

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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

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GOD'S WORD CLEARLY TEACHES THAT WE HAVE . . .

ETERNAL LIFE

GERALD PRICE
Bristol, Tennessee

John 17:2-3:

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.

Life means many different things to many people. It may mean sports, sex, security, dancing, dining, and drinking or even



GERALD PRICE

religion. They will say, "This is the life," but Jesus said, "This is Life Eternal" to know the only true God and Jesus Christ whom Thou hast sent. Let us notice what the Bible says about eternal life.

I. IT WAS PROMISED BY GOD BEFORE THE WORLD BEGAN.

In this verse we find the Eternal God made an Eternal promise

Chief Casualty Of Peyton Place

Ten years ago a pudgy, semi-alcoholic housewife named Grace Metalious penned a novel about the extra-curricular activities of smalltown New Englanders, and so polluted it with the psychopathology of sex — incest-perversion, adultery, etc. — that her publisher ordered her to clean it up. But even after she subjected "Peyton Place" to some detergency, she still had what the French often call a "Novel of Scandal." Immediately after it was published, "Peyton Place" climbed aboard the best-seller train (what a comment on the perverted reading tastes of the American public!) and Grace Metalious became rich.

So rich that she could afford to buy herself a new home, two Cadillacs, divorce her husband, take on a pair of lovers, and in 1964, at the age of 39, she tragically drank herself to a premature death. She was the chief casualty of "Peyton Place."

—National Voice

of Eternal Life in Eternity. Since God is holy and never changes, it is impossible for Him to lie. He is faithful who promised and therefore, we have a sure and steadfast hope of Eternal Life.

Think of the One who made the promise. He is supreme and sovereign, having all power in Heaven and upon the earth. Therefore, the promise is sure to all His seed.

II. IT WAS PROMISED TO A CERTAIN PEOPLE BEFORE THE WORLD BEGAN.

We notice in Titus 1:1 the statement "according to the faith of God's elect." Eternal life was promised to God's elect who were chosen in Christ before the foundation of the world, Eph. 1:4. Their names were written in the book of life of the Lamb slain from the foundation of the World, Rev. 13:8. "This is the promise, that he hath promised us, even eternal life." I John 2:25.

III. THIS LIFE WAS PROMISED IN A CERTAIN PERSON, CHRIST JESUS, BEFORE THE WORLD BEGAN.

Along with the Scriptures I have already used, we notice in I John 5:20, "This is the true God and eternal life," speaking of Christ. In II Tim. 1:1, we find, "the promise of life which is in Jesus Christ." The entire Bible makes it plain that Eternal life is to be found in Christ Jesus only. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39, Jesus said, "I am the life."

IV. THIS LIFE IS PRESENTED TO HIS PEOPLE THROUGH THE PREACHING OF THE GOSPEL OF CHRIST.

Titus 1:3, "But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour." I Cor. 1:21. "For after that in the wisdom of God the world

by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

When the Gentiles heard the gospel, Acts 13:48, "They glorified the Word of the Lord and as many as were ordained to eternal life, believed." So regardless of what Hardshells say, sinners are saved by the preaching of the gospel.

V. THIS LIFE IS POSSESSED AT PRESENT THROUGH FAITH IN CHRIST.

John 3:36, "He that believeth on the Son hath everlasting life."

HAVE YOU PAID ALL YOUR TITHES FOR '68?

The tax year will soon be completed and quite often, one discovers at the end of the year that there is a little more of the donation dollar than can be shared before the maximum allowable has been exhausted.

It is to such an individual that we appeal today. Maybe you have such a decision facing you. If fortune has allowed you more gifts in 1968, may we ask that you please remember us.

Why pay to the government in taxes that which you are allowed to contribute? Calvary Baptist Church could surely use a good contribution from you today for her written ministry and other missionary activities.

John 5:25, also tells us that "He that heareth my word and believeth on him that sent me, hath everlasting life." John 6:47, "He that believeth on me hath everlasting life."

Many other scriptures testify of this also. This signifies that we are now the children of God and (Continued on page 7, column 3)

Presenting Bro. Bill Burket, Our Missionary To Navajos

HERE IS A MEMBER OF CALVARY BAPTIST CHURCH, BAPTIZED AND ORDAINED BY US, WHOM WE RECOMMEND.

Dear Brother Gilpin and Fellow Members of Calvary Baptist Church:

This is a report of our work among the Navajo Indians in New Mexico. First, I want to praise the



BILL BURKET

Bro. Burket at our 1966 Conference was caught in the act feeding his face. Now he is giving out spiritual food to the Navajos.

Lord for the open door He has given to us, among the Navajo

people. We were warned by a Fundamental Mission head in Penna., before coming out here, that we would never get on the reservation unless we belonged to a mission. Of course he reckoned without knowing our sovereign God who rules and overrules in the affairs of men.

After struggling with the Navajo language for two months, we began visiting among the tribe in an area that had no missionary. I should qualify this statement by saying that at one time there had been a missionary there, and there is now a mission station there that is unoccupied at the present time. It is a Methodist mission and the missionary had been expelled for being too fundamental in that he practiced baptism by immersion. He had been a Baptist at one time so we were told.

Although Farmington is on the edge of the reservation, we have to travel 40 miles to reach this people. About 16 of these miles are improved highway. Then we leave this and begin the next 24 miles or so on bumpy, muddy roads. This is the main road. We turn off this road two or three miles past the mission station and begin to follow trails. Most of the Navajos have pickup trucks and when they don't like the trail, (Continued on page 5, column 1)

Several Things Death Can't Do To A Child Of God

By JOE WILSON
Winston-Salem, N. C.

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" Rom. 8:38, 39.

Death is an awful and terrible thing. The Bible speaks of "the fear of death" and of death as "the last enemy." Those of us who have seen death take our loved ones from us, know what this monster can do to the heart. Many times I have stood, by a grave in Big Stone Gap, Va. and thanked God that in the eternal

state of the redeemed "There shall be no more death."

Death is not an empty threat or a powerless thing. There is much that death can do. Death can bring great sorrow to our hearts. There is a saying that time heals all. This is not true. There are wounds that time will



ELD. JOSEPH WILSON

never completely heal; but, thank God, we have more than time—we have eternity—and eternity will heal all. But meantime, death can bring great heartache to God's people. Death is the end of earthly plans, dreams, and activities. Most of us live too much for earth. Our plans and activities center too much in things that are seen, and death is the end to all this. Death can separate us from our dearly loved ones for a season. But, praise God, there are some things death cannot do.

Death cannot separate us from (Continued on page 6, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"FELLOWSHIP"

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."—I John 1:3.

I was thinking of recent date in terms of famine. I was reading of the awfulness of famine as it faces people, particularly in lands that are devastated by war. I rather imagine that a wide-spread famine is one of the world's worst calamities. I think it is probably the worst calamity that befalls man. I don't know of anything any worse than to think of emaciated bodies, staring eyes, and

swollen stomachs. I tell you, beloved, it is pathetic when you think about it — little children looking up into the faces of their parents, hungry — with those parents unable to do anything in their behalf.

I have often said that in the country of Mexico over half of the Mexicans go to bed hungry every night. I shall never forget on one Wednesday, stopping on a hill for a little rest period, just outside of Mexico City. We had had some fried chicken for our lunch Sunday noon. One piece of fried chicken wasn't eaten, and the box in which it was contain-

ed was put in the back of the car near the rear window. The sun beat in upon it the rest of that Sunday afternoon, Monday, Tuesday, and until near noon Wednesday, when we stopped on a hill to rest. While we were stopped, we decided to clean out the car, and to throw away some items that had accumulated. As we were in the act of throwing away this box with this piece of chicken that had been quite delicious on Sunday, but which by Wednesday was dried up, a Mexican woman, her daughter, and her granddaughter came (Continued on page 2, column 1)

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The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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"Fellowship"

(Continued from page one)
along the road. The granddaughter was sick, which is common in Mexico, with her stomach protruding twice the size of what it should have been. The mother and the grandmother were in the same condition. This was evidence of malnutrition and starvation of the body. We gave that piece of chicken to those three individuals. They didn't give the little girl any of it, but that mother and grandmother took that piece of breast of fried chicken and tore it between them and ate it as though they were starving to death, and literally relished what you and I wouldn't even have considered eating. As I have thought of that incident many times through the years, I have come to realize that in the time of famine — at a time when a person is hungry, there is only one thing that will satisfy, and that is food.

While it is true that there are many famines spoken of in the Word of God, it is also true that we read of famines in various countries of this world today. I would like to remind you that the entire world, without exception, is likewise in the throes of a spiritual famine. I turn to the Word of God and I find that such is even prophesied. Listen:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." — Amos 8:11,12.

Beloved, I believe we are in just such a condition today as far as this world is concerned. I believe there is a spiritual famine on within the world. You can go from east to west, from north to south, and I think you can wander from sea to sea and occasionally you might drop into some church edifice and find a word that would honor the Lord, but in the majority of places, you would fail to find God's Word preached in all of its purity. There's many a so-called Baptist Church today that fails to preach the doctrines of grace, that fails to hold up the truth concerning the church that Jesus built, and fails to teach men the great doctrines of the Word of God. The result is, there has been a slow starvation that has come on, so far as the Word of God is concerned.

I am reminded of a man who thought his cow was eating en-

D. N. JACKSON PASSES THIS LIFE



D. N. JACKSON

Elder D. N. Jackson of Oklahoma City passed from this life on November 29, and we chronicle his passing with a great deal of sadness.

It is true that he and I differed seriously on the doctrine of election, yet I always held him in the highest esteem for other great truths for which he contended.

As to the teaching relative to the church that Jesus built, I am sure that there is no individual living that contended for the truth more strongly than Brother Jackson did.

There have been times of correspondence, when we have each asked advice of the other, and I thank God for the stand that he took relative to virtually all the great truths of God's Word.

I thought he was badly wrong on the doctrines of grace and, of course, he felt the same toward me. In spite of this difference, I am sure that there is no one who will regret his death more than I, and I am sure that he came down to the end of the way knowing, that in spite of our doctrinal differences, I was truly a friend.

Our sincerest best wishes to his family, and we trust that God shall raise up others who will contend for church truth as did our brother through the years. I am not praying that God will raise up someone to take his place — Brother Jackson filled his own place — I am just praying that God will raise up others who will fill their place in the service of the Lord.

tirely too much food and he decided that he was going to wean the cow from the standpoint of eating so much. He would take away a straw at a time, and his reasoning was, that he would take it away so gradually that the cow would never notice that she had less food than yesterday. So he started with a certain pile of hay for the first day, and the next day he took away one straw, the next day he took away two straws, and the next day three. Over a period of time, he kept taking away a straw of hay each day. Somebody spoke up and said, "How did she get along without it? How did it work out? Did the cow ever notice that he was taking the hay away a little at a time? He said "the experiment was a perfect success until the day before I took away the last straw, when the cow died."

I am rather of the opinion that is exactly what is taking place throughout the world today. Little by little, preachers have taken away the Word of God from their preaching. The sovereignty of God has been pulled out. Electing grace has been removed. Depravity and imputed righteousness have been removed from most of the pulpits. Justification by faith alone has been taken out. Instead, men are taught justification by works, and by water. Eternal salvation is rarely heard from the majority of pulpits today. The result is that there is very, very little of the precious Word of God

that goes out to the average congregation on Sunday. Consequently, there is a spiritual famine abroad within the land today.

I turn to the story of the prodigal son and I find that it says:

"And when he had spent all there arose a mighty famine in that land; and he began to be in want." — Luke 15:14.

I believe that is precisely the spiritual status of this world today. I think it describes the world religiously — that there is a mighty famine on, and that men actually are in want of spiritual truth. They may not realize it. In fact, the majority fail to realize what is wrong; yet there is just one thing that would satisfy the world spiritually, and that is the same thing that it takes to satisfy the world materially. If it takes food to satisfy the cravings of your stomach, it takes the spiritual food of the Word of God to satisfy the souls of men.

When I think of that, I am reminded that is all the more reason we should every day, as God's people, seek to be in fellowship one with another, and in fellowship with the Lord Jesus Christ. The world needs the Word of God. The world is in a state of spiritual starvation. The world is suffering a spiritual famine. I am insisting that this in itself is all the more reason for you and me of this church, and others who love the Word of God, that we should seek to do everything within our power to maintain fellowship one with another, and with the Lord Jesus Christ.

WE SHOULD NOT HAVE FELLOWSHIP WITH FALSE DOCTRINE.

We read:

"But I say, that the things which the Gentiles sacrifice they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils." — I Cor. 10:20.

I know lots of places you can go to church where there isn't any famine so far as food for the body is concerned. I know lots of places you can go to church where there isn't any famine so far as recreation is concerned. I know lots of churches that you can attend on Sunday where there isn't any famine relative to material things. Beloved, the thing that I am trying to insist upon is that in the majority of instances you will find that if you attend such churches, you are fellowshiping with false doctrine, and this text tells us that we are not to have fellowship with false doctrine.

I have a conviction that a Baptist ought to stand for something. He ought to know something, and he ought to contend for it, and I don't think that a Baptist ought to be one bit ashamed to stand up in the eyes of the world and contend for the doctrines of the Word of God. The last two Sundays over the radio I have analyzed very carefully the advertisement of the Knights of Columbus, entitled "The Bible is a Catholic Book." This morning, as you may notice, I talked on the subject of "Why I am a Missionary and not a Hardshell Baptist." If God lets me live, I expect to continue that discussion next Sunday. The following Sunday I expect to continue the discussion as to why I am a Missionary Baptist and not a Romanist," and the following Sunday I expect to take the Methodist to task. The next Sunday I expect to talk about the Holy Rollers. The following Sunday I expect to talk about the Campbellites. I expect to sum up this series of messages on why I am a Missionary Baptist of an Independent nature and not a Convention Baptist. I believe that Baptists ought to stand up for what they believe. I don't want to apologize and say that there are some Baptists who believe this and it is all right if you want to believe it, but I think I should stand out and say, "This is what I believe. This is what Calvary Baptist Church contends for. We want you to

King's Addition Baptists Urge The Support Of TBE



JAMES EVERMAN
PASTOR



JAMES HOBBS
MISSIONARY

We would like to add our church to the number of those who have written their endorsement of The Baptist Examiner.

I would like the readers to know that I have personally known Bro. Gilpin for years. I have seen many come along who have tried to take over his work, and when they couldn't, I have seen them go off, and try to get him in trouble. I have heard many things said about him, yet through it all, he has always stood for the Truth of God's Word. One by one, those who have tried to get him in trouble, have drifted off. They either go off doctrinally, or they begin to be used less and less in the service of the Lord.

The Baptist Examiner has proven to be a great blessing to me. It has always been a sound paper. It too, like the editor, has had its hard knocks, but continues to stand for the Truth. I have learned most of what I know about the Bible from Bro. Gilpin and TBE. There is no other paper that teaches the truth like this paper.

Our church is not ashamed to let people know that we love both the editor and the paper. We stand behind both, and will continue to do so. If at any time the editor or the paper would fail to stand for the Truth, we would be the first to let them know they are doing wrong. Frankly, I do not believe it will ever happen. I believe God will continue to use both.

We believe that every Christian should get and read the paper every week. It should be used to help in our study of God's Word. Every Baptist Church ought to support it with a regular monthly offering.

Yours in Christ,

JAMES EVERMAN, Pastor
King's Addition Baptist Church

* * *

I would like to add my voice to that of Bro. Everman relative to The Baptist Examiner.

I have not known Bro. Gilpin as long as Bro. Everman has, but I have come to love him as much. Bro. Gilpin has been a great help to me as far as the doctrines of grace are concerned.

It has been my privilege to travel to many states and many churches. In all of these churches, I have found that many of the members love TBE like we do. People from all over have the opportunity to study the great doctrines of the Bible with the help of the writers of the paper. Many of them would hear no truth at all if it were not for the paper. I usually recommend to the churches that they introduce TBE to any new member that comes into the church.

How about your church beginning to send a regular monthly offering?

Yours in Christ,

JAMES HOBBS, Missionary
King's Addition Baptist Church

know where we stand, and what we believe."

After the broadcast this morning a man called and said that he was a Pentecostal Holiness. I think he might just as well have said that he was a Holy Roller. Anyhow, his description of himself was that he was a Pentecostal Holiness. He said that he realized that there were lots of things wherein that he and I would differ, but that he just wanted me to know how much he appreciated the position that I took, and how glad he was for the stand that I took. He just wanted me to know that he appreciated a man who stood up and preached what he believed. Now he may change his mind four or five Sundays from now when I talk about "Why I am a Baptist and not a Holy Roller," but I am glad for the fact that he agrees with me to this extent — that a man ought to stand up for what he believes.

I am saying to you, beloved friends, that is exactly what I

think every Baptist Church and every Baptist preacher ought to do. We have no business to have fellowship with false doctrines. We ought to contend for the teachings of the Word of God as we believe them, without fear and without favor, showing no partiality toward any fellowship with those who are in error. I recognize the fact that the majority of people say this is a new day — we are living in a day when the ecumenical spirit has caught on within the world, and everybody is high-tailing it back to Rome, and we ought to forget about our differences; we ought to minimize our differences; we ought to try to magnify the things wherein we agree and we ought to get together in one organization. I am rather of the same opinion that we all ought to get together in one organization, and I am perfectly willing for everybody who differs with us to come, join Calvary Baptist Church, and believe what we believe.

(Continued on page 3, column 1)

"Fellowship"

(Continued from page two)

I feel in that respect just as I did toward a fellow in Ironton, Ohio, which is just across the river. He called me up one day after I had preached a scorching sermon and said that he would like to be a Baptist. He said, "I am a Methodist, but I'd like to be a Baptist. In fact, I would, if you would just meet me half way." I said, "Brother, I'll meet you, any day you want to half-way, in the middle of the Ohio River, and I'll drag you under the water, the rest of the way to shore." I would have, beloved, and he would have been an immersed Baptist when he got to shore. But that was the one thing we didn't agree on.

I know we are living in a day when the ecumenical spirit seems to have caught on — when everybody is trying his best to say that he believes the same thing. My contention is that it is not our business to see how nearly like other people we can be. Instead, we ought to magnify our peculiarities and the doctrines that we stand for, so that any one can see what we contend for, and why it is that we have something superior to offer to them. Because of that, I say we shouldn't have fellowship with false doctrine.

II

WE SHOULD NOT HAVE FELLOWSHIP WITH UNBELIEVERS.

We read:

"Be ye not unequally yoked TOGETHER WITH UNBELIEVERS: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? — II Cor. 6:14.

In this verse, Paul says that a believer has no business to be yoked with an unbeliever. I recognize the fact that this passage of Scripture is most often quoted to show why a saved person should not marry an unsaved person, and I think such is true. I don't think a child of God has any business marrying an unsaved person. I have married lots of them, I am sure, in the years gone by, but I would certainly tell anybody, if I had an opportunity to do so, to never under any circumstances marry an unbelieving mate. If you are a child of God, then take this Word of God as final; and God says that a believer is not to be yoked with an unbeliever.

I have often said where a child of God marries a child of the devil, the said child of God is sure going to have some trouble with his father-in-law. You know who the father-in-law is, don't you? The Devil.

This passage of Scripture goes beyond the question merely of marrying. I think it covers a multitude of space when it says that we are not to be unequally yoked with unbelievers. I don't think a child of God has any business being a member of a lodge, fraternity, a sorority, or anything whatsoever where there is a yoking together of believers with unbelievers. I wonder how a child of God could be at home, and have fellowship with a crowd of people that doesn't believe in the Word of God. How could a man, for example, be a Mason and a Christian and have any fellowship with that organization? As the sun rises in the east, so the worshipful master stands up in the east in the Masonic Lodge to open that lodge, and everybody in there looks toward the worshipful master. I ask you, how can a child of God who has committed his all to Jesus Christ — how could he have any fellowship with any such organization?

This passage of Scripture which says we are not to have fellowship with unbelievers goes beyond marriage, and it goes beyond lodges, and it goes into church relationship. It talks about union meetings. I say to you, a child of God or a Baptist Church has no business seeking out fel-

lowship with a crowd, in a union revival meeting.

Could I attend the services, believing in sovereign grace, where in that revival meeting was conducted by a preacher who begged people to give their hearts to Jesus Christ? Could I have fellowship with someone who talks in terms of God depending upon you, and you are taking advantage of God if you don't surrender to Him? I say to you, a child of God shouldn't have fellowship with unbelievers in any kind of a revival meeting, or in any wise at all.

You and I have no business having fellowship with unbelievers, for it won't be long until our spiritual life will chill. Our spiritual life will be like the crowd with which we associate.

A man had a lot of sparrows in his garden; they chirped and chirped. He had a canary in his house; it sang beautifully. He decided that he would put his canary out in the garden so that his canary would teach those sparrows how to sing. However, instead of the canary teaching the sparrows to sing, pretty soon the canary quit singing and started chirping.

That is what happens when a child of God seeks to have fellowship with unbelievers in the world.

III

WE SHOULD NOT HAVE FELLOWSHIP WITH THE WORKS OF DARKNESS.

We read:

"And have no fellowship with the UNFRUITFUL WORKS OF DARKNESS, but rather reprove them."—Eph. 5:11.

Just what does Paul refer to when he talks about the unfruitful works of darkness? If I don't mention anything else, I think I can say worldly things that a child of God might be guilty of could certainly, and should certainly, be classified as the unfruitful works of darkness. Worldliness! How easy it is for a child of God to become worldly! We live in the world. We associate with the world. We rub elbows with the world. We brush shoulders with the world. We do business with the world. It is so easy for us to become worldly. When we do, we are having fellowship with the unfruitful works of darkness.

Do you find it hard to keep your spirituality up to par? in the place where you work, do you find it rather difficult? The crowd with whom you associate — do you find it rather difficult to keep your spiritual life progressing like it should? I am sure there is not one of us, if we were honest, but what would say that day by day the biggest problem we have is to keep our spiritual life in the position it ought to be in.

Mr. Spurgeon once said that there wasn't an hour that went by in a day, but that he found himself crying out to God because of the coldness of his heart. I am sure, if you are not careful, you'll find your heart getting cold as the days go by, all because of the fellowship with the untruthful works of darkness.

God says not to do it. Instead, He says to reprove them. Instead of seeking fellowship with the worldlings, He says we are to reprove them.

IV

TO HAVE TRUE FELLOWSHIP, ONE MUST BE CALLED OF GOD.

We read:

"God is faithful, by whom ye were CALLED UNTO THE FELLOWSHIP of his Son Jesus Christ our Lord."—I Cor. 1:9.

If you are going to have true fellowship, first of all, you have to be called of God.

Let's be honest, do you know who called you to be a church member? Did the preacher call you? Did your mother or daddy call you? Did some Christian

worker call you? Or could you say you have experienced the effectual call of the Holy Spirit whereby you have been called to be a child of God. I am saying, beloved, you can't have the right kind of fellowship until you have been called of God. You may try to. You may join a church. You may do the best you can, but you will never have fellowship — the right kind of fellowship — until you know that you have been called of God to be a child of God.

Listen again:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." — I John 1:7.

If you are going to have fellowship one with another, you must first of all have the blood of Jesus Christ to cleanse you, and then you need to walk in the light, as Jesus is in the light. There can be no fellowship for an individual unless he is first called of God.

I think that the majority of preachers make a tremendous mistake trying to hold a congregation together. The majority of churches have four or five separate groups in them. While one group inclines in one direction, the others will incline in another, and for a preacher to try to hold that congregation together, he is doing the worst thing in the world.

Sometime ago, I knew a church that was looking for a preacher. Among other things, they said that the pastor they wanted had to be a good mixer. Knowing the church as I do, I said to myself,

they don't need a good mixer; what they need is a genuine separator. What they need is someone to separate the sheep from the goats. Sheep can have no fellowship with goats.

You can't have real fellowship until you are first called of God. Preachers try to talk in terms of fellowship with the church, and fellowship in a home, but you might just as well forget about it, for there can be no fellowship unless the individuals have been called of God.

V

WE SHOULD HAVE FELLOWSHIP IN SCRIPTURAL MISSIONARY ENDEAVOR.

We read:

"And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the RIGHT HANDS OF FELLOWSHIP; that we should go unto the heathen, and they unto the circumcision."—Gal. 2:9.

Paul is saying that there was a group that wanted to have missionary fellowship, and they gave to him the right hand of fellowship saying, "Paul, you go unto the heathen, and we will stand with you as you preach to them."

We have a similar text, when Paul says:

"And to make all men see what is the FELLOWSHIP OF THE MYSTERY."—Eph. 3:9.

Paul is talking about a mystery that was hidden in past ages. What is the mystery about which he is speaking? Mr. Scofield, in his Bible, says that the mystery is the church, but Mr. Scofield missed the mark a million miles. The church is not even in con-

sideration in this third chapter of Ephesians. He is talking about the mystery of world-wide missions. Nobody ever knew anything about it, until it was revealed to man from God.

Go back to the days when Cain and Abel came with their sacrifices. How many people were they thinking about? One — just one.

Come down to the day when a father offered a sacrifice in behalf of his family on the night of the first memorable passover, as described in the 12th chapter of Exodus. How many did that father think about? Just his family.

Come to the 17th chapter of Leviticus, when a high priest offered a sacrifice in behalf of the nation. How many was he thinking about? Just one nation.

Cain and Abel were thinking about one man. The father on the night of the passover was thinking about one family. The Jewish high priest was thinking in terms of one nation. The concept of world-wide missions never got any farther than that in the Old Testament. That is why Jonah didn't want to go to Nineveh to preach. He couldn't conceive of God saving anybody besides a Jew. But in the New Testament we find the Lord Jesus Christ giving the Great Commission, even though the disciples never grasped it. They never realized the truth. In order for them to get the truth, God had to bring a sheet down out of Heaven (Acts 10), and show the Apostle Peter how four-footed beasts represented all nations, and all manner of people. He had

(Continued on page 5, column 5)

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THE BAPTIST EXAMINER

DECEMBER 21, 1963

PAGE THREE

The Baptist Examiner FORUM

"Will the churches of the Lord Jesus Christ (Baptist) pass through the Great Tribulation? Please comment upon Matt. 24:1-31."

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



OF COURSE NOT!

Why should any Christian want to go through the Great Tribulation? Some seemingly do, for I have had preachers to write to me and they rustled up every argument that they could think of in an attempt to prove that believers will go through the Great Tribulation. They are so anxious for it — they go to such lengths to try to prove that Christians will have to pass through that awful time that they thoroughly deserve the Great Tribulation. But if they live in the time of the Great Tribulation, despite their deserving to go through its horrors, God will keep them from it. My guess is that they will apologize to God for ever having taught such stuff.

Seemingly, there will be people saved during the Tribulation period, and THEY will have to share some of the horrors of that time. Indeed, a great host of such will lay down their lives in martyrdom. John saw an immense host clad in white robes and the question was asked, "Who are these and whence came they?" The answer given was this, "These are they which came out of great tribulation (Greek: Tribulation the Great One) and have washed their robes and made them white in the blood of the lamb." (Rev. 7:9-12).

The ones who shall be martyred for Christ's sake will be those who held out against Christ until after his people were caught away. Had they received Christ they would have been spared the awfulness of the Tribulation, but evidently it shall take the Tribulation time to induce them to turn.

Let us remember that the churches of the Lord Jesus will not be the only ones caught up before the Tribulation. All believers will share in that. There is much theological jargon today about the CHURCH being caught up in the rapture, and by Church they mean the invisible universal Church composed of all believers. The truth is THERE IS NO SUCH CHURCH — never has been. The Scriptures do not say "church." It speaks of "the dead in Christ."

One of the foundational reasons as to why believers shall not pass through the Great Tribulation is found in the GOODNESS OF GOD, and His love for His own. Let us remember that the sorrows and tribulations of this life are imposed by the devil. God in His wisdom sometimes allows sickness and suffering, but the devil is the active agent in these as the Book of Job abundantly shows. Jesus healed a woman and said, "Lo, Satan hath bound this woman these many years." Would God send his people through the awful horrors of the Tribulation? No. The Tribulation period will be a time of awful punishment imposed upon a world that has received Anti-Christ to the repudiation of the Lord's Christ.

Commenting now on Matt. 24:

1-31, let me say that careful reading will reveal that many things are lumped together in this discourse. It is a general summary that does not make all of the distinctions made in the Scriptures as a whole. The disciples had asked, "What shall be the signs of Thy coming and the end of the age?" The answer involves a summary relating to both of these questions. If we had nothing other than verses 27-31 of this chapter, we might conclude that His coming will be in one phase — the "coming in the clouds of heaven with power and great glory." But we do have other Scriptures that reveal greater detail.

In I Thess. 4:16-19, we have it revealed that Christ shall come into the region above, and shall issue the summons that shall call His people up to meet Him. This is not the coming in "power and great glory to reign." His coming to steal away His own was spoken of by Jesus as His coming as "a thief in the night." He speaks of two men sleeping, and "one shall be taken and the other left." Two women shall be grinding at the mill and one will be taken and the other left. This will be BEFORE the Great Tribulation, and referring to this Paul says in I Thess. 5:9, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

But if we were appointed to go through the nightmare of the Great Tribulation, we certainly would be appointed to wrath. Read the book of Revelation, and you will see that there is revealed such a time of wrath as has never been or ever will be again.

If you want to go through that time of wrath, that is your privilege. I don't.

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No, the churches of the Lord will not go through the great tribulation.

The first phase of the coming of the Lord will be before the tribulation period. During this phase the Lord will come in the air and we will meet him (in the air), (I Thes. 4:15-17). During this time the believers will be taken to be with the Lord, but the unbelievers will be left on the earth. This is not the final judgment of the unbelievers.

After the first phase the man of sin will be revealed. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." (II Thess. 2:3). He cannot be revealed until the hinderer is taken out of the way (verses 6, 7) which is the Holy Spirit who dwells in every child of God.

Most of Matthew 24 is speaking of the destruction of Jerusalem. Even though it is primarily speaking of the destruction of Jerusalem, we cannot say that that is the only lesson here. The prophecy of this chapter must refer to the final siege of Jerusalem in the battle of Armageddon and the final stage of the coming of the Lord, when He comes bodily to the earth and sets up His kingdom.

I must apologize for not being more specific in my answer on

this question. As I have said before this is one part of God's Word that I fall miserably short. I have not had time to study this subject as I would like and so I will not pretend to know that which I do not.

AUSTIN
FIELDS

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No, the church of Jesus Christ will not go through the Great Tribulation.

God has decreed that His people are to be judged, but not in the Great Tribulation; rather we are to be judged at the judgment seat of Christ, which is a different judgment than the Tribulation Period.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—II Cor. 5:10.

The judgment seat of Christ is not a judgment to determine our salvation. That was determined at another judgment, where Christ bore the sins of His people on a cross. It was while on this cross that God judged Jesus Christ, who answered for our sins, making salvation sure for all of the elect. The judgment seat of Christ will take place in Heaven; therefore all of the saints of God must be raptured to appear at this judgment.

While the Lord is judging His children in Heaven, He will be judging the world because of sin. This judgment is called the "day of the Lord," "time of Jacob's trouble" or the "Great Tribulation." This judgment is on earth and should not be confused with judgment seat of Christ.

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." Jn. 17:14.

If the churches are not of this world, then we could not include them in a judgment of which they are not a part. The churches (Baptist) have their origin in Heaven (Jesus Christ), not of this world, and God has decreed that His people are not to be judged with the world.

"But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." I Cor. 11:32.

This verse reveals to us that our walk must be judged. If we will not judge ourselves, then the Lord will do it and chasten us. The purpose of His chastening is that we should not be judged with the world. The Great Tribulation is God's judgment of this world. Since God is not pleased with His children being judged with the world, the churches will not go through the Great Tribulation.

This earth belongs to Jesus Christ. Though it is His property, there is a squatter (Satan) camped in the field of the Lord where the churches reside. This squatter has no legal right in this field, so he came under cover of darkness, and sowed the field where the churches reside with his followers (children of the wicked one). In order for there to be peace and tranquility in this field (world), the squatter and his followers must be evicted. The Lord tells us in no uncertain terms how those who have no right in His field are to be removed. Read Matt. 13:36-43.

Before He removes them from this world He places the wheat (children of the kingdom) into His barn, so that no harm shall come to them while the angels burn the tares. The barn is simply a place of refuge or safety, which is a symbol of heaven. Thus the wheat (God's children) are taken out of the field, ere the Tribulation starts. This will not take place until the harvest which our Lord calls the end of

the age. When the harvest comes, the Lord will remove His people out of the world, until His field is cleansed. At the end of the burning season (Tribulation) He will come into His field to personally finish the cleansing of it. At which time He will fight the battle of Armageddon.

When He comes back into this world, He will bring His saints with Him. Read Jude 14. The saints that He brings with Him are the same ones that He took out of His field at the beginning of the harvest. Furthermore it can only stand to reason that if the saints come out of Heaven with Him, He must have come for them at an earlier date, which date was the beginning of the Tribulation. Therefore, it is my firm belief that the churches (Baptists) will not go through The Great Tribulation.

When studying Matt. 24, we must remember that we are on Jewish ground. The prophecies of this chapter have to do with a Jewish remnant during the time of Jacob's trouble, at which time the Jew will be looking for Christ on earth. Many will declare at that time that He is in the desert, or in the secret chambers. We (Gentiles) are not looking for Christ on the earth, rather we are looking and listening for the shout in the air. It will be to

this Jewish remnant of Matt. 24 that He will appear on earth as King of Kings, but to the church He will come as her bridegroom. This chapter is a description of earthly conditions during the Great Tribulation.

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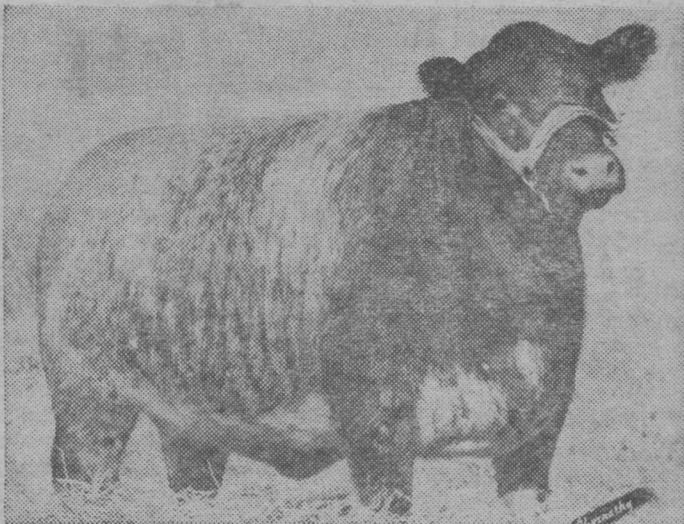


In Zech. 14:5b we read, "The LORD my GOD shall come, and all the saints with thee" (should be Him). In Col. 3:4 we read, "When CHRIST who is our life shall appear, then shall ye also appear with Him." And in I Thes. 3:13 we read, "To the end He may establish your hearts unblameable in holiness before GOD, even our Father, at the coming of our LORD JESUS CHRIST with all His saints." In II Cor. 13:1 we are told that "In the mouth of two or three witnesses shall every word be" (Continued on page 7, column 2)

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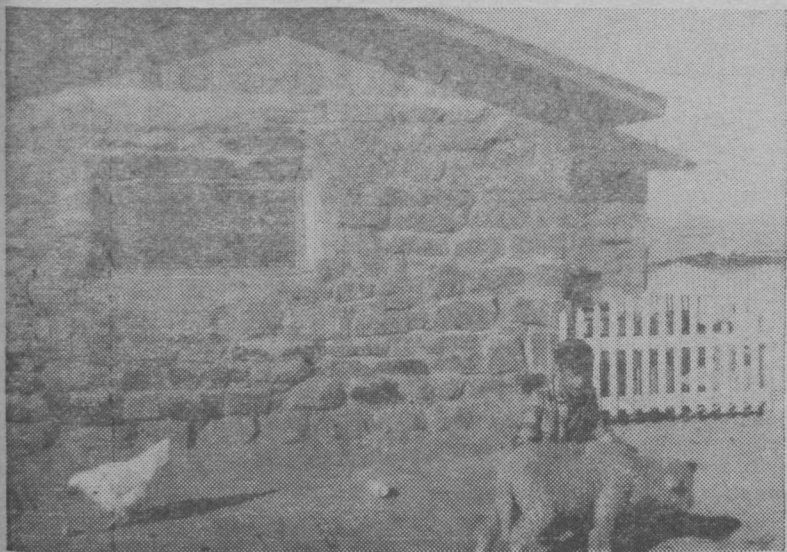
DECATUR, ILL.

Navajos

(Continued from page one)
they make another one. The reservation is a criss-cross of such trails and unless you know where you are going you can become very confused.

Let me take you to one of these Navajo homes. At one time they were all hogans or mud and stick houses. All doors face the east as the Navajo people are sun wor-

shake or hand clasp (the Navajos don't shake hands, they just touch hands) we pass out Navajo hymn books and begin the services. The Navajos love to sing and have good, clear voices. After a couple of songs, we open the Bible. Of course we use the Navajo Bible, to read the Scriptures. If there are English speaking people there, I explain the Scriptures and trust the Holy Spirit to use the Word to reach the hearts of the people.



This is a typical home on the Navajo reservation in New Mexico. We are happy to have our Brother Burket laboring there with these many thousands of Indians who know not the truth of God's word.

shippers. The morning begins by rising at sun-up and going outside with their little bags of corn pollen and meal, some of which they toss toward the sun. Most morning meals are fried bread and coffee. Then the woman of the house takes the sheep to pasture, and the man stays home. This varies in different homes, however, for now some of the men have jobs and the women have to care for the sheep and the children also. It's a great day when the

I pray unless there is a Christian man in the house that speaks Navajo. It is a real joy to meet some of these who have been saved, and have their Bible close at hand, instead of up on some dusty shelf, if they even own a Bible. The Navajo people have only had the complete New Testament since about 1957. The Old Testament is still incomplete. However, it is sad to say that because the Navajos had had little or no education, not many on the reserva-

to read and write in their own language. So after the service in the home we give a lesson to them, and they are so happy just to be able to read one word. This is an excellent method to us, in that they learn to form words right away and are able to read almost at once. In about a few months they will be able to read their Bible. When we think of this, it makes us rejoice with them.

In one trip to the reservation we can count on reaching about six to eight homes. When we have services in each home, it runs into about six to eight hours that we can be there. We must try to be off the trails before dark if we want to find our way. Also we must cross some dangerous washes, and if it rains while we are on the other side, we may not have a road to cross. So after a long, but very happy day we head the Travelall toward home.

Since the Navajos are very superstitious about having their pictures taken, we still haven't been able to get what we want to send you in the way of pictures. They will let us snap their children and

their homes (outside) but they disappear indoors when the cameras come out.

The Navajo reservation is beautiful with its colorful bluffs and sandy deserts. But the most beautiful thing about it is the people that inhabit it. How our hearts go out to these people who are sitting in darkness, bound in pagan custom and superstition.

The reservation covers fifteen million acres in Arizona, Utah, Colorado, and New Mexico. The Navajos on the reservation amount to about 80,000 with about 20,000 more living off the reservation.

Pray for us. So far we have been able to make but one trip a week because of the expense involved. Our desire is to start sound Baptist Churches right on the reservation and have sound Navajo preachers to pastor them. Our prayers are with you at Calvary Baptist Church and Mrs. Gilpin. We trust that she is able to be home when you receive this letter.

Your Missionary to the Navajos,
BILL BURKET AND FAMILY

"Fellowship"

(Continued from page 3)
to show them that the world needed the Gospel of the Son of God. Finally, God called Paul up into a heavenly trysting place, and God revealed to him the mystery of world-wide missions, which was hidden in God from the foundation of the world. Then Paul says, "And to make all men see what is the fellowship of the mystery." It is the mystery of world-wide missions.

What a marvelous, wonderful privilege is ours to have fellowship with this mystery. How I pray for the missionaries that are true to the faith! I want to help them along every way that I can. I ought, every day, contribute whatever I can toward the support of those missionaries. I ought to seek to have fellowship with this mystery of world-wide missions. You and I are God's children, and we ought to seek fellowship in this mystery of world-wide missionary endeavors.

VI

WE SHOULD HAVE FELLOWSHIP IN CHRIST'S SUFFERINGS.

We read:

"That I may know him, and the power of his resurrection, and the FELLOWSHIP OF HIS SUFFERINGS."—Phil. 3:10.

Paul is saying, "That I may know him."

Didn't Paul know Him? Yes, he knew Him as a Saviour, but he wants to know Him better, and he prays that He might know Him better, that he might have fellowship with His sufferings.

What does it mean to have fellowship with the sufferings of the Lord Jesus Christ? Listen:

"But rejoice, inasmuch as ye are PARTAKERS OF CHRIST'S SUFFERINGS."—I Pet. 4:13.

How do you partake of Christ's sufferings? Christ suffered on the cross, not for wrong-doing, but (Continued on page 6, column 1)



This is Brother William Burket, along with his daughter and son, standing beside a Navajo home.

children become of age to tend the sheep. It is a very young age. I must say that here, through the government, the Navajos are going through a transition period, and the children must attend schools, unless they are needed at home. These schools are provided by the government and are boarding schools. Sometimes the parents do not see their children until the end of May, when school closes for the summer. The Navajo women are beautiful weavers and in most homes the loom is up and a rug or blanket is taking shape. Unless these people come to know the Lord, there is always a defect in the rug or blanket to let the evil spirit escape. These defects are hidden to the eye usually, but they are there all the time.

When we drive up to these homes, which now are mostly frame houses or shacks, we can often see someone scurry inside and close the door. If we don't knock right then, the door will open a crack, and they peep out to see what is taking us so long. When we knock we hear a "Woshdee" which means "come in, or this way." We just go on in and if we don't see someone in the first room, we go on into the next one.

After a greeting and a hand-

tion can read or write in their own language. So, though a home may proudly own a copy of the New Testament, in their own language, not many are able to read it and must have it read for them.

The children at school learn the English language so even they are handicapped and can not help much to read the Bible for the parents. However, there is much being done lately to teach the Navajos to read and write in their own language. You may wonder why they wouldn't want to read and write English. The English-speaking Navajos tell us that the Navajo is easier to understand. They say that the words mean more, and truly as we study the language, it becomes more beautiful and the Scriptures more meaningful. Many Christians have tried to find a way to describe the word "soul." The Navajos call it "that which stands up in you."

My wife and I were able to attend a two-day workshop here in Farmington to learn a method by which the Navajos can be taught

THE BAPTIST EXAMINER

DECEMBER 21, 1968

PAGE FIVE

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"Fellowship"

(Continued from page five)
for right-doing — to pay for our sins. What ought you and I to do? Should we go around making people mad and then say, "Oh, we are being persecuted for the truth?"

No, beloved, we ought to seek to have fellowship with His sufferings. As in this respect, as Christ suffered for right-doing, let you and me and everyone of God's children stand up for what is right. That is having fellowship with the sufferings of Jesus Christ.

VII

TRUE FELLOWSHIP HAS TO BE BASED UPON TRUE DOCTRINE.

You can't have fellowship unless you have true doctrine. Listen:

"And they continued steadfastly in the apostles' doctrine and fellowship."—Acts 2:42.

Notice, they had the apostles' doctrine, and they had the apostles' fellowship. Therefore, if we want the apostles' fellowship to day, we have to have the apostles' doctrine as well; and we will never have the fellowship they had in Jerusalem, unless we have the doctrine they had at Jerusalem.

I am wondering if it grieves you because of a lack of fellowship that might arise, or a lack of fellowship that you might feel relative to others? It grieves me.

I read how the Lord Jesus Christ went to the home of Mary and Martha and Lazarus in Bethany. He said that He loved them, and he had fellowship with them. They could have fellowship together.

It seems to me that in our church we ought to seek to have fellowship one with another. I think that every one of us should be mighty careful to see to it that when we come into the services on Sunday we make it a point to shake hands with, and have fellowship with everybody that comes to the services. I think you ought to see to it that everybody that comes to church is made to feel welcome. We desire for fellowship with them in every service.

I say, beloved, that a church ought to seek the apostles' doctrine, and we ought to seek the apostles' fellowship.

That fellowship was just as sweet at Jerusalem as was the apostles' doctrine. They broke bread from house to house, so Acts 2 says. They had prayer meetings from house to house. The fear of God came upon them from day to day. They had rich fellowship as a result of their association together around the Word of God.

This brings to mind a fable I read. Do you remember the fable of the man who was surrounded once with a great group of giants and there was no way for him to escape? There was no possibility of him getting

away alive, for all around him were giants, much taller than he, perhaps weighing twice as much as he, and any one of them could have killed him in a moment's time. As this great group of giants began to close in upon this man, in some manner he picked up a stone from the ground and while one of them had his head turned just slightly away from him, he threw that stone and hit the giant in the temple above the ear. He thought it was the giant next to him so that two of the giants began fighting between themselves. They had friends, and the friends began to join in, and according to the fable, the fellow folded his arms and waited until the giants had killed one another.

I am wondering if we can learn from that. You and I with the Word of God ought to be spiritual giants. We ought to be standing solidly together, and we ought to be compassing and surrounding unsaved people to bring them to the Lord Jesus Christ, that they might know the Son of God and be saved. If we stood as we should, the result would be that unsaved people couldn't resist the truth. The sad thing is, sometimes one of us gets a little sidetracked and we hear something that causes us to think of the individual next to us — thinking that he has done something to us, and the result is that we fight, and fuss, and fume among ourselves, and the world goes on to Hell, while God's people fail to be in fellowship.

Might it please God this morning to take these few feeble words that I have given to you, and cause you to strive for fellowship — fellowship with the Lord Jesus Christ and His sufferings, and fellowship one with another, that we might be the means of bringing the world, so far as we touch it, to the Lord Jesus Christ to be saved. Oh, the famine that is in the world, and all we can do about it is to seek to have the proper fellowship, that we in turn can be a blessing to the world today.

May God bless you!

Death Cannot Do

(Continued from page one)

the presence of God. Lazarus was carried by the angels into Abraham's bosom. Stephen was able at death to see Jesus Christ more clearly than ever. Have you noticed that in the 23rd Psalm, David speaks of the Lord in the third person singular for three verses as he talks about his Shepherd, but when he comes into the valley of the shadow of death, he speaks in the second person as if the Shepherd were now closer than ever before, and he speaks to — not about — the Shepherd. I often think that death is much harder for the one left behind than it is for the dear child of God going through its portals. I have a conviction, that often, if not always, the Lord is more real and precious in the saint's dying hour than ever before. I know that death cannot separate the child of God from the presence of the Lord.

Death cannot separate us from the love of God. Our text teaches us that nothing shall be able to separate us from the love of God. I do not know what trial and persecution the future may hold — even what failures of my own might lie in the future — but I know, and every child of God can know, that nothing in the future will ever be able to separate a single one of God's dear children from the love of their heavenly Father.

"Yea, I have loved thee with an everlasting love." Jer. 31:3.

"Having loved his own which were in the world, he loved them unto the end." John 13:1.

In these verses we learn that God's love is everlasting. We see that it has no beginning and praise God, it has no ending. What shallow views one has of divine truth, and what unworthy views of God to imagine that He could, or would, cease to love one of His own. The greatest blessing in time and eternity is to be the object of God's everlasting love. And all those upon whom He has set His love will be eternally saved. Death itself, the king of terrors, cannot separate from the Love of God.

Death cannot defeat the eternal purposes of God. God is an eternal being.

"From everlasting to everlasting thou art God." Ps. 90:2.

This eternal God has eternal purposes — an eternal plan.

"Being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. 1:1.

"According to the eternal purpose which he purposed in Christ Jesus our Lord." Eph. 3:11.

"Known unto God are all his works from the beginning of the world." Acts 15:18.

From these verses and, indeed, from all the Bible, we learn that the eternal God purposed and planned all things from eternity. We could not believe in God as all-wise, unless we believe in Him as having an eternal plan and purpose. This eternal plan is known as predestination. This much hated, and much abused, word simply refers to God's eternal purpose and plan relative to all things external to Himself.

This predestination certainly includes all things. God hath fore-ordained whatsoever comes to pass.

The death of each and every individual is included in this predestination of God. Death cannot defeat the purposes of God because it is a part of the purpose of God. The time and manner of each individual's death is pre-determined by God.

"Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." Job 14:5.

In the death of the very young, or of those in the prime of life, it is often remarked that it is a pity — that he died before his time — that God could have done so much with him had he lived — that he did not get to finish his life's work — and many such things. These, and all like statements are expressions of unbelief in God's sovereignty as set forth in His Word. Man cannot die before his time — cannot die before his work is finished — rather his death at that time and in that manner is a part of the eternal purpose of God. Death is the servant of a sovereign God and comes to each individual at the time, and in the manner appointed by God.

What an anchor to the soul in times of sorrow is this truth. When I lost my oldest child at an early age, this truth of divine sovereignty and of everlasting predestination was the bed-rock of my strength and comfort. What a blessing to know that death had not defeated the purpose of God with reference to my loved one! My plans about the child were wrecked, but God's plan was fulfilled. I stood on this rock, and it bore me up through those trying days. Our sovereign God of infinite wisdom, unfailing love, and omnipotent power has all things under His absolute control and is carrying out His own eternal purpose. I praise God that this is true.

Death cannot take away our place in the rapture. There is going to be a rapture — a catching away of believers to be with the Lord. I Thess. 4:13-18 tells us this glorious truth, along with other Scriptures. Our Lord will come, the dead in Christ will come forth in glorified bodies and we who are alive will be transformed. Together we will be caught up to meet the Lord in the air. We are to be comforted, and to comfort one another with this truth. Surely, there are few truths in God's Word more comforting than this to the believer who has lost a loved one. This rapture may take place at any time. It is the next event on God's revealed prophetic program. There is no event revealed in the Bible that must come between us and this glorious event. We are to be ready, watching, waiting, looking for, and loving the appearing of our Lord. All the saved of all time up to this event, will be included in the rapture. Death cannot take away our place in the rapture.

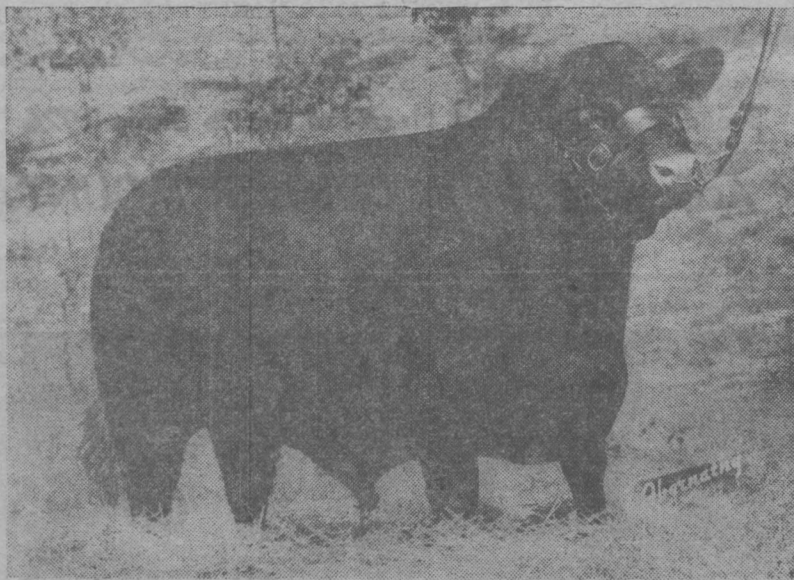
Death cannot destroy our identity. It is often asked if we will know our loved ones in heaven. The Bible answers that "we shall know even as we are known." What possible comfort could it be to know that we would be reunited with our loved ones, if we would not know them? This is a question that should not trouble our hearts for a moment. God's Word is quite clear. Not only will we know those we have known on earth, but we shall know perfectly all the inhabitants of that fair land. Did not the disciples know Moses and Elijah on the mount of transfiguration, even though they had never known them on earth? Heaven will not be a place of less knowledge than we had on earth, but rather, a place of perfect knowledge. Death cannot destroy our identity for we shall know and be known in glory.

Death cannot hinder our being conformed to the image of Christ. "For whom He did foreknow." (Continued on page 7, column 1)

"SIRE STRENGTH"

THE KIND THAT MAKES BEEF PAY

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We also present **BLOOMFIELD CAPTIVATOR x**, bought in partnership with J. McKenny Willis, Blomfield Farm, Easton, Md. — has been added for sire power. He is sired by Captivator of Bapton x, AAA and out of Dam via Juliet by Louda Nugget by Bapton Constructor. (No picture available).

VISITORS ALWAYS WELCOME

Here is a family that have been unusually kind to us. Two of their Shorthorn steers are now growing and preparing to enter the Baptist ministry next Labor Day weekend at our Conference. We hope many of our readers will buy some of their cattle.

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THE BAPTIST EXAMINER

DECEMBER 21, 1968

PAGE SIX

Landmarkism

WHAT IS IT?

BY J. R. GRAVES

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\$3.00 During This Sale.

Death Cannot Do

(Continued from page 6)

He also did predestinate to be conformed to the image of his Son, that He might be the first-born among many brethren." Rom. 8:29.

"Who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:21.

"Beloved, now are we the sons of God, and it doth not yet appear that we shall be but we know that, when he shall appear, we shall be like him; for we shall see him as he is." I John 3:2.

From these verses we learn that in eternity past, God elected people and predestinated them to be conformed to the image of Jesus Christ. This work is begun in regeneration, carried on progressively in sanctification, and will be finally and perfectly completed in glorification at the coming of the Lord. Death may lay the body away to be eaten by worms, but cannot finally hinder the predestinated transformation. The body will be raised in the likeness of the Lord. Oh! what a glorious future awaits the child of God! How our hearts yearn for that day. We have within the desire for this final glorification. We know that we are not perfect now — that we have not yet attained, but we press toward the mark and groaning await the day that draweth nigh, when the predestinated purpose will be completed. Truly, we shall be satisfied when we take in His likeness and death cannot hinder this.

Death cannot rob the child of his reward. Living for God in this world is a hard task. We receive no reward from the world for our service to God. Rather, the world persecutes and ridicules those who would be godly in Christ Jesus. Apart from fellowship with the Lord, a few of God's choice saints, life is often a lonely life. The truth we learn, and the harder we firmly we stand, the harder we become. Well, beloved, we would not think it strange that the world does not reward us. After all, they treated our Lord worse than they do us, and we are serving the world. But pay is coming for God's workers the day when even the giving cup of water in the name

of the Lord, and even thinking on His name will be adequately and wonderfully rewarded. One day when He comes, we will stand before the judgment seat of Christ — not to decide if we are saved or not, for only the saved will be there — to be rewarded by the One we have served here below. Death may intervene and seem to rob us of that reward, but Scripture tells us "Their works do follow them," and that there is laid up a crown for us in that day. Death cannot rob us of our reward.

Then finally, death cannot ever separate us from our loved ones. Death comes and snatches with cruel hands one that meant so much to us. We stand helplessly by and watch the dear form put away from our sight and our embrace. But, praise God, we can stand by the grave and shout the victory. Death can hold that saved loved one but for a little while. The last chapter has not yet been written. There is another glorious chapter to come. The chapter which tells of the coming of the Lord, the resurrection of those in Christ, the transformation of the living believer and the final and eternal reunion of all the people of the elect family of God. Praise God, death's power is limited by a sovereign God and though there is much death can do, these are some of the things death cannot do. God bless you all.

The Forum

(Continued from page 4)

established." So here in the mouth of the above three witnesses we find proof beyond any shadow of a doubt that when our LORD comes down to the earth He will bring all His saints with Him.

In order for Him to bring all His saints with Him it will necessitate their already being with Him when He comes. Of course, when a saint dies his, or her spirit is carried immediately into the presence of the LORD. But in I Cor. 15:51 we are told that "We shall not all sleep." By this it is most certainly meant that we shall not all die a physical death. But still those of us who do not die a physical death must some how or other be in heaven with Him in order for us to come with Him back to this earth. Speaking concerning this coming down to the earth Rev. 1:7 says, "Every eye shall see Him."

But in I Thes. 4:16-17 we see an altogether different coming of our LORD. There we read, "For the LORD Himself shall descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God; and the dead in CHRIST shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the LORD in the air; and so shall we ever be with the LORD." This solves the problem as to how we are all to be in heaven with Him in order that we may all come back with Him. There are two separate and distinct comings of our LORD in the future whether the late model convention Baptist preachers believe it or not (Continued on page 8, column 3)

Eternal Life

(Continued from page one)

have Eternal Life, as a present possession. The inward man has been born of God and shall never die. God the Father imputed my sins to His Son on the cross and he paid in full for me and when I as a poor, lost, guilty, convicted sinner, trusted Him as my Saviour, the Father imputed the perfect righteousness of His Son to me and I shall never come into condemnation for I have already passed from death unto life and God will never reverse this justification of a lost sinner. Therefore, our Eternal Life through and in Christ is sure.

VI. WE PRESERVE UNTO THE FULLNESS OF ETERNAL LIFE IN THE AGES TO COME BECAUSE WE ARE PRESERVED UNTO LIFE ETERNAL.

Jude 1, "To them that are sanctified by God the Father, and preserved in Jesus Christ and called."

We notice in John 10:27-29, "My sheep hear my voice and I know them, and they follow me: and I give unto them Eternal Life, and they shall never perish, neither shall any man pluck them out of my hand."

In John, Chapter 6, verse 68, Peter mentions, "the words of Eternal Life." In the following verses of this Chapter, we notice the words, *endureth*, verse 27, *cometh*, verses 37 and 45, *seeth*, verse 40, *believeth* verses 40 and 47, *eateth* and *drinketh*, verses 54 and 56 which denotes continued action and preservation.

Brother Price has been a good friend to THE BAPTIST EXAMINER and its editor for many, many years, and now that he is giving his whole time to evangelistic meetings and Bible Conferences, we would hope that the brethren would keep him exceedingly busy. He is arranging his schedule of meetings for 1969, and we sincerely trust that God will lead many good churches and Brother Price to be associated together. It would be a blessing to the church to have him, as we consider him a sound, Scriptural preacher.

We also find in verse 39, that He shall lose nothing but will raise up all His people in the resurrection at the last day, which shows His preservation and protection of His people. In Rom. 6:22, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life." Then in I Tim. 6:12, "Lay hold on Eternal Life, whereunto thou art also called."

VII. THE PROSPECT OF ETERNAL LIFE AND WHAT WE CAN TAKE INTO IT.

Titus 1:2, "In hope of Eternal Life." What a blessing and glorious prospect for the children of God. After the resurrection and glorification of our bodies, we shall live in perfect fellowship with our Lord and Saviour in the ages upon ages without end.

Praise the Lord! Bless His Holy Name! John 4:36, says, "We can

CHRIST-MASS BELLS

FERRELL KENNEDY — GRAFTON, OHIO

I heard the bells on Christ-mass day . . . their old familiar carols play . . . the uproar in the downtown bars . . . the rending crash of rolling cars as Catholic crooner Crosby sings . . . Of joys that popery's Christ-mass brings . . . the blood thrills on the highways run . . . Is all a part of Christ-mass fun . . . The drunken revelry is part . . . Of Christ-mass spirit in the heart . . . This is the time for all to pause . . . and worship dear old Santa Claus . . . The sage professor shakes his head . . . and blandly says, "Your God is dead" . . . Then takes his students out to see . . . The gorgeous campus Christ-mass tree . . . and shouts above the noisy din . . . "Peace on earth, good will to men" . . . I saw a dwelling all aglow . . . With phony trinkets, ice, and snow . . . The family is getting tight . . . and loudly singing "Silent Night" . . . The burning incense from within . . . Smelled of whiskey, beer and gin . . . an ambulance went screaming by . . . A reveller about to die . . . was lying white and mute within . . . unmindful of the Christ-mass din . . . Take him away. Let's not be grim . . . Old Santa will take care of him . . . And down town in a crowded jail . . . the Christ-mass drinkers start to wail . . . and in back alleys vandals play . . . their childish games on Christ-mass day . . . Forbid them not. It's Christ-mass, see . . . and Santa brought them LSD . . . The smirking preacher smiles to see . . . His church's lovely Christ-mass tree . . . The choir then begins to croon . . . A modern swinging Christ-mass tune . . . The devil whispers from his pew . . . "I wish that I had more of you" . . . I heard the bells on Christ-mass day . . . Their old familiar carols play . . . But underneath this pagan bliss . . . An undertone that goes like this . . . "The sounds you're hearing clearly tell . . . These Christ-mass paths lead down to hell."

Yes, The Devil Also Has His Counterfeit Christians

ROY MASON, ARIPEKA, FLORIDA

The devil has counterfeit Christians. Jesus foretold such in His parable of the tares (See Matt. 13:24-30). Jesus told the story of a man who sowed wheat in his field and in the night time an enemy came and sowed "tares" — a plant that looks like wheat, but which turns out to be a fake when harvest time comes. He explained that the wheat represents "the children of the kingdom" and the "tares" the children of the devil. The tares were so freely sown that it was impossible He said to root them out without destroying the wheat, so both should be let grow until harvest time, at which time the tares would be separated into bundles and burned.

John 12:24-26 tells us that Christ did not die in vain, but His death shall bring forth much fruit. All of of His people shall have Eternal Life, but the next two verses show us that we need that Cross experience in our lives if we would keep it unto life eternal. He that hateth his life in this world shall keep it unto life eternal.

If we suffer with Him, we shall also reign with Him. II Tit. 2:12. How we should hate the world, the flesh and the Devil and love Christ more than parents, children, friends, wife, money, and everything because He loved us and died to save us.

Oh, that we might have rewards, treasures in Heaven and crowns to throw down at His feet. Gal. 6:8-9. "For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting, and let us not be weary in well doing, for in due season, we shall reap if we faint not."

May God bless all who can read this message and if I never meet you in this life, I shall meet you and have perfect fellowship with you in the life Eternal.

Many are greatly distressed when they first discover that there are hypocrites in churches and among professing Christians. Surely they don't think the devil would miss the opportunity to counterfeit Christians? Jesus prepared us for hypocrites in this parable of the tares. According to its teaching, the devil will put a hypocrite down alongside every true Christian, if he can. The number of hypocrites is set forth as approximating the number of true believers. Doesn't that teaching find pretty ready corroboration in actual observation and experience today? Let us think of some of the evidences that many professing Christians are tares — satanic counterfeits.

1. One evidence is that so many "endureth for a while" (Matt. 13:21), then fall by the wayside. In every church we have ever

(Continued on page 8, column 1)

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DECEMBER 21, 1968

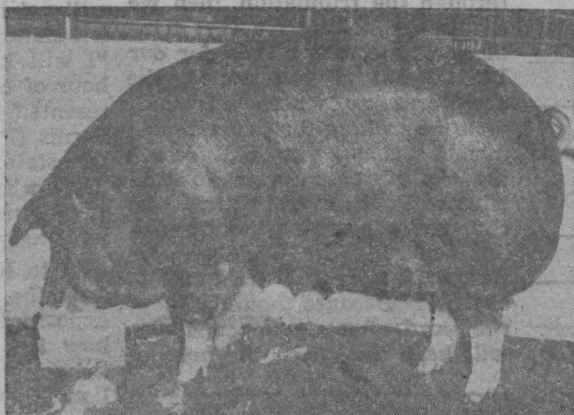
PAGE SEVEN

J. ROBERT BEATTY

"Superior Certified Meat
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Counterfeit Christians

(Continued from page 7)

known, many of those who made a profession, sooner or later dropped out. Sometimes there are about as many people like that living in a city as are to be found in all the churches living an active Christian life. A pastor friend in California tells us that there are tens of thousands of people out there who have never moved their church membership, and who rarely if ever attend church.

2. Another evidence that many professors are tares, is their lack of fruitfulness. Jesus indicated (John 15:5) that the real believer will "bring forth fruit." Where there is no Christian fruit, then why should we believe that the Lord has ever had any dealings with the person. Many never win a single soul to Christ — never give any testimony to Christ's power to save — never do anything worth while. They just cumber the ground.

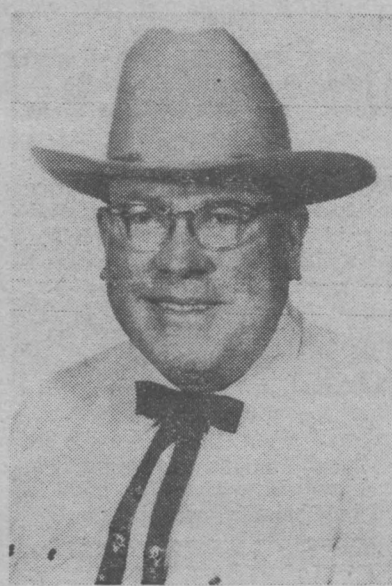
3. Another evidence that professors are mere tares is the ungodly life lived by so many. People who have their names on church rolls, give cocktail parties, curse, dance, and indeed live exactly like the unsaved all around them. "By their fruits ye shall know them," said Jesus. The fruit borne for the devil tells the story as to what they really are.

4. Another evidence is the existence in churches of trouble-makers. Many churches have a little gang who forever raise trouble. They drive off every preacher who preaches with any plainness. In such churches a few

first-class funerals would mean more to the church than a dozen revival meetings. The devil has planted those trouble-makers as tares in among the wheat. He can do more harm to the cause of Christ through such on the inside than through any number on the outside. He brought about the crucifixion of Christ through Judas, a man on the inside. The Bible says, "Mark them which cause divisions among you and avoid them."

5. Another evidence that many are tares, is the way they deal with the public worship of God. The Bible says, "Forsake not the assembling of yourselves together as the manner of some is." Every Sunday there are more church members out of worship than are to be found in all churches put together. This is so common that most churches erect auditoriums; incapable of holding the membership if they all came. A membership of 2000, perhaps, and an auditorium incapable of holding a thousand. Many members have no regular habit of worship at all. No business of the world has any such percentage of absenteeism. Why do tens of thousands belong to churches when they practically never attend? In many cases they are the devil's tares. Spiritual appetite tells the story as few other things. When people have no appetite for worship, and no appetite for spiritual things, it is because they have no spiritual life.

Tares are profitable to the devil. The unsaved make as their main excuse "there are hypocrites in the church." And there are.



Not A Hand-Out⁽¹⁾ . . .

BUT A

HAND-UP⁽²⁾ Of Love

This is what the editor of TBE has always asked for . . . and through the years, this is what we have received.

How we thank God today for the financial aid and assistance that has been provided by our readers — the "HAND-UP" of love that has been reached to us many times for the carrying on of the truth.

Many and dire were the prophecies as to the failure of TBE when it was launched under its present editorship, February 4, 1939. Many have been the attempts to kill its influence in all the intervening time. The Romanists, Protestants, Lodge Crowd, Convention Group, and the Mission Boards have fought us vehemently. It would be impossible to put the lies that have been circulated about this paper and its editor in a dozen wool sacks. Enemies have risen up both from within, and without, in an attempt to stymie our ministry and still the voice of TBE.

Had it not been that God was on our side, these would have succeeded often. Those who have opposed our ministry have been about as irritating as a sand-burr in one's sock. Though they have tried to wreck the usefulness of TBE, they have ingloriously failed.

Your editor and TBE have continued down through the years with the same message. There has been no wavering, no faltering, and no change as to the doctrinal message contained within the columns of this paper. Our readers know that when they receive the next issue of TBE, it will contain the same message of truth it has always contained.

We believe in what is commonly known as the Five Points of Calvinism as to the doctrines of grace, namely: (1) Total Depravity, (2) Unconditional Election, (3) Limited Atonement, (4) Irresistible Grace, and (5) Perseverance.

We believe that Jesus established a Missionary Baptist Church in the days of His flesh, before Pentecost, that it has existed in all ages since, that it shall continue until He comes again, and that all other so-called churches are but imposters and are either the old whore (Catholicism) herself, or one of her harlot daughters (the Protestant churches).

We are opposed to Catholicism, Protestantism, Arminianism, Feminism, Lodgism, Unionism, Universal Invisibleness, Open Communion, Alien Immersion and every ism and schism contrary to the Word of God.

We stand for the verbal inspiration and the authoritative finality of the Word of God from Genesis 1:1 to Revelation 22:21.

We believe the New Testament was written by Baptists, about Baptists, for Baptists and to make Baptists — and our slogan is: "Give every man a clean heart and an open Bible and the result will be a Baptist civilization."

This is briefly the Truth for which we stand. It is because of the unchanging position as to God's Word which we have taken through the years that those who love the Truth have continued to give us a "HAND-UP" of love by way of financial offerings, prayers and encouragement.

As we close out the old year and begin a new one, we ask those who love the Truth for which we contend, to give us, not a hand-out, but your "HAND-UP" of love throughout all of 1969.

Sincerely,

JOHN R. GILPIN, Editor

1. A HAND-OUT IS WHAT YOU GIVE A TRAMP OR A BEGGAR — GIVING IT OUT OF WHAT YOU HAVE LEFT OVER.

2. A HAND-UP OF LOVE IS WHAT YOU GIVE THROUGH DEVOTION — MAYBE EVEN SACRIFICIALLY — FOR THE TRUTH'S SAKE.

The Forum

(Continued from page 7)
And these two different phases of His second coming do not occur at the same time.

If our LORD'S saints must go through the tribulation, then we should be looking for that tribulation time rather than for our LORD. But if you notice, the Scriptures nowhere admonish us to be looking for that tribulation. I believe you will search the Scriptures in vain to find where Paul ever warns the churches concerning the tribulation time. But our LORD says in Rev. 3:10 to the church at Philadelphia "Because thou hast kept the word of my patience, I also will keep thee from the hour of

temptation (trial) which shall come upon all the world, to try them that dwell upon the earth." This church represents our LORD'S true churches in these last days. And, if Rev. 3:10 means anything at all to me it means that these true churches will not have to suffer the great tribulation. One translation says, "I will keep you safe from the hour of trial." The churches represented by Thyatira (Catholic), Sardis (Protestant) and Laodicea (apostate, Romeward bound Baptists) will go into the tribulation as the one world church and will be utterly destroyed. Rev. 17:16.

As to Mt. 24:1-31 I do not believe the querist is asking for an exposition, but rather to know how this Scripture fits in with the rapture of the saints. So may I say that, as I see it, these verses are not concerned with either this church age or with the rapture of the saints. When the disciples ask their threefold ques-

tion, they did not have the church age in mind at all. They were concerned about the time when their great temple was to be destroyed, and when their Messiah was coming to bring in everlasting righteousness, that is the millennium. They were not yet able to get far enough away from the Jewish age for them to be concerned with the church age. They were familiar with Daniel's seventy weeks, but they seem to know nothing of a long indefinite period of time in between the 69th and the 70th weeks. The very last question they ask the risen LORD before He ascended back to the Father was, "Wilt thou at this time restore the kingdom to Israel?"

No, do not try to tie this Scripture in Mt. 24:1-31 in with the church age and the rapture in any way, unless you have a real burning desire to get really confused. They have nothing in common at all whatever.

SAY, BAPTIST FRIEND—

How about sending ten "subs" for ten of your Baptist friends who need the Truth this paper stands for?

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