, PLEASED GOD.

Go back and read the story of God putting Adam and Eve in the garden, and see them as they sinned, Eve being tempted first, then Eve passing the temptation on to Adam — and the two of them sinning. Then look at them as they hid from the very presence of God. As I have often said, the voice of God hitherto had been the sweetest music that Adam and Eve had ever heard, but now, when God comes down to walk with them in the cool of the garden, and calls out saying, "Adam, where art thou?" the Word of God tells us that Adam has hidden himself amongst the trees of the garden — trying to hide himself from God.

What a miserable failure is the first man! Beloved, we look upon it to think how utterly Adam failed. God put him there in a perfect environment, and everything that was provided for Adam was absolutely perfect in every detail; yet the man that was placed in a perfect environment soon hides himself from the one who has given him his opportunity to live in the Garden of Eden. He hides himself amongst the trees of the garden. What a failure is the first man!

In contrast, let's look to the second Adam. We often refer to Adam in the Old Testament as Adam the first, and to the Lord (Continued on page 3, column 1)

Bro. D. N. Jackson Was Last Seen Orbiting Into Space

Many of our readers tell us that they have been enjoying immensely our articles and repartee with Brother D. N. Jackson of Jacksonville, Texas, over the subject of election and the great doctrines of grace — commonly called, the five-points of Calvinism.

Brother Jackson tries to make it appear now that Brother Mason and I are fighting among ourselves and that Brother Hobbs is acting as referee. I guess that must have sounded "funny" to some of his readers.

This is called sophistry in debate. It is the setting up of a straw man which doesn't exist, and arguing with the self-manufactured straw man. Well, Brother Jackson is the very best when it comes to this type of discussion.

However, he should read some of the letters that we have received relative to his statement that Brother Mason and I are in the ring with Hobbs as referee. Just one of these statements will suffice. Two of Brother Jackson's best friends, who know him intimately, and love him even better than we do, wrote saying,

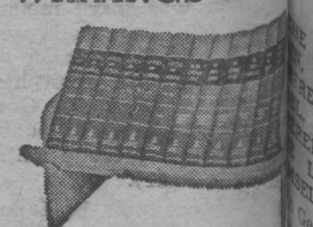
"If it is you and Mason that are in the ring with Hobbs as referee, I want to ask what has become of Jackson? I have gone back across the last six months of the discussion and I find the last time that I saw Bro. Jackson, he was being knocked out of not only the ring, but the arena, past the milky way, and was orbiting in space. If there is going to be any further discussion, it

will have to be between brethren such as Mason, Cook, and yourself, because ther D. N. Jackson has run out of thunder. He is rehashing what he has discussed before."

"Let's have some more articles on the subject, don't worry about Bro. Jackson. He is on his way to the moon."

Well, anyhow, we have been enjoying the discussion with Brother Jackson. We thank him for his stand for the truth of the church, and I am going to do my best to make a five-point Calvinist out of him before he goes to Heaven the rank and file he is today. Pray that as he flits about in space that he will have time to consider and that when he comes down to earth again, he will be a genuine five-point Calvinist.

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THE BAPTIST EXAMINER

JUNE 17, 1967

PAGE TWO

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"First - Second"

(Continued from page two)
Christ in the New Testa-
ment as Adam the second. Now
look at these two and see
a contrast there is, for when
he came to the second Adam,
entirely different with Him.
I have said that the first
Adam was placed in a perfect
environment, with a perfect environ-
ment, and he failed. The second
Adam was placed in an imper-
fect environment and yet He liv-
ed to honor and glorify God.
On the day that Jesus Christ
was baptized by John the Baptist,
He had come up out of the
water and the Holy Spirit of God
descended and lighted upon
Him, then it was that the first
Adam of the Trinity, the Fath-
er, spoke and said:

"This is my beloved Son, in
whom I AM WELL PLEASED."
Mt. 3:17.

A year later, you will find
on the mount of transfigura-
tion with some of His
disciples. They saw Him
glowing, and His clothes
were shining. After this vision
passed, the Father spoke out
from Heaven, saying:

"This is my beloved Son, in
whom I AM WELL PLEASED;
Hear Him."—Mt. 17:5.

Then said I, Lo, I come (in
the volume of the book it is writ-
ten of me,) TO DO THY WILL,
—Heb. 10:7.

beloved, the Lord Jesus
Christ, as the second Adam, was
placed in contrast to the first
Adam. The first Adam came into
a perfect environment and sinned.
The second Adam came into an
imperfect environment and lived
perfectly, to the extent that even
the Father from Heaven on two
occasions said, "I am well pleased
in Him." Also, the Word of God
said that Jesus Christ had come
to do the will of God.

You can see how remarkable
it is that God rejects "first
things" and God chooses and
takes away the first. He may estab-
lish the first sinned and was
away, in order that Adam
the second, the Lord Jesus Christ,
might be established forever.

II
THE FIRST SON OF ADAM,
WAS A FAILURE,
BUT THE SECOND SON,
JESUS CHRIST, BECAME A TYPE OF
THE LORD JESUS CHRIST

Genesis 4, we find that the
named sons that were born
to Adam and Eve were Cain and
Abel. The word "Cain" literally
means "I have gotten a man
from the Lord." I rather imagine
that Eve, when little Cain
was born, looked at him and
said, "maybe this is the prom-

ised child." In Gen. 3, the Lord
Jesus was prophesied, and it was
said that He would be born of a
woman. Now here is the first child
that is named in the Bible—Cain,
and she looks at him and says,
"Little Cain," which means, "I
have gotten a man from the
Lord." She probably thought that
Cain was the promised seed that
had been spoken of in the pre-
ceding chapter. At any rate, she
looked upon that child with the
greatest of expectancy. It was
the first born son that had been
given a name. Perhaps there had
been other children born (Gen.
3:20), as was indicated in the
preceding chapter, but this was
the first named child that she

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had had, and she looked upon
him, and thought of him—maybe
this is the seed of the Lord.

I suspect she had great aspira-
tions and hopes so far as Cain
was concerned, but look what a
failure he became. You see him
as he failed when he came to
worship. That was his first failure.
Beloved, when a man fails God,
you can expect him to fail man,
and Cain certainly was a failure
so far as God was concerned. He
came to worship God and instead
of bringing a blood offering like
he was supposed to have brought,
he came bringing to the Lord
some vegetables, or something
that he had produced on the
farm, or something that he had
grown that had been produced
from the ground. He brought this
as his offering unto the Lord,
and the Bible says that God was
not pleased with what he had
brought.

Then notice, the man who was
a failure so far as God was con-
cerned, was a bigger failure so
far as his brother was concerned,
for a little while later he got
mad at his brother, since his
brother's offering was accepted,
whereas his was rejected, and you
find him as he rises up and kills
his brother in the field. The Word
of God then tells us how God
spoke and said, "Where is Abel
thy brother?" and Cain very
innocently said, "I know not: Am
(Continued on page 5, column 2)

ENGROSSING EXPERIENCES

ELD. JIM WILLINGHAM
2734 13th Street
Ashland, Kentucky

What Will Southern Baptists
Do Now?

Just recently I received a clip-
ping from a newspaper in the
south. It was an Associated Press
release, and was datelined Char-
lotte, N. C.

The headline was "CHAR-
LOTTE BAPTIST CHURCH
ADOPTS NEW POLICY." The
particular church involved was
the St. John's Baptist Church of
Charlotte. It seems, according to
the news release, that this church
has voted that it will no longer
immerse persons who transfer to
the church from a Christian deno-
mination which baptizes by
sprinkling or effusion. This new
policy, so the release states, is a
departure from Southern Baptist
tradition, but it affects only those
new members baptized as adults,
not as infants. The church voted
to adopt this new policy by a 9-1
margin.

Since then I have heard that
one of the Southern Baptist
State Convention papers had an
article entitled, "Baptismal con-
troversy brews in North Caro-
lina." And while it is brewing, I
I am wondering if some of it will
spill over in to the convention
meeting this year in Miami? And
in my wondering, I have asked
myself this question, which I now
put to my readers: What will
Southern Baptists Do Now?

As you may remember a church
was excluded from an association
in Arkansas recently for accept-
ing alien immersion. If I remem-
ber correctly the State Conven-
tion did not seat the church, but
the Southern Baptist Convention
did. Now a matter of the same
nature has come up; only this
time, it is an even more obvious
and blatant denial of God's plain
command to immerse.

SO I ASK WHAT WILL YOU
DO SOUTHERN BAPTIST
FRIEND? Will you fellowship in
the convention, and in your as-
sociation, a church that will ac-
cept sprinkling or pouring as bap-
tism? Will you do it, when it has
long since been conceded, that
BAPTISTS WERE RIGHT
WHEN THEY SAID BAPTIZE
MEANT IMMERSE? If you are
thinking of doing so — or if you
are considering doing nothing
about it, then remember this:

1. This action constitutes a plain denial of a plain command of Christ.
2. It is a disobeying of Christ's own words.
3. It is a rejection of one of Jesus' own teachings, one of which He made much.
4. It lowers the bars of the church to every evil, because it disobeys Christ's command. What does Jesus say about those who break one of the least of these commandments, and teach men so?
5. It denies the inspired Scrip-
tural command to keep the ordi-

nances as they were delivered to
the church.

6. It is a rejection of Christ.
John 12:48; 13:20; 15:20.

7. It reveals that they are not
Christ's true disciples, because
they do not continue in His word
John 8:31.

8. It is a despising of Christ.
Luke 10:16.

9. It is being ashamed of
Christ's words. Luke 2:26.

My most recent experience
with this issue occurred in 1963 or
1964.

About the time I was called to
the church at Elston, Missouri,
while enquiring about a particu-
lar church, the Hickory Hill Bap-
tist Church, I learned that they
had just fired their pastor. The
reason: He was a young liberal
from Midwestern Seminary who
wanted to accept alien immersion
and open the communion to every-
one. The old deacons had a bet-
ter grasp of the Word of God than
did the young upstart who had
college and seminary training.
For that action I commend them.

Now dear friend, what will you
do as a Southern Baptist in re-
gards to this church in North
Carolina? If you do nothing, then
you may account yourself as be-
ing one with the church in Char-
lotte, in doing all of the evils
listed above, because Jesus said,
"he that is not for Me is against
me."

Decisions

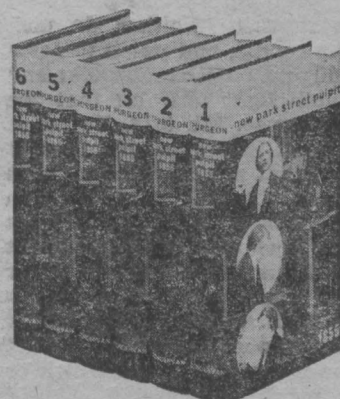
(Continued from page one)
testify and exhort, saying **SAVE
YOURSELVES FROM THIS
CROOKED GENERATION . . .**
THEN they that received his
word were baptized" and were
added to the church. These folk
seemed ready, and it appeared
that the answer was given, but
not really. Peter told them the
whole story. He even dealt with
the cost of being separated from
this crooked world. Too often
preachers are dishonest by not
telling the people the whole truth.

They seem to have the idea
of just getting a decision and
then later on we'll tell them the
rest of the gospel. It is like the
text in Matthew 7:13-14 which
deals with the GATE, WAY, and
DESTINY. All soul winners talk
about is the gate and they never
say anything about the WAY.
This deceptiveness has created
havoc in our churches. We have
scores of people who are trust-
ing in their decision for Christ
but so few in Christ. To try to
correct this error the Baptists
tell folk that since they have been
saved, now they should consecrate
themselves to the Lord. Charles
Spurgeon had no time for this
so-called consecration bit. He
said, "Many talk now-a-days
about Consecration" who seem to
be ignorant of the "first principles
of the oracles of God about Con-
version." Some other types of
fundamentalists say, "You took
Jesus as your Saviour, now why
don't you take Him as Lord of
your life." The Holy-Rollers have
the same problem. They get folk
saved and then later on they get
them sanctified. The chief prob-
lem to begin with is that they
have a "defective" salvation. Most
preachers are fearful to expose
false conversion and false repent-
ance. We read in John 8:30-34,
59 of some folk who "believed"
in Jesus, but after Christ reveal-
ed to them that only the truly
converted will endure to the end,
they tried to stone Him to death.
If on Christmas and Easter Sun-
days, the average fundamental
preacher told the "deadwood"
members that they were not saved
because they were not endur-
ing, they would stone that
preacher.

May the Spirit of God help
every Christian to be honest in
presenting the claims of Christ.
Salvation includes our sanctifi-
cation as well as our justification.
These truths go hand in hand.
Jesus came to "save His people
FROM their sins" (Mt. 1:21). We
read in Galatians 1:4 "Who gave
himself for our sins, that he
might deliver us from this pres-
ent evil world."

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The Baptist Examiner FORUM

"In Revelation 2, we read of a candlestick being removed. What is the meaning of this? How and when is this done? Is there danger of such today?"

ROY
MASON

Radio Minister
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The candlesticks are symbols used to represent the seven churches of Asia. This is plain from Rev. 1:20. In Rev. 2, Christ reveals the situation that obtained concerning one of the churches—the church at Ephesus. They had "left their first love" (v. 4). Evidently the church had grown cold and formal, and was not actuated by the love of Christ. Because of this the church is rebuked and told to repent of this grievous fault. Failing in this, the Lord says that he will deal with that church and will "remove the candlestick out of place."

What does this mean? The language would seem to signify that Christ would take that church completely away from that place. And is that not the very thing that happened? Long ago that church ceased to be, and for centuries that area has been in spiritual darkness.

How and when is this done? It is done when a church lets love of Christ grow cold, and it is done by the Lord withdrawing his presence and his blessing.

Is there danger of such today? There certainly is. Many a church has become a poor, dead thing that is worth absolutely nothing to the Lord. Few if any souls saved, no zeal for missions, the services as cold as a wedge. And this is not merely characteristic of small churches. Many large and financially prosperous churches—churches with immense buildings, are devoid of love for Christ or anything else of a spiritual nature. Their main purpose is to carry on the program of their ("beluvved") denomination, and to bring their unscriptural and unauthorized auxiliaries up to "A No. 1."

It is important that a church be orthodox, but it is possible for a church to be guilty of barren orthodoxy. The women can all wear hats, and can meekly keep their mouths shut in the meetings. The church can refuse alien immersion, and can refrain from the use of crackers and grape juice. It can be thoroughly committed to the doctrine of election—and a lot more, and despite all this have no soul winning fervor and no warm, devoted love for Christ.

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The candlestick as used in the New Testament is a symbol of the church.

"The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." Rev. 1:20.

From this verse it is evident that the church is not the light,

but the light bearer. The light is none other than Jesus Christ the Lord, and the church was instituted to hold up this light. This she does through the preaching of the Word, and the purpose of the church (candlestick) as a light bearer is to light the path of God's people in their pilgrim journey.

"Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

When a church fails to hold up the light for which she was instituted, then she is in danger of having the candlestick removed, or she unchurches herself by her failures to carry on the work for which she was instituted. The church's first love is the preaching and teaching of the Word of God, and the Lord walks among His churches to water, cultivate, fertilize and to prune, that they might present a stronger and a brighter light to all who desire a light to walk in. But when she becomes so interested in social functions such as Ladies Aid, B.T.U., church parties and the traditions of men, she ceases to hold up the light, and is discarded as a church (candlestick). Of what use is a candlestick without the light? It is good for nothing but to be cast aside as a useless thing, so with the church whose main interest is social life and traditions of men rather than the Word of God.

The removing of the candlestick is done by removing the Holy Spirit as the Comforter, for He is the powerhouse of the church. "But ye shall receive power, after that the Holy Spirit is come upon you." Acts 1:8. "And, behold I send the promise of my Father upon you: But tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 2:49.

On the day of Pentecost the promise of the Father was realized to the first church. The Comforter came and empowered this church to become witnesses for the Lord. The Comforter is He which guides into all truth.

Read Jn. 16:13. When the Comforter is removed then the truth is removed, thus a church would drift into more error until it becomes like decadent Judaism and Protestantism.

"For I bear them record that they have a zeal of God, but not according to knowledge." Rom. 10:2.

I do not believe that the Comforter is removed until there is given a warning, and then space is provided for her to repent, but if repentance is not evident in that period of time the Lord then removes the Spirit, the candlestick is removed, darkness settles over her for she has no light.

Each of us who are saved are but candles which should also give forth light to all who see us, but in order for us candles to give forth light we must be placed on a candlestick. "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Mt. 5:15. To me it is a sad thing, nevertheless it is true, that a great many candles are under bushels rather than on a candlestick. Those who are not members of true New Testament Churches are surely putting their candle under a cover so that it gives forth no light to anyone. It is therefore vitally important that we be placed on a candlestick to burn for Jesus Christ.

Outside of a candlestick (Church) we can only burn for ourselves. I am acquainted with some men who know that the churches of which they are members are not true to God's Word yet they insist that they can give

forth a light for all to see. They are mistaken for the Lord says, "they are putting their candle under a bushel." May the Lord help us to put our candle on a candlestick that we might shine forth with the other candles on the candlestick, for the honor and glory of Him who is the head of the church.

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In order to understand the meaning of this passage we must first of all look into the first chapter. Verse 20, Chapter 1 tells that the stars represent the ministers or pastor (the word angel in this case means minister or pastor—see how it is used in Rev. 2:1) The candlestick is the church.

According to this, then, the removal of the candlestick means that it is no longer a church. Remember a candlestick is the object that holds the light (or the candle). The church holds the Light of Life. If it fails it is not a candlestick. I'm afraid that there are many groups that claim to be churches that do not have the power of the Lord in their midst.

As we study Chapter 2 we find that a church may drift from the truth a long way and still be a church, but there is one thing that causes a church to be removed—leaving the first love (Verse 4). The first love is the love of Jesus as Saviour. I am sure that all churches will preach about Jesus, but when a church begins to add human works to the plan of salvation it no longer loves Him as it should. If a church, which once preached the sovereignty of God in salvation, begins preaching the arminian doctrine, it loses its candlestick.

I do not know how it is done. I assume that the church simply loses its head, since Christ is the head of the Church. We are told when it will happen. Verse 4 tells us it happens "quickly."

Yes, my friends, not only can it happen today, it does happen today. I know of a church about 100 miles or so from where I live that was organized correctly and was a sound church. The pastor of this church left his first love and began to say we could not know we are saved. This particular church did not go arminian in one sense of the word but it went the other way into so-called, hard shellism which is just as bad. The pastor went off and the church went with him. This church lost its candlestick.

The pastor of a church must be on the guard to see that the church stays with its love of the Lord and the Church must watch and pray that the pastor do the same.

E. G.
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In Rev. 1:20 we learn that the candlesticks are the churches. And I believe we are justified in saying these churches are our Lord's own churches. No other churches are candlesticks to begin with, therefore, the candlestick cannot be removed from them. In verse 1 of chapter 2 we see our Lord walking in His churches. He is head over all things to these churches, and He is perfectly at home in them. But in verse 5 we hear Him threatening to remove the candlestick which simply means that He will

turn the church over to the people and will no longer call it His church. No more spiritual light will shine forth from it. We might illustrate this by using the Passover as an example. In Ex. 12:11 we read, 'It is the Lord's Passover,' but in Jno. 2:13 it is "the Jews' passover." The Jews had changed the purpose of and the teaching concerning the passover to the extent that our Lord no longer called it His passover. So it is with the churches. When the candlestick has been removed the church is no longer His church.

It is hard to say just how far a church can go and still retain her candlestick status. I once thought the question could be determined by the manner in which the church taught and practiced the ordinances. And to be sure, this is one criterion. But I have come to see that for one of our Lord's churches to start perverting the gospel and substituting something else other than Jesus Christ as head over the church constitutes other criteria by which we may test the faithfulness of the church.

While all seven of the churches mentioned in Rev. 2 and 3 were Baptist Churches that were in existence at that time, still the conditions that existed in these churches were prophetic of all christendom. I am fully persuaded that the churches of Ephesus, Smyrna and Philadelphia represents our Lord's true churches throughout this entire church age. If you notice, it was the church at Ephesus that stood in danger of having the candlestick removed. If we examine these letters carefully I believe we will see that it was this church that was infested with the deeds of the Nicolaitanes. This had not become a doctrine in this church, but their deeds were being practiced by some in the churches represented by the church at Ephesus. That is, some of the larger churches and some of the more influential preachers were beginning to usurp our Lord's authority over other churches. It seems that pretty soon these same churches began to advocate baptismal regeneration. In doing this they were substituting the authority of these more influential preachers for the authority of Him who is head over all things to His church. It was also substituting baptismal regeneration for the gospel of the Lord Jesus Christ. Had the majority in all these churches gone along with all this error, the candlestick would have been removed. But since the majority did not hold to all this error that was creeping in these churches purged themselves of these errors. As a result of that we have the first split in the churches in 251 A.D.

As a result of this purging we see two altogether different types of churches coming on the scene. The true churches that had purged themselves were represented by the church at Smyrna. They were the persecuted, poverty stricken churches of the Dark Ages, but in 2:9 our dear Lord says to them, "but thou art rich." They had no material wealth. They were forced to hide out in dens and caves in order to worship, but they were rich in the things that are eternal. If you notice there is no mention of Nicolaitanism in these churches. That had all been purged out of these churches. But in the other type of churches represented by the church at Pergamos we see the deeds of the Nicolaitanes that we saw in the Ephesus type churches has now become a doctrine in these churches. They not only practice this horrible error which God says He hates, they preach it as a doctrine. These are the apostate churches from which our Lord's true churches were forced to withdraw fellowship in 251 A.D. The candlestick was removed from these churches, so they became more and more heretical until they gradually merged into the Thyatira type church which is none other than Catholicism. The Thyatira Church of John's day was not a Catholic Church, but the conditions that existed in that church were prophetic of all churches that have since existed. (Continued on page 5, column 1)

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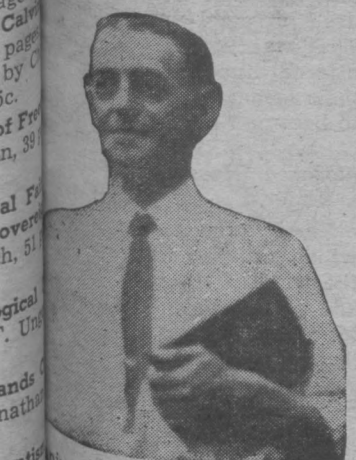
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The Forum

(Continued from page 4)
etic of the Catholic Church. The name Pergamos means ex- by marriage. These church- became married to the state. while the Smyrna type churches suffered privation and execution at the hands of the government, the Pergamos type churches became the govern- ment's pride and joy. In their case, government paid the preach- built magnificent buildings them to worship in, and furn- ed them with acceptable doc- es for them to preach. All this brought on Roman Cathol- There was never any candlestick in these churches to removed. The name Thyatira was a continual sacrifice, and is just what the Catholic

When the Catholic Church had like to such slimy depths of repute that the old devil him- could not use her effectua- he caused her to bring

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satisfied that any man who is saved is going to speak something to his children about the Saviour. At any rate, working from that assumption, I believe that Adam must have told his children what had taken place so far as his spiritual life was concerned; and Abel, encouraged by Adam, his father, who had told him what It is said that God looked down had happened in his own life, brings a blood sacrifice unto God. and saw that bloody sacrifice, and God was well pleased with what Abel had done.

I say to you, beloved, God taketh away the first in order that He might establish the second. He laid aside the firstborn—even the one that Eve thought might be the promised child—in order that He might be able to use the second son, Abel, because this son Abel, as a result of his actions, pleased God.

III

THE FIRST SON OF ABRAHAM, ISHMAEL, WAS NOT THE SON OF PROMISE, BUT ISAAC, THE SECOND, WAS THE PROMISED ONE.

The first son that was born to Abraham was named Ishmael. I am satisfied that Abraham would have been mighty happy if God had allowed Ishmael to be the promised seed. If you will read the book of Genesis, you will find that God told Abraham there was going to be another child born. Abraham laughed. He laughed at the Lord. He was so filled with unbelief, that he laughed when God told him that Sarah, a woman ninety years of age, was going to bear a child, and that Abraham, a hundred years of age, was going to father a child. The Word of God says that Abraham laughed out loud because of what God said. When God impressed it upon Abraham, that He meant what He said, then Abraham cried out:

"O that Ishmael might live before thee!"—Gen. 17:18.

He would have been perfectly willing to have taken that child that was born after the flesh, the firstborn that he had — he would have been perfectly willing to have settled with God for that to be the child of promise that God had given to him. But that wasn't true with God. God wasn't willing to settle for the child of the flesh. Instead, we read how a little later on there was a son of promise born to Sarah.

Can you imagine that woman ninety years of age mothering a child? Can you imagine that old man a hundred years of age fathering a child? As I have often said, it is a good thing that this happened back yonder, a long time ago. If it were to happen today, Sarah would be a front line attraction all over the world. Some of these people who have to do with the movies, and the production of shows would have had Sarah appear in every night club in the country. Oh, what an unusual thing it would be for a woman ninety years of age to have a baby, and the father of the child a hundred years old.

That was God's way of doing what God wanted to do. Abraham didn't want it that way. He was willing at first to wait on God, but it looked like God just didn't work fast enough. Abraham waited year in and year out. Days and months and years dragged by, and that child of promise hadn't been born. Finally, he and Sarah concocted the idea that they would have a child through Sarah's maid, Hagar, and that would satisfy God, and this would satisfy God's promise. But, beloved, that child that was born of Hagar and Abraham was a child of the flesh. It wasn't a child of promise. They had to

wait a good long while afterwards before the child of promise was born. If I remember correctly, it was fourteen years from the time that Ishmael was born until Isaac was born. Notice this, though Abraham was willing to have made Ishmael the child of promise, God wouldn't accept it. God laid aside the first in order that He might establish the second.

IV

ISAAC HAD TWO SONS — ESAU, THE FIRSTBORN WHO WAS REJECTED, AND JACOB, THE SECOND BORN WHO WAS ACCEPTED.

Let's notice before those two children were born. Rebekah had a hard time when she was carrying those two children. The Word of God says they struggled in her womb. Now how much is involved in that word "struggled" I do not know, but those two children, Jacob and Esau, who were at the neck of each other

all their lives, are said to have struggled or have fought within their mother's womb, even before they were born. Finally, in desperation, she cried out, "If it be so, why am I thus," as if to say, "I just don't understand why God would let this thing happen, that these children would be continually struggling in my womb, and causing me great pain and discomfort in my pregnancy." The Word of God says that God gave her the answer. Listen:

"Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and THE ELDER SHALL SERVE THE YOUNGER."—Gen. 25:23.

Notice, the second one that was born was to be master over the first.

Beloved, that isn't the way in which people look upon things. Take for example the Italians. (Continued on page 6, column 1)



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"First - Second"

(Continued from page 5)

The firstborn son in the home, when the father dies, becomes the manager of the family. As long as he lives, he manages the business affairs of the family, and when he dies, the next son takes over. That is generally true all over the country. But God said it wasn't going to be true so far as Esau and Jacob were concerned. Esau was going to be born first, but Jacob was going to be the leader.

On the day that they were born, they continued their fight-

ing, because Jacob reached out and took hold of his brother's heel, after Esau had been born. The nurse saw him do it, and she said, "Aha, little tripper. He grasped him by the heel to trip him, so I'll call him Jacob, which means 'a tripper' or somebody that slips up behind a person and grasps him by the heel — a sneak thief." In spite of the fact that the nurse gave him a name that stigmatized him from the day he was born, and for the rest of his life — in spite of that fact, they couldn't change God's plans. God had other plans, for God had already announced that plan unto Rebekah, and she knew before

the children were born that the firstborn child was going to be subservient unto the second born. If you will read the Word of God, you'll find how Esau was rejected, and how Jacob was chosen of God, and ultimately we read of Jacob standing in the presence of Pharaoh, the king of Egypt, referring to his life as a pilgrimage. I tell you, beloved, whenever you read it, you can see how God established the second, after taking away the first.

V

WHEN JOSEPH WAS IN EGYPT AND HIS BRETHREN CAME TO BUY CORN, THEY DID NOT KNOW HIM, BUT

WHEN THEY CAME A SECOND TIME, HE WAS MADE KNOWN UNTO THEM.

When Joseph was in Egypt, his brothers came to see him to buy corn. They didn't come to see him especially, for they didn't even know he was there, but they came to buy corn. Did he recognize them? Yes. Did they recognize him? No. Did he tell them that he was their brother Joseph, the first time they came to Egypt? No, he never said one word to them, but rather talked to them through an interpreter. He could understand everything they had to say, but he talked through an interpreter so they wouldn't know

that he was Joseph. The first time they were in Egypt with all of the experiences they had with one of them being held as hostage in Egypt while the rest of them were allowed to go back home, they didn't find out who this man was who was prime minister in the land of Egypt. It was only on the second time that they came that Joseph made himself known unto his brothers. Listen "At the second time Joseph made known to his brethren, and Joseph's kindred was made known unto Pharaoh." —Acts 7:13.

My text says, "He taketh away the first, that he may establish the second." We have it illustrated when Joseph was in Egypt and his brethren came down the first time and they knew him not, but the second time that they came down, Joseph was made known unto his brethren.

VI

MOSES WAS REJECTED AT FIRST BY HIS BRETHREN WHEN HE SOUGHT TO DELIVER THEM, BUT WHEN HE CAME THE SECOND TIME HE WAS ACCEPTED.

The Word of God tells us that Moses was brought up in the court of Pharaoh, as the son of Pharaoh's daughter. The Word of God would indicate to us that when Moses was about forty years of age, after having been learned and schooled in all the wisdom of the Egyptians, he decided that he was going to cast his lot with the Jewish people. Of course he knew he was a Jew. When he was about 40 years of age, he saw an Egyptian abusing a Hebrew and when nobody was watching he smote him, as if to say, "I am casting my lot with the children of Israel."

Two of the Israelites were in trouble shortly afterward, and he tried to pacify them. One of them said, "Are you going to smite me, and hide me in the sand yesterday?" Moses found out that what he had done the day before, was known to everybody, and therefore he fled. The children of Israel didn't accept that. That was the first time that he offered himself to them to become their leader at the end of his first forty years of experience, Moses was rejected as a leader.

Forty years passed, during which time he had lived out in the wilderness, and had married and two children were born to him. Finally, God spoke to him in a burning bush and told him to go back to Egypt to lead the children of Israel out. Listen "And the people believed, when they heard that the Lord had visited the children of Israel, and that he looked upon their affliction, then they bowed their heads and worshipped." —Exodus 31.

Notice, the first time Moses came to lead the children of Israel out of Egypt, they rejected him. Forty years later, when he came back to lead them out of the land of Egypt, the Word of God says they believed, they bowed their heads and worshipped. Beloved, God takes the first, in order that He may establish the second.

VII

THE FIRST TABLES OF STONE WERE BROKEN, THE SECOND WERE KEPT.

One day God called Moses into a mountain. There on Mount Sinai God gave him the ten commandments. When he got up the mountain with those stones, God gave to him the laws that he wrote on the tables of stone. When Moses came down from the mountain he found the children of Israel worshipping a golden calf. (Continued on page 7, column 1)

THE BAPTIST EXAMINER

JUNE 17, 1967

PAGE SIX

Why I Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND)

SEPTEMBER 1-2-3-4)

HAROLD FREESE
Mansfield, Ohio

Having attended the Bible Conference during the past several years, I know this is a true inspiration to any born-again Christian.

To define the word "inspiration": "A supernatural influence which qualifies men to receive and communicate divine truth. This inspiration applies an infusion of divine power or a pre-natural enlightening of mind." This illustration is a very definite conclusion that all power belongs to God. Men can apply power, but they cannot create it. They can employ it in the utmost evil of destruction, but they cannot give it continued existence.

So it is our duty to thank God for making all things possible, and for having ordained John R. Gilpin as His instrument in promoting the Conference. May we remember that God makes all things for Himself, de-

serving all praise. "And whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted."

It is very practical to believe that numerous of those who are attenders of the Conference look forward each year, for the next annual Conference to come. I have been praying to the Lord each year that He will spare me, according to His will, so I may be able to attend this meeting. However, should the Lord tarry beyond the providential time that I am to leave this life, it will be at that time when God will not continue to answer such prayers, because it was planned for us to go into eternity.

"Which is much better, to be absent from the body, and present with the Lord."

We truly thank God for having made this event possible, and hope everyone plans to be there.

"First - Second"

(Continued from page 6)

ing sinned, in that they had set up a golden calf, and were dancing around that calf in worship. Moses broke the ten commandments.

The question used to be asked: Who was the most sinful man in all the Bible? The answer was, Moses; because he broke all ten commandments at one time. Because he broke all ten of them when he took the two stones, and threw them on the ground, and ground them into powder. When Moses went back up into the mountain, and was gone for forty days to receive the second tables of stone.

Now, notice, the first tables of stone were broken, but the second tables of stone were kept as the law of God to be observed. Every one of these illustrations tell us that God sets aside the first, in order that He might establish the second.

VIII

THE FIRST GENERATION
DIED IN THE WILDERNESS,
BUT THE SECOND GENERATION

TION ENTERED INTO THE PROMISED LAND.

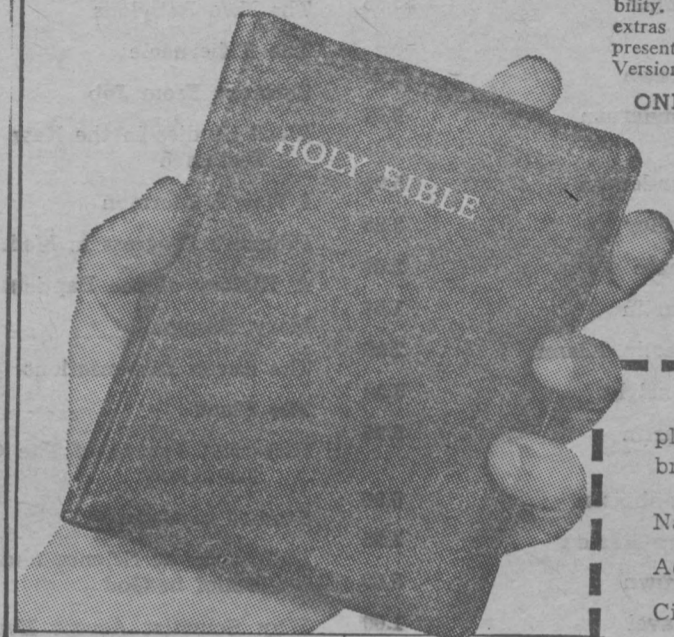
Six months after the children of Israel had left Egypt, they came to Kadesh-barnea. They could have gone into the land of Canaan immediately from Kadesh-barnea had they believed and accepted the word of the spies — the two that came back with a faithful report. However, they rejected the message of the two spies that were faithful, and God made them wander in the wilderness for forty years time.

Now notice what happened. That first generation that came out of the land of Egypt died. Everyone but two, Caleb and Joshua, were over 20 years of age when they arrived at Kadesh-barnea, and everyone above 20 years of age died before they got into the land of Canaan. It was the second generation that grew up in the wilderness, that went into the land of Canaan. The first generation that came out of Egypt died in the wilderness, and the second generation entered into the Promised Land.

IX

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THE CHILDREN OF ISRAEL OUT OF EGYPT, MOSES, COULD NOT BRING THEM INTO CANAAN, BUT THE SECOND, JOSHUA, DID.

The first one that brought them out of the land of Egypt out into the wilderness died after he had held a thirty-odd day revival meeting on the east side of the Jordan River. Those messages which Moses delivered are recorded in the book of Deuteronomy. It took approximately thirty days to deliver those messages, and it was a giving of the law a second time unto the Jews. After he had done so, the Word of God says that God called him

over Israel. The Word of God tells us how Samuel was doing the best he could with his boys, but his boys got out of control, and were taking bribes, and were dealing unjustly. Finally, the people got tired of it, and said, "Samuel, as long as you were able to be our judge, everything was all right. All these years you have judged us well, but your sons are taking bribes, and doing wrong. We want a king."

What did they know about kings? All they knew was what they had seen by way of "dress-parade." They said, "We want a king." Prior to that time God had ruled in what we call a theocracy. Now they are asking for a monarchy. They had been under the rule of God — a theocracy; now they want to be under the rule of man — a monarchy. God gave them a king — and what a king he was! He was head and shoulders taller than anybody else, and when the day came that they were going to anoint him king publicly, they couldn't find him. He was a bashful boy, and had hidden himself among the baggage, and wagons, and implements. They had to search him out, and when they brought him out, he stood head and shoulders taller than anybody else, and they shouted, "God save the king." That was Saul.

Now notice this: The first king, Saul, was a failure, but the second king, David, was a man after God's own heart, and was accepted of God. The first king, Saul, was a failure, and God set him aside. The second king, David, was a man whom God greatly used.

Now I don't mean to say that David did everything that pleased the Lord, but I'll say that his life was in general, in keeping with the will of God. So the first king, Saul, was set aside, and the second king, David, being a man after God's own heart, was accepted.

XI

THE FIRST, DAVID, COULD
NOT BUILD THE LORD A
HOUSE, BUT THE SECOND,
SOLOMON, WAS CHOSEN FOR
THAT WORK.

They were getting ready to build a temple. The first man that tried to build the temple couldn't do it. His name was David. I tell you, beloved, I have a high regard for David in that he loved the house of God. He said, "It is wrong for me to live in a house of cedar, while the house of God is still resting in a tent. We have to have a house for God."

David did his best to build that house, but God said, "David, you can't build my house because you have been a man of war. I'll let you prepare the material, but you can't lay one beam, nor one stone.

You can't do one thing toward the building of this temple."

Notice, beloved, the first man that tried to build the Lord a house was rejected, but Solomon, his son, the second, was chosen for that work. When Solomon got through building that house, what a house it was! It was 80 feet long, 30 feet wide, and porches round about it, and it was overlaid with gold and silver.

When he got through building it, he said, "We had better offer some sacrifices." The Word of God tells us how Solomon killed 20,000 head of cattle and 120,000 head of sheep in order that he might use these as sacrifices the day they dedicated the temple to the Lord.

Notice, the first man that would build a house for the Lord was set aside, and the second man, Solomon, was chosen for that work.

XII

AT THE FIRST COMING OF
CHRIST, WHEN HE CAME INTO
THE WORLD TO HIS OWN,
HIS OWN RECEIVED HIM NOT,
BUT THERE WILL BE A SECOND
COMING, WHEN HE WILL
RECEIVE THE THRONE.

We read:

"He came unto his own, and his own received him not." — John 1:11.

There is a play on words here. "He came unto his own" means, "He came unto His own things." In other words, He came unto His own things — the sacrificial system and the priesthood, and His own, the Jewish people, received Him not. The first coming of the Lord Jesus Christ ended in failure so far as the Jews themselves were concerned.

But, beloved, there will surely be a second coming of our Lord when He is going to receive a throne, and He is going to reign from Jerusalem over the Jews, and He is going to reign over the nations of the world as an inheritance. He is going to control the kingdoms of this world, because the kingdoms of this world are going to become the kingdoms of our God.

Don't you see this principle? It has been God's plan, and God's way of dealing through the ages, that God has passed by the first in order that He might establish the second.

CONCLUSION

GOD'S WAYS ARE ABOVE
OURS.

Having given you a number of illustrations to show you that God has passed by the first in order that He might establish the second (Continued on page 8, column 5)

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Notice this principle: The first was set aside in order that the second might be used. The first one who brought them out of the land of Egypt, Moses by name, died in the wilderness on the edge of Canaan, but the second one, Joshua, led them over into the land of Canaan.

X

THE FIRST KING, SAUL,
WAS A FAILURE, BUT THE
SECOND, DAVID, WAS AC-
CEPTED.

Israel wanted a king. Samuel was getting old and his boys had been set up as judges in his place

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"First - Second"

(Continued from page seven)
ond, I say to you, God's ways are above our ways, and God's ways are always best. Listen:
"For my thoughts are not your thoughts, neither are your ways

my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55:8, 9.
God's ways are above our ways. God's thoughts, God's purposes,

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God's plans, God's provision God's desires — everything far as God is concerned, is above us. Therefore if God takes the first, in order that He may establish the second — if God moves by nature what will appear to be that which will be most pleasing unto the Lord and God picks up that which would think as being the most pleasing, and makes use of then it is for us to say that God's ways are best, and God's will is best, and whatever God does is for us the best.

Now if God's ways are then you ought to be sure are in tune with God's ways, ought to be sure you are in money with God's ways. You to be certain that you are servient to all of God's ways. "KISS THE SON, lest he angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Psa. 2:12.

Beloved, if God's ways are then kiss the Son. A kiss, and other things, is a sign of submission. We are to submit to Him, are to adore Him. We are to worship Him.

How I thank God for this that He takes away the first order that He may establish second. If God's ways are the ways, then it is our business submit to Him.

Might it please God that would submit to the Lord, may Jesus Christ become Saviour. Kiss the Son, submit Him, bow in reverence and adoration before Him, and be saved is my prayer in Jesus' Name. May God bless you.

Judgment of Nations

(Continued from page one)
fore God" (Rev. 20:12). In 25 the judgment is of living nations, but John's judgment is the "dead" (Rev. 20:12) takes place on earth; the does not (Rev 20:11). In Mal there is no mention of books ing opened; in Rev. 20, 12 are said to be opened. In 25 there are three classes: goats and brethren; in Rev there is only "the dead." In thew the judgment is said cur when Christ is revealed John's judgment takes place Christ has reigned a thousand years (Rev. 20:4-7).

Fred T. Halliman

(Continued from page one)
of her husband's but always a lower level. A woman never be physically higher a man at any time. A man either live in a house alone with unmarried brothers or 7 or 8 years old and in cases his wives would live together with his children in other house but usually each had her own house and kept children with her, these would usually be no closer 50 to 300 yards away, some be a half mile or more. The missions around us started natives off coming together the same house, i.e. building worship, by putting a petition the middle and henceforth any of their folk started together as man and wife put up partitions in their likewise, however we have had a partition in any of places of worship and then when some of our folk were living together they did not the partitions in their homes ally in the old days the and children would live in sleep in, the same house as pigs, however that also is appearing now.

(To be continued)

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