

The Baptist Examiner

The Kind Of Church That Glorifies The Almighty God

PREACHED AT THE CALVARY CHURCH 1969 BIBLE CONFERENCE

WILLARD PYLE
Chesapeake, Ohio

be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" applies to our subject! If God had to reprimand one of His apostles and say "Get thee behind me, Satan: thou art an offence unto me: for thou savour-

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"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20

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"THEY THAT KNOW THY NAME"

"They that know thy name will put their trust in Thee."—Psa. 9:10.

E. G. COOK
Birmingham, Alabama

Most people would say that everybody knows the Lord's name. And it is true that here in this country most everyone thinks that he, or she knows His name. But, according to our text, if everyone knows the Lord's name, then, that means that everyone will put their trust in Him. However, you and I both know that the great majority of the people do not put their trust in the Lord. So that can only mean they do not know His name in the sense the Psalmist is talking about. For everyone who knows God's name in the sense that David is talking about will put their trust in Him. David did not say that he hoped everyone who knew the Lord's name would put their trust in Him. He did not say maybe they would, or that they just might do that. He said they WILL put their trust in Him.

There are so many names that

go into the making up of God's name. I am sure that I have never been able to find all the wonderful names that go into the making up of the name of our great and wonderful God. But when I began to find many of these precious names, and when I began to see something of the great significance, the deep meaning of these names, I found myself saying, no wonder David said, "They that know thy name, will put their trust in Thee."

In the very beginning of our Bible we see one of these precious names. Here in the first chapter of Genesis God's name in the original is ELOHIM. This name means the one who created. It is a combination of two words, EL which means strength, or the strong One, and ALAH which means to bind oneself by an oath. So ELOHIM implies faithfulness. This name ELOHIM is rather unique in that it is a plural noun, that is, it is both

singular and plural. This is seen in Gen. 1:26-27. In verse 26 we read, "And God said, Let us make man in our image, after our likeness." Here we see the noun, God, is singular, us and our are plural pronouns, but they are one and the same, that is, us and God are one and the same. So it is with our. But in verse 27 we read, "So God created man in His own image." Here we have the same name ELOHIM and both the noun God and the pronoun His are singular. Anyone who denies the Trinity shows gross ignorance of these two verses as well as many others. The Father, the Son, and the Holy Spirit are three separate and distinct persons, but they are one God.

Then we find that God's name as redeemer is Jehovah. In our authorized version it is usually rendered LORD with all four letters capitalized. Jehovah means the self-existent one. In Ex. 3:14 He told Moses that His name was "I AM THAT I AM," or just "I AM." Part of this name Jehovah (Continued on page 5, column 3)



WILLARD PYLE

est not the things that be of God, but those that be of men," how much must this be true of many a Baptist Church in our day and time.

We live in a modernistic and materialistic world when it comes to church life. How sad we are made to be that because sin admonition to "preach the word;

Let's See What The Bible Teaches As To Prophecy

PREACHED AT CALVARY BAPTIST CHURCH'S 1970 BIBLE CONFERENCE

By ROY MASON
Aripeka, Florida

"Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."—2 Peter 1:21.

A very large part of the Bible consists of prophecy. Some of these prophecies have been wonderfully fulfilled, but many await future fulfillment. One thing should be taken into consideration in any study of prophecy, and that is the irrefutable truth that prophecy and predestination are inseparably connected. There can be no genuine prophecy apart from predestination, for prophecy

correct translation of Rev. 13:8. Speaking of Anti-Christ, it says, "And all that dwell upon the face of the earth shall worship him whose names are not written from the foundation of the world in the book of life of the Lamb slain." If this group of people had their names written in the Lamb's Book of Life before the world was, then the same is true of every person who shall ever be saved, and there is no escape from this conclusion.

We find THE FIRST PROPHECY in the very first part of the Bible. After the first man and woman had sinned, the Lord outlined the consequences of that happening to the man and the woman, and to Satan. As recorded in Gen. 3, the Lord said in substance to Satan, "the Seed of the woman shall bruise the serpent's head." There is the first (Continued on page 7, column 1)



ELD. ROY MASON

is nothing more or less than predestinated, predetermined events. The Arminian to be consistent should discard all belief in prophecy for it consists of things that are predetermined to come to pass. If events and persons involved in prophecy are bound to happen exactly as foretold, then everything else is bound to follow a predetermined course. Only one Scripture is necessary to prove that the name of every person who shall ever be saved, was written in the Lamb's Book of Life, before there was ever any world. That Scripture is the

THE THIRD COMMANDMENT

A. W. PINK

"Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain." (Exod. 20:7).

As the second commandment concerns the manner in which God is to be worshipped (namely, according to His revealed will), so this one bids us worship Him with that frame of spirit which is agreeable to the dignity and solemnity of such an exercise and the majesty of Him with whom we have to do: that is, with the utmost sincerity, humility and reverence. "Fear this glorious and fearful name, THE LORD THY GOD" (Deut. 28:58). O what high thoughts we ought to entertain of such a Being! (Continued on page 3, column 5)

Caiaphas Was Tempted, So Beware Lest You Fail Him

REV. O. AFTON LINGER
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"In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross."—Matthew 13:14-15a.

Deafness and blindness characterized the Jewish leaders of Jesus' day. When centuries had rolled by and Israel at last heard the forerunner of the Messiah proclaim His coming, what joy unspeakable should have filled their hearts! But, in the very people who had talked about Him, longed for His coming, was fulfilled the ancient prophecy of Isaiah. Their spiritual deafness was so evident that Jesus quoted the words of our text.

As the Jewish leaders approached Passion week, they had

become steeled against Jesus. Even before the Messiah came upon the scene, the low ebb of spiritual life was in evidence. Edersheim tells us that "the character of the High-Priests during the whole of that period is described by the Talmud in terrible language."

John's Gospel does not mince any words to tell us that Caiaphas took the initiative in planning for the judicial murder of Christ. Thus, the spiritual leaders of the day were the real enemies of our Lord. However, like Judas, they "sought how they might conveniently betray Him."

Did Caiaphas know that Jesus



O. AFTON LINGER

was the Messiah? Certainly he had heard John the Baptist proclaim His coming. He could not have doubted that Jesus and His disciples performed miracles. A council of the Chief Priests and Pharisees had agreed: "What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and nation." The Chief Priest once put Jesus under oath and demanded to know whether He was "the Christ, the Son of God," and under that holy oath, Jesus stated, "I am." (Continued on page 7, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John K. Gilpin

"PAUL'S MINISTRY"

"Therefore, seeing we have this ministry, as we have received mercy, we faint not."—II Cor. 4:1.

For the last several months, on Wednesday evening, we have been studying the book of the Acts. In view of the fact that we have spent two and three and four nights on some of the chapters and in view of the fact that we have skipped several Wednesday nights in not using the book of the Acts due to the fact that we have had revival meetings and special services, I rather imagine that we have been studying the book of the Acts for a year, or possibly more. However, two weeks ago we finished our study of this book.

I realize that the first part of the book of Acts has to do primarily with the ministry of Si-

mon Peter, but I realize also that the most of the book of the Acts, beginning with the 9th chapter, has to do with the ministry of the Apostle Paul. As I looked back across the book of the Acts, after we had finished the study of it, I was prompted to bring to you a message which is to me more or less a resume of the life of Paul, in view of the things that characterized his ministry.

I
PAUL'S MINISTRY WAS CONTROLLED BY GOD.

The ministry of the Apostle Paul was definitely a controlled ministry — it was controlled by Almighty God.

In fact, even from before his birth Paul was controlled of God. Listen:

"But when it pleased God, who separated me from my mother's

womb, and called me by his grace."—Gal. 1:15.

Paul thus says that even before birth, God had His hand upon him. To me, this is remarkable that Paul realized that God had laid His hand on him from before even his birth.

In fact, I say that his ministry all the way through, was a ministry that was controlled by the Lord. Listen:

"But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will show him how great things he must suffer for my name's sake."—Acts 9:15,16.

These were the words of the Lord Jesus as He was speaking to Ananias about Paul. He said, (Continued on page 2, column 1)

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JOHN R. GILPIN.....Editor

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"Paul's Ministry"

(Continued from page one)

"Paul is a chosen vessel unto me." You will notice then, that the Apostle Paul's ministry was controlled of God before birth, and it was controlled by God before he realized he was to be a minister.

I want you to notice also that his call to the mission field was controlled by God. We read:

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them."—Acts 13:1-2.

Before Paul was born, God had His hand on him when he was in his mother's womb. Before he began to preach, God told Ananias, "He is a chosen vessel to me." Now before he begins his ministry as a missionary, He says to the church, "Separate me Barnabas and Saul for the work whereunto I have called them."

I say, beloved, you can't read Scriptures like these without the definite, positive realization that his ministry was a controlled ministry — it was controlled by the Lord.

His ministry, even to the end thereof, was controlled of God. Listen:

"And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."—Acts 23:11.

You will notice at this time that Paul had been taken before the Sanhedrin, and the Sanhedrin just about allowed him to be pulled to pieces. They would have allowed this to take place had it not been that God spared him through the chief captain who came to his rescue. That night, as Paul thought about it, wondering what the future held for him, wondering what was out before him, God stood beside him and said, "Paul, don't you be afraid. You preached for me in Jerusalem, and you are going to

bear witness for me also in Rome."

I say, then, God had His hand on the Apostle Paul before he was born, before he was baptized and became a minister, and before he was a missionary. In every instance, God had His hand upon him, and God likewise told Paul, "I am going to see to it that you go to Rome. Your ministry isn't ended yet. Your ministry hasn't come to an end. I am going to personally see that you go to Rome to testify for me." I tell you, beloved, Paul's ministry was controlled of God.

Beloved, is that the only man in the Bible whose ministry was controlled? Is that the way that God did just with Paul? Does He not do that way today? Does God today control your life and mine? Listen:

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."—Jer. 1:5.

I say, beloved, just as God controlled the life of Paul, so God controlled Jeremiah. And if God controlled these two men — Jeremiah in the Old Testament and Paul in the New Testament — then don't you think that same God has His hand on you and me in precisely the same way? I contend that just as God controlled these individuals, God is back of your life and my life.

II

PAUL PREACHED A POSITIVE MESSAGE.

There wasn't any compromise on the part of Paul. He did not say, "I think it might be thus." Instead, Paul preached a positive message. Notice:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1:6-9.

Paul's ministry was characterized in view of the fact that he preached a positive message.

Notice also that the Apostle Paul said to a man who withstood him:

"O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"—Acts 13:10.

There was no compromise — no statement on the part of the Apostle Paul whereby he speaks: "We are living in a new day, so we will tone our message down and make our message correspond to the day." Instead, he stands up against an enemy of the Lord Jesus Christ and condemns him for what he has preached.

We even find Paul standing up against a brother preacher, for we read:

"When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question."—Acts 15:2.

This is the prelude to that great

Jerusalem conference where they discussed the matter as to how men are saved, and prior to going to Jerusalem, it is said that Paul and Barnabas had "no small dissension and disputation" with these enemies of the Lord that preached that one had to be circumcised to be saved.

Beloved, I say Paul's ministry was a ministry that was characterized by a positive message.

If you want to see how positively he spoke, listen to Paul's letter to the church at Corinth when he talks about false preachers:

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers (that is, the Devil's ministers) also be transformed as the ministers of righteousness."—II Cor. 11:13-15.

Beloved, the Apostle Paul was not the kind of man to mince words with other folk. He had a positive message. When he met with these individuals who were not called of God, he referred to them as they were, false apostles. He said that they had transformed themselves into the apostles of Christ. He said that Satan was the one who had led them, and that they themselves were the ministers of Satan.

How many Pauline preachers today do you suppose would dare to say to these folk who are preaching false doctrine that they are ministers of Satan? I think you well know that there are mighty few preachers like the Apostle Paul who would dare to say today that these uncalled or unsent preachers who have no message from the Lord, and who are preaching heresy of the worst and vilest kind, and telling men that they can be saved by their works or saved by the city's waterworks — I think you know that those individuals are not called by God, but rather, they are the apostles of Satan who have transformed themselves into the ministers of Christ. They are Satan's ministers. There are mighty few preachers who would dare to say that today, but Paul said it.

Yes, Paul preached a positive message. Hear him as he said to the church at Corinth:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."—I Cor. 14:34.

How many preachers today would preach this? How many preachers today would say that a woman's place was a position of silence?

A man wrote me of recent date and said, "Brother Gilpin, we are living in a changed day. We are living in a day that is much different than Paul's time. Therefore the message of today should be geared to today, and the message of today should be a message that corresponds to the era in which we live."

I say, not so! I insist that the message of the first century is the message for the 20th century. It is the message for every century. I insist that if you change the message of the first century to fit the 20th century, you are sending souls to a first-century Hell. I say to you, Paul's ministry was characterized by the fact that he preached a positive message every time that he preached.

III

PAUL'S MINISTRY WAS A SUFFERING MINISTRY.

The Apostle Paul was a great sufferer. When our Lord spoke to Ananias at the time that he was told to go baptize Paul, He said:

"For I will shew him how great things he must suffer for my name's sake."—Acts 9:16.

It wasn't long before the suffering began, for we read how Paul was stoned at the city of Lystra. The Word of God says:

"And there came thither certain Jews from Antioch and Icon-

ium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead."—Acts 13:19.

Literally, they dragged Paul out of the city. They thought Paul was a dead man. They had stoned him until they thought that he was completely dead. They did not think there was a bit of life left within him. Not one single breath could they detect. They dragged him just like they might have dragged a dead animal out of the city, supposing that he was dead. I say, beloved, Paul's ministry was a ministry that was characterized by suffering.

Listen again:

"And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks."—Acts 16:22-24.

I can see Paul and Barnabas, who have been lied upon by their accusers, as they have their clothes ripped from their bodies, and as they are beaten with many stripes. The Word of God tells us that after they had finished with their brutal task of beating them without washing their stripes and without doing anything for their comfort, they were thrust into the innermost part of jail, their feet were placed in the stocks, and they were left there to suffer in the darkness of that jail. Don't tell me that the Apostle Paul's ministry wasn't a ministry of suffering.

Paul tells us a little of his suffering, when he says:

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep: In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren: In weariness and painfulness, in watchings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."—II Cor. 11:24-28.

I tell you, beloved, the Apostle Paul suffered. If the average minister had one ten-thousandth of the sufferings to pass through that the Apostle Paul passed through, he would quit the ministry before sun-up. I am definitely persuaded that the average minister, if he had to undergo the things that Paul passed through, would get out of the ministry right now. I say that because the majority of them have been called by "Mamma" or by somebody else besides the Lord. A man that has been called by his mother, or by some older preacher, or called by some extenuating circumstances, will get out

of the ministry. It is only the man that has been called of God that will stay in the ministry, day in and day out, year in and year out, and suffer the things that come to pass in a minister's experience. Paul's ministry, I say, was a suffering ministry.

IV

PAUL'S MINISTRY WAS A BIBLE MINISTRY.

We read:

"And the next sabbath day came almost the whole city together to hear THE WORD OF GOD."—Acts 13:44.

Notice, this was when the Apostle Paul was just beginning his ministry and it says that almost the whole city came together to hear the Word of God.

Notice again:

"And THE WORD OF THE LORD was published throughout all the region."—Acts 13:49.

Beloved, Paul's ministry was a Bible ministry. He preached the Word of God. Almost the whole city came to hear the Word of God and as a result, the Word of the Lord was published abroad throughout all that region.

Notice how these folk at Berea searched the Scriptures daily:

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."—Acts 17:11.

Paul preached in such a way that people searched the Scriptures to see whether or not he was preaching the truth.

Beloved, I like to see you with a Bible checking me. I like to see you with a pencil and paper writing down what I say to check it at a later date perhaps. I like to see you studying. You keep on doing so. See whether those things are so.

I have often said this: You are not to judge a preacher on the basis of the size of his congregation. You are not to judge a preacher on the basis of the automobile that he drives. You are not to judge a preacher on the basis of the salary that he draws. Rather, you should judge a preacher, as Isaiah said:

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8:20.

Beloved, the only way to test a preacher is to test him with the Word of God. Paul, I say, was a Bible preacher. His was a Bible ministry.

V

PAUL'S MINISTRY WAS A PROTECTED MINISTRY.

God protected Paul. He went to Corinth. It looked like they were going to drive him out of the city of Corinth when he first got there. He had had a hard time just before that on Mars Hill at Athens. Now, when he gets over to Corinth, it looks like he is going to have an even harder time. But God stood by him. Listen:

"Then spake the Lord to Paul (Continued on page 3, column 1)

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E. G. COOK

"Paul's Ministry"

(Continued from page two)

in the night by a vision. Be not afraid, but speak, and hold not thy peace: For I am with thee, and NO MAN SHALL SET ON THEE TO HURT THEE: for I have much people in this city."—Acts 18:9,10.

Beloved, they were God's people by election. God knew they were going to be saved. God knew it was the time for this crowd to be saved, and God said, "Paul, I have much people in this city." They weren't saved yet, but they were God's people by election. God said, "Paul, you just go on preaching. I am going to take care of you."

I say, beloved, Paul's ministry was a protected ministry.

In Acts 21, we find how the city was moved against Paul and they were about to kill him. The Word of God says:

"And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul."—Acts 21:31,32.

This was in Jerusalem. They were just about to beat Paul to death, but they didn't. Do you know why they didn't? Because God put it into the heart of this chief captain to take soldiers and centurions and run into the midst of them and save the life of one little worthless Jew that wasn't worth saving in the light of a Roman's opinion, but they saved his life. God protected him. God just wouldn't allow that crowd to put Paul to death.

Let's notice another instance that shows us the same thing. Do you remember when the forty men made a conspiracy whereby they said, "We are not going to eat and we are not going to drink until we have put him to death." How did the news get out? This was a conspiracy. Nobody was

to know anything about it. They swore secrecy of every one of the forty, but somehow the news got out. The news got to the chief captain and he saved Paul's life. Why? Because his was a protected ministry. God would not allow this crowd to hurt the Apostle Paul.

Do you remember when Paul was on the way to Rome and it looked like that ship was going to sink? The majority of people would have thought, "I am going to be fish bait before morning." Paul probably thought the same thing. They didn't eat for fourteen days. That ship wallowed up and down within that water. They threw out the tacking. They threw out all the vessel that they could get rid of. They threw out the cargo. It looked like all of them were going to die. But Paul stands in their presence and says:

"For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, FEAR NOT, PAUL: thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee."—Acts 27:23,24.

I tell you, beloved, his was a protected ministry. Even the Devil, who is the prince of the power of the air, whipped up the waves out there in the sea, to the extent that it looked like the vessel was going to sink, but God took care of it, and God said, "Paul, don't you be afraid. I am going to see to it that you get to Rome, and everybody on board the vessel is going to go with you."

I say to you, God took care of him. His was a protected ministry.

Then when Paul got over on the island of Melita, he picked up a handful of sticks to throw on the fire and a scorpion crawled out of those sticks and fastened itself upon his hand. The people looked at him and said that he must have been a murderer. Paul took his hand and struck the venomous beast and it fell into the fire. They looked to see Paul swell up and die, but the only thing that swelled was their

eyes as they looked at him. Finally, they said, "He isn't a murderer. He is a god." They changed their opinion of him. I tell you, God took care of Paul. His ministry was a protected ministry.

I say this: Every child of God is immortal until God's time comes for him to go. Just remember that you are an immortal being until God's time is fulfilled so far as you are concerned.

VI

PAUL WAS NOT A QUITTER.

One thing I like about the Apostle Paul is that he was not a quitter. His ministry would indicate that he just would not give up, but he went right on in spite of all the difficulties. In spite of all the problems that came up, Paul continued his ministry. Listen:

"HOLD FAST the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Spirit which dwelleth in us. This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes."—II Tim. 1:13-15.

Notice that Paul writes to Timothy and he says, "Timothy, all my friends over in Asia have turned away from us." Think about it! The crowd that had been with Paul, now turns away from him. Paul said, "All of my friends in Asia have turned their backs upon me," and he named two of them, which apparently had been his foremost friends, Phygellus and Hermogenes. They have turned from him. But he said, "Timothy, you hold fast the form of sound words. Don't give up."

Paul wasn't a quitter. Everybody in Asia might turn against him, but the Apostle Paul would not quit.

I like to hear Paul as he writes: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."—II Tim. 4:3-5.

Notice that Paul says, "Timothy, there are going to be some hard times. Preachers are not going to preach the truth. People won't want it. They will turn their ears from the truth, and they will turn unto fables. They would rather hear something fancy, something of the nature of a fable — anything rather than the truth. Timothy, just remember this, you continue, even in times like this, to make full proof of thy ministry. Don't give up."

Paul was already in the shadow

of the cross. In a little while the Apostle Paul was a martyr to the cause of Christ. He was right up at that time ready to become a martyr, and he said, "Timothy, don't give up. Continue to stand."

I like a fellow who will stand. I see Paul when he got over to Rome. God had said, "Paul, you are going to bear witness for me in Rome just like you have in Jerusalem." I see Paul when he got there. What did he do? Retire? Did he say, "Brethren, I have had a hard time preaching; I have decided I am going to quit for a while?" No, I see him there in Rome for two solid years. He had a soldier chained to his arm, and I see Paul preaching to the soldiers that are chained to him. The Word of God says:

"And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—Acts 28:30,31.

I tell you, beloved, the Apostle Paul was no quitter. He kept right on, even though he was a prisoner. Even though they had a soldier chained to him, he continued preaching. I like to see a man like this who is not a quitter. I don't like to see anybody who is a quitter. I just don't like it. I like to see people who take their time, find out what God desires, and then stand for it from then on to eternity.

VII

PAUL'S MINISTRY WAS CHRIST-EXALTING.

I haven't time to read all the way through the Word of God to show you how Paul exalted the Lord Jesus Christ, but I will take one book and show you four verses in this one book as to how Paul exalted Christ. We read:

"For me to live is Christ."—Phil. 1:21.

"Wherefore God also hath high-

ly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:9,10.

"But what things were gain to me, those I counted loss for Christ."—Phil. 3:7.

"I can do all things through Christ which strengtheneth me."—Phil. 4:13.

Beloved, his was a Christ-exalted ministry. The Apostle Paul did not seek to exalt himself. He did not seek to have degrees. He did not seek to have a following of men. Rather, he sought to exalt the Lord Jesus Christ.

Would to God that you and I of Calvary Baptist Church might day by day seek that our ministry together as a church shall be a Christ-exalting ministry.

May I say to you who are lost, you need Jesus. You need the Jesus that Paul exalted as his Saviour. May you trust Him, may you receive Him, and may you be saved.

May God bless you!



Third Commandment

(Continued from page one) ing! In what holy awe should we stand of Him! "The end of this Precept is that the Lord will have the majesty of His name to be held inviolably sacred by us. Whatever we think and whatever we say of Him should savour of His excellency, correspond to the sacred sublimity of His name, and tend to the exaltation of His magnificence" (Calvin). Any thing pertaining to God should be spoken of with the greatest sobriety.

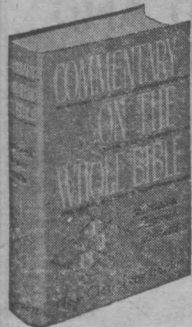
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Let us first endeavour to point (Continued on page 5, column 5)

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PAGE THREE



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The Church of Corinth was experiencing divisions. Some of the people were saying that they were saved by Paul; others, that they were saved by Apollos. Paul was very concerned about such things and immediately began to rebuke them for it.

He began by telling them that such thoughts were carnal and not spiritual. "For ye are carnal; for where there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (vs. 3, 4) He then reminds them that both Paul and Apollos are ministers of God. "Who then is Paul, and who is Apollos, but ministers (by whom ye believed, even as the Lord gave to every man?" (vs. 5).

My friends, let us be careful that we do not place a man above his position. Naturally, we look upon the man who told us the message of salvation the day God saved us in a special way, but let us not lift him too high. Naturally, we will be closer to some than to others, but let us never belittle the other servant of God. Paul rebuked them for holding one above the other.

He then speaks to them of the foundation — both of the church and of the beginning of a Christian life. After he moved on Apollos worked or "watered" that nucleus into a great church. He "watered" the foundation of the church and the individuals into men who were willing to do great things — until they began to fuss among themselves. I said a moment ago that the one who was preaching when we were saved holds a special place in our heart, but let us not forget the one who daily teaches us the truths of God's precious Word. The evangelist has his place, but the pastor also has a place. Paul reminds them of this. "For we are labourers together with God . . ." (vs. 9)

In all of his rebuke, Paul is firm in teaching one thing especially. He wants them to know beyond a shadow of a doubt that neither he nor Apollos saved them. ". . . but God gave the increase." (vs. 6). Again he says ". . . ye are God's husbandry, ye are God's building." (vs. 7) He says very clearly that they should not glory in men. "Therefore let no man glory in men. For all things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's and Christ is God's." (vs. 21-23)

Let me remind you, as Paul

did, salvation is of the Lord. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) The preacher tells you about the Saviour, the Holy Spirit quickens you and gives you the desire and the ability to believe, and then you believe.



ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida

To understand this passage one must read the previous verses, where Paul rebukes the Corinthians for their strife and divisions. Some were saved or benefited by the different ones who had ministered there at Corinth. One would say, "I am of Paul," another, "I am of Apollos," etc. They were just like some church members I have known who became attached to a certain preacher and had no interest beyond him. I know a man who pays no attention to church or worship. His favorite preacher moved away, and he has never had any interest in any one else.

Paul in rebuking such an attitude said in substance, "Who are we preachers anyhow except ministers through whom you were led to believe? We are all engaged in a common cause. I started the work at Corinth — I planted. Then along came Apollos and he watered the plants, but it is God who gives the increase. He that planteth and he that watereth are one, and every one will receive reward according to the way he has labored." (See verse 8).

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Our Lord often taught spiritual lessons by comparing them to natural things which His disciples knew about. In Lk. 22:31 He told Peter that Satan wanted to sift him as, or like wheat. Then in Jno. 12:24 He taught a great lesson concerning the results of His death on the Cross by saying, "Except a corn (should be grain) of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." He was teaching a great spiritual lesson by means of an object lesson. In other words, He was likening some-

thing they did not know about to something they did know about.

So it was with Paul here in I Cor. 3:6. He was teaching a great spiritual truth by telling the Corinthians that it was like something they already knew about. Everyone knows that before there can be any fruit there must be some seed planted. Then the seed and the plant must receive water from some source before it can produce any fruit. So Paul likens the preaching of the gospel to the planting of seed. Then he likens the teaching of God's Word to the watering of the seed and plants.

I have some precious friends who "rake me over the coals" continually for quoting from translations other than the King James. They call all others modern translations by modernists. But, beloved, three hundred and fifty years ago the King James version was a modern translation, and it was most certainly the work of modernists. If an Episcopalian ever becomes anything other than a modernist, he will probably become a Baptist. And those Episcopalians were no more inspired to do what they did than any of the other translators have been. I grant you, some translations are worse than others, but I also grant you, none of them are perfect.

With that in mind, I want to give you the Scripture before us from the New English version. "Each of us performed the task which the Lord allotted to him: I planted the seed, and Apollos watered it; but God made it grow. Thus it is not the gardeners with their planting and watering who count, but God, who makes it grow." God has predestinated the means by which the lost sheep is found, but still He is the one who does the finding.



AUSTIN
FIELDS

PASTOR,

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In this verse, the Spirit pictures the church (local and visible) as a farm with many labourers assigned to the various tasks, such as planting and watering. The labourers are but a part of the farming system for the bearing of the fruit. It is a definite fact that we (saints) working in God's field (world) cannot produce fruit; we are assigned the task of bearing fruit which is produced by the Holy Spirit.

"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine no more can ye, except ye abide in me." John 15: 2 and 4.

Though Paul may plant and Apollos water, yet they are helpless to give increase. What use is there to plant if there is no water, and of what purpose would there be to water if there are no plants to drink of it? Both the planting and the watering would avail nothing unless the soil was prepared in advance. The soil must be capable of bringing forth the plant: dead soil cannot bear fruit. Thus, God must work in advance of his labourers to prepare for the planting and the watering before there could be an increase. On page 56 of Brother Pink's book entitled "The Holy Spirit," he explains for us how God must give the increase:

"Until the ground was made good, the seed yielded no increase. The seed might be water-

ed by copious showers and warmed by genial sun, but while the soil was bad, there could be no harvest. The ground must be changed before it could be fertile, nor is it the seed which changes the soil. What farmer would ever think of saying the seed will change the soil, and make no mistake upon this point, the Holy Spirit must first quicken the dead soul into newness of life before the word obtains any entrance."

Therefore, God is the great worker, preparing the ground for the reception of His word by using men such as Paul and Apollos to plant and water and using as many labourers as He deems necessary to properly care for His field. Also, it is His right, as owner of the field (world), to assign to each of us a certain portion of His farm to work, and to assign the task for us to perform. We can testify that toil is ours, but our work must be energized by the spirit; therefore the increase belongeth to God.

He only can give the increase because He alone has sovereignty and power over the heart. No man, though he be a king, president or ruler, can say, "I will give you a new heart and a new spirit." Read Ezk. 36:26. The Scriptures very definitely contribute the work of grace, belief and repentance to the Lord. Therefore, regardless of what the increase may be, it is of heavenly origin and is the spiritual and miraculous power of God.

Furthermore, the increase could not come by and through the natural man because of his condition in Adam which is not only a state of blindness and deafness, but death. Of what use could an eloquent sermon be to a man who is totally dead as to spiritual life. He has no power to obey the commands of God until God gives to him seeing eyes and hearing ears.

"The hearing ear, and the seeing eye, the LORD hath made even both of them." (Prov. 20:12).

Since God giveth the increase, He chose the time and the persons on whom to shower His blessings wholly at His good pleasure for He has every right to do what He will with His own. Therefore, the Spirit has revealed in the verse under consideration that salvation from start to finish is of the Lord, and the reason is that no flesh should glory in His presence. Read I Cor. 1:26-31.

Church . . . Glorifies

(Continued from page one)
abounds, the love of many has waxed cold. However, the promise found in Matthew 16:18 is still as true and as accurate as it was when it fell from the blessed lips of the Lord Jesus, our Saviour.

I.

THIS CHURCH WAS DIVINE.

This church had a Divine origin.

In Acts 2, we read about one of the most glorious occasions in this world. We find that God had fulfilled His promise to the first New Testament church this world ever saw, when He sent the Holy

Spirit to signify that "this is my body," in this world, and through this church I shall receive honor and glory. How we need to keep in mind that this is the kind of church that brings honor and glory to the Lord Jesus, and that is the only kind that will ever glorify His name. No other kind of assembly will bring honor and glory unto God, other than the same kind that we find in existence on the day of Pentecost. All other assemblies are man-made, and cannot, and will not. God will not accept them in their work towards His name. Only the kind of church that He recognized then, does He recognize today, and if we are not members of that assembly, we cannot bring glory unto His name. Our life is lost as a Christian, even if we are saved, if we are not associated with, and a part of, the kind of body that we read about on the day of Pentecost.

I am not saying that the church began on the day of Pentecost, but I am saying that the kind of a church that you find on the day of Pentecost had a divine origin, and unless our churches have a divine origin, they are not of God. This church was organized out of material that John the Baptist prepared. It had a divine origin, and it glorifies God because God sent that church into the world, and He only sent that kind of a church into His vineyard to work for His namesake.

That church had a divine organization. I am not talking about a worldly organization system; I am talking about a Scriptural organization that God ordained when He established His church.

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—I Pet. 2:5.

This is God's divine organization. When God ordained the tabernacle, He not only designated exactly how that tabernacle was to be put together to bring glory unto His name, and I believe that when Jesus organized and established His church, He put it together that it might glorify His name. There must be a proper organization when it comes to a New Testament assembly if we are to serve Him in the capacity that God said. Just a haphazard gathering of people is not necessarily a church of the Lord Jesus. Just to grab up a few people and start off an assembly of your own is not a Scriptural organization. We need to understand that organization in the Bible sense is a divine must, if we glorify His name.

This church not only had a divine origin and a divine organization, but it had divine officers. You go into a lot of churches today and they have all kinds of individuals working with all kinds of titles. We have the "Reverend" in our Baptist churches, and we are headed toward the "Most Right Reverend." We are trying to "ape" the Catholics, and we have all kinds of officers.

A New Testament church must have divine officers in it. God put first in the church, apostles. We recognize that is not for today, but He also placed in the churches ordained elders. He placed also deacons, that the

(Continued on page 5, column 1)

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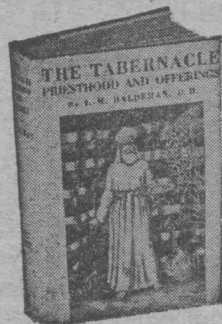
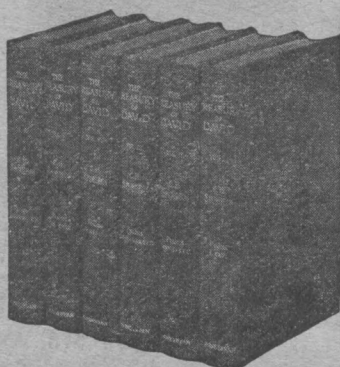
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PAGE FOUR

Church . . . Glorifies

(Continued from page 4)

church might serve Him in this world. I will not go into all this, but I just mention these things, as this is the kind of church that glorifies His name.

There were divine ordinances placed in that assembly. The kind of church that glorifies His name is an assembly where you find His ordinances being practiced in His name and in His way. That is the kind of church that glorifies His name. You have to have the divine ordinances.

Not only were there divine ordinances, but there were divine orders given to that church. There are a lot of preachers who try to be Lord over God's heritage, and try to get the church to do things that God never gave one iota of an order to do. If we want to glorify God, then that pastor that God has raised up, if he is God's man, is to tell that church exactly what God gave as the order to New Testament assemblies — nothing more and nothing less. How much better off our churches would be if we would eliminate many things that so-called preachers try to get churches to do, which God never did authorize nor give any precept concerning whatever.

Briefly, I'll mention this: We need divine offerings. Churches are to be run with divine officers and having divine ordinances, but there also needs to be divine offerings if that church is to function like God intends it to do. This is the kind of church that glorifies the Lord.

II

THIS CHURCH WAS AN UNITED CHURCH. I am not saying it was an United Baptist Church in that word sense, but this was an united church. I turn to the day of Pentecost and I see they are united in prayer. A church that glorifies God will be an united church—a church that unites in calling on the name of God to do that which God has promised to do through His assembly. How long has it been since our churches individually have united in prayer to seek God's power and God's leadership and the unction from on high? We need to be united in prayer.

This church was also united in praise. When I attend this Bible Conference, I thank God for the songs of praise that redound to His honor and His glory. I believe the kind of church that glorifies God is the kind where you find praise unto His matchless name.

This church was united in preaching the gospel of the Lord Jesus. On the day of Pentecost, when Peter got up to preach, he brought the message, but there were eleven other apostles that stood up with him and said, "Amen, Peter, preach on; that is exactly what we believe."

Our churches need to get behind the preaching of the Word of God. When your pastor gets up and preaches his message and you go out in the community and say, "Oh, well, we don't all believe that," you kill the spirit of New Testament church work in that community. There are peo-

ple who go around behind the preacher's back — people that are not qualified to know what the Bible teaches, and they undermine the preaching of the Word of God. We need to stand together in preaching the Word of God.

This church was united in their practice. I love sound Articles of Faith and unless we practice what we preach, we also kill our influence. We need to walk together. I love to read about Peter and John as they walked together to the temple at the hour of prayer. To me, that means there was harmony and fellowship, and they walked in the same step. We need people today that will live lives that will verify what we preach. This is the kind of church that glorifies God.

III

This church at Jerusalem, which was a local New Testament assembly of baptized believers, was a Missionary Baptist Church. **THIS CHURCH WAS A GOD - MAGNIFYING CHURCH.** Most churches you go into today, about all you hear is what they are doing for the Lord: "We are bringing the kingdom in." They are not bringing any kingdom in. We need to magnify Almighty God. On the day of Pentecost, the theme of their talking and praying and praising and preaching was the wonderful works of God. We need to have churches like that today, that when you walk in, you hear them talking about what God has done on their behalf. We need a God-magnifying church. "The Lord reigneth" is what we need in our churches.

IV

THIS CHURCH WAS A CHRIST - EXALTING CHURCH. It exalted the person and work of the Lord Jesus. They praised His name for eternal salvation because of the eternal redemption and the eternal purposes in the plan of Almighty God. We need people that will exalt the name of the Lord Jesus.

V

THIS CHURCH WAS A SPIRIT-FILLED CHURCH. They walked in the Spirit. They prayed in the Spirit. They were led of the Spirit. They had the fruit of the Spirit. They were Spirit-filled Christians.

VI

THIS CHURCH WAS A BIBLE-BELIEVING CHURCH. You didn't hear anybody saying, "The Apostle Paul said that" or "The first ten chapters of Genesis are fables." Beloved, they magnified the Word of God. They believed "thus saith the Lord" and "it is written." They glorified and magnified the God of the Bible and His Book.

III

THIS CHURCH WAS A CHURCH THAT WAS IN LOVE. This was a loving church. We need people that love the Lord in our churches. You get people to love the Lord and you can settle a lot of problems in the churches. Love the Lord and things will go right among the members. We need churches that are in love with God the Father.

"We love Him, because He first loved us." We need the spirit of love in our assemblies. How we need to love God the Father, and how we need to love Christ the Son, and how we need to love His Word, and how we need to love each other!

I think of the statement of the Lord Jesus when He said:

"I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."—Rev. 2:4,5.

The kind of church that glorifies God you will find in the pages of His Book. I say again, God give us churches of this caliber that will glorify His name!



"Know Thy Name"

(Continued from page 4)

comes from HAVAH which means to become, that is, to become known. So the full significance of this name Jehovah is the self-existent one who becomes known, or who reveals Himself. He was not known by His redemptive name of Jehovah until He had redeemed the children of Israel from their Egyptian bondage. In Ex. 6:3 He says, "I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name JEHOVAH was I not known to them." So Jehovah then is God's name as the one who redeems us.

As our redeemer, Jehovah has seven different compound names which together reveal Him as the one who meets our every need from our lost and undone condition to our eternal state with Him. We would call attention to the fact that in the Scriptures the number seven is the number of completion, or of perfection. So these seven compound names connected with our redemption show us that our redemption complete in Jehovah our Redeemer.

The first of these compound names is Jehovah-jireh. And this name means the LORD will provide, that is, a sacrifice. In Gen. 22:14 we see this compound name used in connection with the ram that died in the stead of Isaac. In this Scripture we find that in view of the fact that God had provided a sacrifice to take the place of Isaac, Abraham called this place Jehovah-jireh. The next one of these compound names is Jehovah-rapha which means the LORD that healeth. In the original this name is found in Ex. 15:26. Our version says, "I am the LORD that healeth thee." Spiritual healing is implied and typified here. In Isa. 1:5-6 we are told that "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." This gives us the awful picture of the lost person's condition. And no one except Jehovah-rapha, the LORD that healeth can heal up those awful wounds, bruises, and putrifying sores. In Ex. 17:15 we see the next one of these names. This one is Jehovah-nissi which means the LORD my banner. This speaks of our Lord being our banner under which we march as we travel our pilgrim pathway through this cruel, evil world while He fights Amalek. In verse 16 we find that He will have war with Amalek from generation to generation. Amalek here is a type of our old depraved, fleshly nature. And the only one who can handle our old depraved nature is this Jehovah-nissi. We see this battle going on in Gal. 5:17. The next one of these compound names is Jehovah-shalom. It is found in Judges 6:24 and it means the LORD our peace, or sends peace. In Rom. 5:1 "Being justified by faith we have peace with

God." In Eph. 2:14 He is our peace. And in Col. 1:20 we find that He "made peace through the blood of His cross." The only real peace the saints of the Lord can have in this old world comes to us by and through Jehovah-shalom.

Our next name to consider is Jehovah-raah which means the LORD my shepherd. We are all familiar with the 23rd Psalm in which David said, "The LORD is my shepherd." Here the LORD is Jehovah-raah. In Jno. 10:11 He tells us that He is the good shepherd who gives His life for the sheep. In the 22nd Psalm we see this set forth. In Heb. 13:20 He is set forth as the great shepherd of the sheep. As our great shepherd He nourishes and cares for us. We see this set forth in the 23rd Psalm. Then in I Pet. 5:4 He is set forth as the chief shepherd who comes for His sheep.

The number six of our seven compound names is Jehovah-tsidkenu which means the LORD our righteousness. It is found in Jer. 23:6 where our version translates it THE LORD OUR RIGHTEOUSNESS. But in the original it is Jehovah-tsidkenu. And when we come to see that all our righteousnesses are as filthy rags, how wonderful it is to have Jehovah-tsidkenu as our perfect righteousness. Then our seventh and last of these wonderful compound names is Jehovah-shammah which means the LORD is present, or is there. This name is found in Ezek. 48:35. Our version says, "the name of the city from that day shall be, the LORD is there," but in the original it is Jehovah-Shammah. So we see these seven names of our wonderful LORD carry us all the way from Jehovah-jireh, who provides a sacrifice to take our place to Jehovah-shammah who is there with us in that wonderful eternal city for ever. If these wonderful names of our precious LORD do not thrill your soul, you just may need to be born again.

Then another name for our Lord is ADONAI which simply means master. We find this name in Jno. 13:13-14. When we come to see all that complete redemption in Jehovah our redeemer we should find it so easy to own Him as our ADONAI, our master and Lord.

The last name of our great and sovereign God that we will try to discuss with you at this time is El-Shaddai which means to be strong, or mighty. In Gen. 17:1 God appeared to Abram and said, "I am the Almighty God." This is El-Shaddai talking. We see the deeds of El-Shaddai all through our Bible, but especially in the parting of the Red Sea, the parting of the Jordan River at the flood season, the fall of Jericho and the conquering of the land of Palestine, in the bringing of all the great armies of the world to the mountains of Israel, His raining 100-pound hailstones upon them, causing their blood to run to the horse bridles for two hundred miles, and then giving the blood and bodies of these His enemies to the fowls of the air and

the beasts of the field. After all this El-Shaddai will reign over this old world for one thousand years with a rod of iron. El-Shaddai is the one who does whatsoever He wants to do in the armies of heaven and among the inhabitants of the earth and no-body can stop Him. He is the one who does whatsoever His soul desires. Surely if you really know His name, you will put your trust in Him. On the other hand, if you have not put your trust in Him, you really do not know His name.



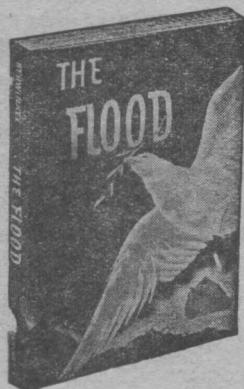
Third Commandment

(Continued from page 3)

out the scope and comprehensiveness of this commandment. By the Name of the Lord our God is signified God Himself as He is made known to us, including everything through which He has been pleased to reveal Himself: His Word, His titles, His attributes, His ordinances, His works. The Name of God stands for His very nature and being, as in Psalm 20:1; 135:3; John 1:12, etc. Sometimes the Name of God is taken for the entire system of Divine Truth: "we will walk in the Name of the Lord our God" (Micah 4:5) — in that way of Truth and worship which He has appointed. "I have manifested Thy Name unto the men Thou gavest Me" (John 17:6) — instructed them in the Heavenly doctrine. But usually, and more specifically, the Name of God refers to that by which He is called and made known to us. To "take His name" means to employ or make use of the same, as the Object of our thoughts or the Subject of our speech. Not to take His Name "in vain" is the negative way of saying it must be held in the utmost awe and used holily in thought and word and deed.

It will thus be seen that this Commandment requires us to make mention of the Name of God. Since He has given us so many and gracious discoveries of Himself, it would evince the vilest contempt of the greatest of privileges if we expressed no regard to those discoveries and made no use of the same. Those who make no religious profession and desire not to be instructed in those things which relate to the Divine glory, are guilty of thus slighting the Most High. But we make use of God's Name in public worship, in private prayer, and when taking religious oaths or making solemn vows. When we draw nigh to God in prayer we should adore the Divine perfections with a becoming humility, as did Abraham (Gen. 18:27), Jacob (Gen. 32:10), Moses (Exod. 15:11), Solomon (I Kings 8:33), Hezekiah (2 Kings 9:25), Daniel (9:4) and the inhabitants of Heaven (Rev. 4:10, 11). Negatively, this Commandment prohibits all dishonouring thoughts of God, all needless, flippant, profane or blasphemous mention

(Continued on page 6, column 4)



THE FLOOD

By ALFRED M. REHWINKEL

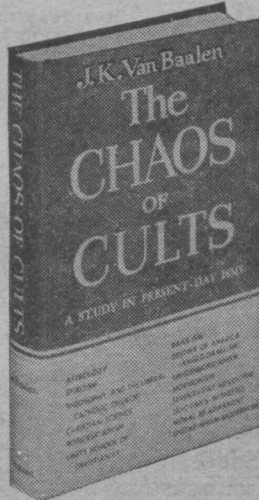
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PAGE FIVE

My Impressions...

CONCERNING THE LABOR DAY WEEK-END CONFERENCE AT CALVARY BAPTIST CHURCH OF ASHLAND, KENTUCKY

CUP RAN OVER AT CONFERENCE

We surely enjoyed the Bible Conference. God blessed us. The food, rooms, preaching and singing were just wonderful. It couldn't have been better. My cup runneth over. I thank God for the Conference and sweet fellowship with so many. I never received so many blessings. I thank God for the truth that is preached, and also for you, the Church. Although we can't be at Calvary Baptist Church as often as we would like, you are always with us in our prayers.

Mrs. Verna Cordle,
Portsmouth, Ohio

ATTENDED 11 YEARS FEASTED AND WERE BLESSED

The eleventh Bible Conference of Calvary Baptist Church has been a marvelous experience never to be forgotten by us. We are truly glad to have been present to feast upon the blessed truths of God's Word as they were presented by these men of God. Surely there's no doubt of the call of God and the leadership of His Spirit in the giving of these sermons. We thank the Calvary Baptist Church also for the food, rooms, and fellowship extended unto us.

Mr. and Mrs. Alvin H. Harrell
Murray, Kentucky.

THE CONFERENCE A REAL SOUL BLESSING

This being my first privilege of attending Calvary Baptist Church Bible Conference, I found the people warm, the food very good and above all, the wonderful fellowship with God's people, a real blessing to my soul. Thank you Calvary Baptist Church and Bro. Gilpin for this unforgettable memory. May God bless you till we meet again.

Mrs. Charles W. Stobaugh,
Decatur, Illinois.

WONDERFUL TIME AND EXPECTING MORE

I had a wonderful time in the Lord, visiting with my elect brothers and sisters in Christ. We are now waiting for the 1971 Calvary Baptist Church Bible Conference.

Eld. Harold M. Gill,
Flintville, Tenn.

THANKFUL TO BE CALVARY'S GUEST

I have thoroughly enjoyed this Bible Conference. After missing many years, it is wonderful to be back in a meeting of this type. The heart of the Conference, the preaching, has been glorious and Christ exalting. The accommoda-

tions were very fine and the food sufficient. All in all, may I thank Calvary Baptist Church and her fine pastor, Bro. Gilpin for this privilege to be a guest of theirs. May our God unite His people in truth and love. The special music and singing were as sweet and wonderful as ever heard this side of Heaven. May God bless you all, dear friends in Christ.

Charles W. Stobaugh,
Decatur, Illinois

BODY AND SOUL WERE WELL FED

One of the best yet. I got plenty of food for the flesh while there and plenty of spiritual food to digest in days to come. When we are fed with the deep things of the Word sometimes it takes months to digest. Yet, we have rejoiced while here.

Eld. Walter L. Herin,
Orange, Texas

THANKFUL FOR ALL THE FOOD

Thanks for the good spiritual and physical food for my soul and body.

Edmond E. Jones,
Noblesville, Indiana

UNITY OF BELIEF WITHOUT HERESY

I am impressed with the unity of the people who attended the Conference and the similarity of belief. I heard no false note in all the many addresses.

Eld. Roy Mason,
Aripeka, Florida

EVERY SESSION A SPIRITUAL BLESSING

From the opening until the closing, every session was a rich spiritual experience. Praise the Lord for His goodness toward the sons of men!

Elder Elvis Gregory,
Columbus, Miss.

NEVER WANTS TO MISS ANOTHER

It is the best. I surely enjoyed myself. If the Lord is willing, I never want to miss another. The preaching was fine. The singing was real good, and the food was just wonderful.

Mrs. Leslie Middleton,
Lexington, Ky.

1970 BETTER THAN EVER BEFORE

Every year I say that the Conference is better than the year before. I can truly say that we had better preaching than ever before, the fellowship has been wonderful. Thank God for this great home coming. It looked

like I wouldn't get to attend because of a broken hip, but God heard the prayers of his people, and worked out what He had planned all the time, that I should be at this Conference. Thank you Calvary Baptist Church for your hospitality.

Eld. Dan Phillips,
Bluff City, Tenn.

WAS FED AND LIFTED GREATLY

I really enjoyed the Bible Conference. The physical food was delicious, but the spiritual food set me on eagle's wings.

Les Middleton,
Lexington, Ky.

TO HIM IT WAS WONDERFUL

I think that my impression of the Conference could be expressed in one word — wonderful. Wonderful preaching, wonderful fellowship, wonderful food.

Elder Roy Mitchell,
Corgin, Kentucky.

THANKFUL TO HEAR TRUTH PREACHED

We praise the Lord we had the opportunity to come again this year and bring two couples with us. We pray God will speak to their hearts as they have set under the Word of God. We are thankful to God we can bring friends and loved ones here and know they will hear the truth preached.

Mr. and Mrs. Mike King,
Marengo, Ohio.

PRAISES AND EXTOLS GOD AND CONFERENCE

I must praise and extol the Most High God for another privilege and opportunity to be at this Conference. These messages of Christ will ring in our ears throughout the coming years of our life.

Carl Sites,
Chesapeake, Ohio

W. VA. LAYMAN WAS BLESSED

The Bible Conference was very good. The more we grow in grace and knowledge of our Lord who bought us with His blood, the more we appreciate the preaching of His sovereign Grace.

Richard Chadwick,
Big Creek, W. Va.

STRENGTHENED, BLESSED AND CHALLENGED

Praise the Lord for the Bible Conference! The Biblical truths preached have strengthened, blessed and challenged. Lord willing we will always be at the Conference for our expectations are always surpassed. May God bless Brother Gilpin and all the saints that were there. Amen.

Mr. and Mrs. Norm Kurcsak,
Mayfield Heights, Ohio

JOY UNSPEAKABLE AND A TASTE OF GLORY

It is a joy unspeakable to be in such a great company of God's chosen people. A little taste of Glory.

Mrs. Clifton Kimball,
Parker, Indiana

REALLY ENJOYED THE CONFERENCE

I really enjoyed the Bible Conference this year. I think we had some real fine singing and some wonderful preaching.

Carol Pyle,
Chesapeake, Ohio

HOPES TO RETURN EACH YEAR

We didn't arrive until Saturday, but I have been longing to come since I got out of service in December. It has been an unspeakable joy to me to be able to come to the Conference. I feel that I have only touched the sur-

face of this great Word, but I hope that we may be able to return here each year until we all meet at home. God bless you and your work.

Keith E. Miller,
Parker, Indiana

HOPING FOR CHRIST'S RETURN OR ANOTHER GOOD CONFERENCE

Just a short note to express my appreciation for the Conference, and for your every effort, and all those who help to make it such an enjoyable and memorable occasion. Enclosed is a little token of thanks. Hoping if our Lord doesn't come by Labor Day week-end next year, we may look forward to another good Conference. May God bless you, your church and The Baptist Examiner.

Sherman Hartley,
Elizabethton, Tenn.

HER FIRST CONFERENCE BUT HOPES IT WON'T BE THE LAST

This is my first Conference, but I sincerely trust it will not be my last one. The special music was a real blessing and of course the preaching was the best. Yes, Bro. Langford, I appreciated your message. Twin Towers is beautiful and the rooms very pleasant. The food was delicious and so well served. I enjoyed meeting all the dear ones that support us with prayers and offerings. There were some high spots in the Conference, but space will not permit telling about them. I truly had a wonderful time and Lord willing, will be back next year.

Mrs. Bill Burket,
Farmington, N. M.



Third Commandment

(Continued from page five) of Him, any irreverent use of His Word, any murmurings against His Providence, any abuse of anything by which He has made Himself known.

ITS REFERENCE

Let us now point out more specifically some of the ways in which God's name may be taken in vain. First, when it is used without propounding to ourselves a due end. And there are but two ends which can warrant our use of any of His names, titles or attributes: His glory and the edification of ourselves and others. Whatsoever is besides these is frivolous and evil, affording no sufficient ground for us to make mention of such a great and holy Name, which is so full of glory and majesty. Unless our speech be designedly directed to the advancement of the Divine glory or the promotion of the benefit of those to whom we speak, we are not justified in having God's ineffable Name upon our lips. He accounts Himself highly insulted when we mention His name to idle purpose.

God's Name is taken in vain by us when we use it without due consideration and reverence.

Whosoever we make mention of Him before whom the seraphim veil their faces, we ought seriously and solemnly to ponder His infinite majesty and glory, and bow our hearts in deepest prostration before that Name. They who think and speak of the great God promiscuously and at random, how can they use His name with reverence when all the rest of their discourse is filled with froth and vanity? That Name is not to be sported with and tossed to and fro upon every light tongue. O my reader, form the habit of solemnly considering *whose Name* it is you are about to utter, that it is the Name of Him who is present with thee, hearing thee pronounce it, who is jealous of His honour, and who will dreadfully avenge Himself upon those who have slighted Him.

God's Name is used in vain when it is employed *hypocritically*, when we profess to be His people and are not. Israel of old was guilty of this sin: "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which sware by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness" (Isa. 48:1) — they used the Name of God, but did not obey the revelation contained therein, and so violated this Third Commandment: compare Matt. 7:22,23. When using the Name of God, we must do so in a way which is true to its meaning and to its implications, otherwise He says to us, "Why call ye Me, Lord, Lord, and do not the things which I say?" (Luke 6:46). In like manner, we are guilty of this awful sin when we perform holy duties lightly and mechanically, our affections not being in them. Prayer without practice is blasphemy, and to speak to God with our lips while our hearts are far from Him is but a mocking of Him and an increasing of our condemnation.

God's Name is taken in vain when we swear lightly and irreverently, using the Name of God with as little respect as we would show to that of a man, or when we swear falsely and are guilty of perjury. When we are placed on oath and we attest that to be true which we do not know to be true, or which we know to be false, we are guilty of one of the gravest sins which man can possibly commit, for he has solemnly called upon the great God to witness that which the father of lies has prompted him to speak. "He that sweareth in the earth shall swear by the God of Truth" (Isa. 65:16), and therefore it behooves him to consider well whether what he deposes be true or not. Alas, oaths have become so excessively multiplied among us — being interwoven, as it were, into the body politic — and so generally disregarded, that the enormity of this offence is scarcely considered. "Let none of you imagine evil in your hearts against his neighbour; and love no false oaths, for all these" (Continued on page 7, column 1)

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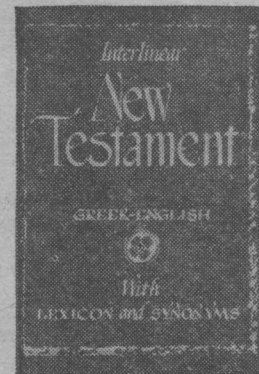
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Third Commandment

(Continued from page 6)
are things that I hate, saith the Lord" (Zech. 8:17).

And what shall be said of that vast throng of profane swearers who pollute our language and wound our ears, by a vile mixture of execrations and blasphemies in their common conversation! "Their throat is an open sepulchre . . . the poison of asps is under their lips: whose mouth is full of cursing and bitterness" (Rom. 3:13,14). Utterly vain is their thoughtless plea that they mean no harm: vain their excuse that all their companions do the same: vain their plea that it is merely to relieve their feelings — what a madness is it when men anger thee, to strike against God and provoke Him far more than others can provoke thee! But though their fellows do not censure, the police arrest, or the magistrate punish them (as the law of our land requires), yet "The Lord will not hold him guiltless that taketh His Name in vain." "Also he loved cursing, so let it come unto him . . . as he clothed himself with cursing like as with his garment, so let it come into his bowels like water" (Psa. 109:17,18). God is dreadfully incensed by this sin, and in the common commission of this Heaven-insulting crime our country has incurred terrible guilt.

It has become almost impossible to walk the streets or enter mixed company without hearing the sacred Name of God treated with blasphemous contempt. The novels of the day, the stage, and even the wireless, are terrible offenders, and without doubt this is one of the fearful sins against Himself for which God is now pouring out His judgments upon us. Of old He said unto Israel, "Because of swearing (cursing) the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil" (Jer. 23:10). And He is still the same: "The Lord will not hold him guiltless that taketh His Name in vain." Sore punishment shall be his portion, if not in this life, then most assuredly so, eternally so, in the life to come.



Prophecy

(Continued from page one)
promise of the Redeemer, and the first promise of the Devil's ultimate defeat. A consistent Arminian doesn't know how anything is going to turn out. His God is such a little god, who is so dependent upon the will of man, that everything is uncertain. The truth is, NOTHING IS UNCERTAIN. Satan is headed for certain defeat. His old head is going to be ground under the foot of the Redeemer just as one would grind the head of a rattlesnake under the heel of a boot. This prophecy of Christ is added to and enlarged through the centuries until by the time the Old Testament is complete, we have a well defined picture of Him. The common people heard Him gladly when He came, and

some received Him as the Messiah of promise, but He was rejected by the nation because of the rejection of the pseudo-scholars and ecclesiastics. The same outfit are the rejectors of the true Christ today. Most theological seminaries of today are centers of unbelief. They bandy the name of Christ about, but they don't mean the Christ of prophecy, for they reject prophecy. They have taken away the virgin birth of Christ, the deity of Christ, the resurrection and the coming again of Christ. They have thrown away His gospel, and have resorted to the new, Devil inspired Social Gospel. Paul's words apply to them, when he said, "Another gospel, which is not another. If any man come unto you preaching any other gospel than I have preached, let him be accursed." Things are much worse now than when I attended the seminary, but back then the seminary I attended, had no course in prophecy. They placed no emphasis on prophecy whatsoever. Most of the professors were post-millennialists. Listen — maybe you will think I am putting it strongly, but if a man doesn't know enough about the Scriptures to know that man is not going to bring in the Kingdom of God before the return of Christ, then he doesn't know enough to teach an idiot.

The second thing that is the subject of prophecy in the Bible is Israel. God started a new race of people with Abraham, and He started that race with the purpose of bringing the Messiah from that race. I remember talking with an unbelieving Jew once, and I told him frankly, "the only reason for your existence as a race is Jesus Christ, for God started your race for one special reason—that he might bring forth the Messiah of promise from that race." God made an unconditional covenant with Abraham, as recorded in the 12th chapter of Genesis. Take a glance at that covenant. (Gen. 12:1-3). In later communication with Abraham, God promised Palestine for an everlasting possession, and moreover promised him a territory that went clear to the Euphrates River.

IT RUINED HITLER

You will note that God promised to bless those that blessed Israel, and to curse those that cursed them. This promise God has kept through the centuries. Assyria overran Israel, and took the ten tribes into captivity, but where is Assyria today? The answer is, GONE. Babylon carried the Jews into captivity, but where is Babylon today? The answer is, GONE. In modern times Adolph Hitler had a furious hatred of the Jews, and he used mass extermination on more than six million of them, but he sealed his own doom when he did it. He made things so hot for Jewish scientists that they got out of Germany. Among these was Einstein and Lize Mitzner who were the main originators of the atom bomb. The Jews whom Hitler drove away could have furnished Germany with the atom bomb that would have given her world

conquest. Hitler's doom was written in the words of Abraham, "I will curse him that curseth thee."

We have a modern day fallacy that is being exploited by some who profess to be Bible students. It is the theory that God is through with the Jews. The truth is GOD HAS HARDLY STARTED WITH THE JEWS. His greatest dealings with them according to prophecy, lies in the yet future. The theory that God is through with the Jews is Arminian to the core. It rests upon the idea that the Jews rejected the Messiah, and hence were forever rejected by Jehovah. Such theorists hand all of the promises that relate to Israel, over to the church. The idea seems to be that God expected Israel to receive the Messiah when He came and was greatly amazed when they crucified Him such that He just cast them out of all of His plans. But God wasn't surprised when Christ was rejected and killed. Centuries before Isaiah wrote of this in the 53rd chapter of his prophecy and said, "He is despised and rejected of men, a man of sorrows and acquainted with grief." Centuries before, David wrote the 22nd Psalm and gave a graphic description of the crucifixion. He even told what Christ would say when He hung upon the cross, and I may add that he described crucifixion at a time when crucifixion was unknown as a mode of putting to death.

To my way of thinking, the most astonishing prophetic book of the Old Testament is the Book of Daniel. I read it over and over again, and always with rejoicing. For instance in the 2nd chapter God through Daniel gives us an outline of all of the kingdoms of the world, from then unto the very end of time as we know it. History has exactly followed the outline given by Daniel. These various kingdoms have arisen and passed from the scene, one by one. Daniel saw a Stone detach itself without the aid of human hands, from the mountainside. It gained momentum and size as it came until it struck the great image that represented the empires of the world, and it reduced it to powder. The climactic verses are given in Dan. 2:44-45. That's enough to make a Christian jump up and down and shout; God is going to smash the warring, crime infested, godless kingdoms of this world and is going to supplant these with the everlasting kingdom of His Son — and His kingdom shall stand forever.

FALSE SOCIAL GOSPEL

The National and World Council of Churches, together with their world-wide constituency, have turned from the gospel of Christ to the false social gospel. Ministers and churches have turned from the message of eternal salvation to social salvation. They have made the church's business to be the improving of society, and the bringing in of the kingdom of God through human effort. Southern Baptists while not members of the National Council, are largely imbued with the same idea. For years I attended the Southern Baptist Convention until finally I got so sick of the stuff I heard that I quit going. From the time I got there until I left, the theme was "bringing in the kingdom—bringing in the kingdom." I remind you that God never commissioned us to bring in the kingdom of God on this earth. Instead He has commissioned us to carry His gospel of eternal salvation to the ends of the earth. And besides, what is the picture that Jesus painted of the end times of this age? Is it a picture of a converted world? Is it a picture of Jesus returning to find the world conquered for Him? Not by a thousand miles! In depicting the end of this age the Scrip-

tures foretell "evil men and seducers waxing worse and worse, deceiving and being deceived!" They foretell the time when "men's hearts shall fail with fear for fear of what is coming on the earth." They foretell "wars and rumors of wars," with increasing earthquakes that shall jar this earth almost to pieces, and Jesus in describing the last days of this age, said, "Except those days were shortened, there should no flesh be saved, but for the elect's sake those days shall be shortened." What did Jesus mean by that? He meant that were it not for the intervening hand of God, the human race would commit total suicide! How in the name of common sense can seminaries, denominational officials, preachers and churches go headlong in an effort to bring in the kingdom of God on this earth, when Jesus Himself foretold that this world shall rock its way on down to utter ruin such that only an act of intervention from heaven will prevent the human race from complete self-annihilation? To be guilty of such a thing means utter rejection of God's prophetic word. It means to defiantly say, "Jesus, you didn't know what you were talking about. We'll show you! Just watch us bring in the kingdom!"

Most people don't appreciate prophecy because they don't spend enough time reading the Old Testament. For several years now I have spent a lot of time perusing the pages of the Old Testament. Time and time again the Lord warns Israel as to what He is going to do to them if they don't turn from their idolatry and wickedness, but always in connection with this, there are promises of restoration to favor; restoration to the land of Palestine, and restoration to the blessings of God. No one can believe that God is through with the Jews and through with the Old Testament promises, if he will carefully read and study the Old Testament Scriptures. To me the most astounding prophetic (Continued on page 8, column 1)



Caiaphas

(Continued from page one)

Since they could not secure a death sentence themselves, the Jewish leaders planned for the assistance of the military tribune which arrested and bound Jesus. It was they who saw to it that He went first to Annas, the ex-high priest, father-in-law of Caiaphas. His shameful treatment there was followed by the trial and condemnation of the Master by Caiaphas and the Sanhedrin.

We leave out the other phases of the Saviour's trial and come to Pilate's judgment hall. Even a cursory reading of the Gospels will reveal that Pilate believed Jesus to be an innocent man. But the trumped-up charges persisted and the stepped-up propaganda prevailed. Caiaphas and his co-

horts were adept at ecclesiastical politics. The crowd was brain-washed and ready to cry out again and again, "Crucify Him, crucify Him!"

At last, "When Pilate saw that he could prevail nothing . . . he washed his hands . . . saying, I am innocent of the blood of this just person: see ye to it." And see to it they did! No doubt they led the way to Golgotha, for they were there right up to the last, flinging insults and taunts at Jesus. It must have been a matter of great rejoicing when these professional religionists saw the Lord breathe His last. What a tragedy that they should ignominiously kill, or cause to be killed, one Who embodied all the highest and best for which Judaism stood! But it was so!

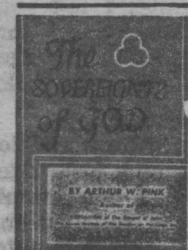
Here we may see to what lengths men will go to preserve status for themselves. Caiaphas faced a dilemma. If he agreed that Jesus was the Christ, then the nation must accept Him as such. But then, what would become of the power and leadership of the rulers? If Caiaphas and the Jewish leaders should reject Christ, then the nation was duty bound to do so. The latter course was pursued.

How could such a thing happen? Why would Annas and Caiaphas, and other of the rulers, be the personalities of the passion to lead in the rejection and death of the Messiah? Simply that Jesus had challenged their spirit and authority. They remembered the withering denunciations He had heaped upon them. The prestige of high ecclesiastical office was a thing which was dear to their hearts. They were "blind guides" and had been exposed as such. There was one of two things to do: Repent and accept the Christ, or harden their hearts, close their eyes to the Spirit of God and do away with Him. The hardness of their hearts and their blindness brought them to it.

Even after the entombment, these religious leaders feared Jesus. They saw to it that a seal was set upon the tomb and a guard posted.

Now it is all over," thinks Caiaphas. No, it isn't, Caiaphas. You are to meet the works of the Miracle-Man again. Certainly your stricken conscience will wince as you see the crowd gathered about a healed lame man. You will turn to ashen pale as you hear Peter proclaim: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand before you, whole!"

What lesson is there for us in this story? Simply this, if Caiaphas, the spiritual head of a great and glorious movement, could be tempted to hardness of heart and callousness of spirit, we also should beware lest we fail our Lord. Nothing short of an all-out dedication to accept Him and go His way of life and love can redeem us, and make us worthy witnesses of Him. Let us not fail Him!



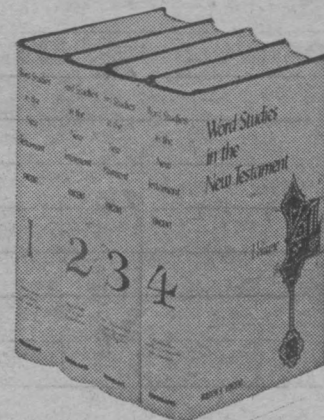
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Prophecy

(Continued from page seven)
passage is found in the 9th chapter of Daniel — the prophecy of the "Seventy Weeks." I haven't the time to go into that passage, except to say there in that passage we have foretold the time when Jesus would be born. We have foretold his cutting off or crucifixion. We have foretold the destruction of Jerusalem. We have foretold the coming of Anti-Christ, and we have foretold the time in which we are now living. No wonder the modernists — the liberalistic seminary professors, and others of the unbelieving crowd try to nullify the book of Daniel and reduce it to history instead of prophecy, for that book simply ruins modernism.

All of the rank modernists and religious liberals are of necessity deniers of prophecy. When they take the supernatural out of Christianity, they must of necessity eliminate prophecy. A theological seminary — a school designed to train men for the ministry, that denies the fundamental teachings of the Bible, is an institution of the devil. There are very few seminaries that I would recommend to a young preacher today. Why go to a devil's institution to get ready to serve God?

JESUS CALLED THEM FOOLS!
Far more important than what some pseudo-scholar thinks about prophecy and the supernatural, is the question as to *what Jesus thought and taught*. Do you know what Jesus called the modernists and all of those who do not fully believe the prophecies of the Bible? *He called them fools*. Read Luke 24:25 and you will find him saying, "O fools and slow of heart to believe ALL THAT THE PROPHETS HAVE SPOKEN." Jesus has a label which he puts on every smart aleck liberalistic preacher and professor, and that label is, "Fool!"

WE'VE LIVED TO SEE IT!

From the time I became a Christian and began to read the Bible, I have always been interested in prophecy. One of the earliest things I learned was that God would one day bring the Jews back to Palestine. I never dreamed that it would happen in my lifetime, but I have lived to see it take place. Some years ago I had a chance to visit the Holy Land, and I made the trip mainly to see the fulfillment of God's promise to restore Israel to the land that He gave that nation back there nearly two thousand years before Christ was born. I found there the descendants of Israel from more than 60 different countries of the world. I found the city of Tel Aviv as

modern as Miami. The Valley of Armageddon, where the last battle of this age will be fought, had been reclaimed and was almost all under cultivation. As the Old Testament foretells, "the waste places had been made to bloom and blossom as the rose." At the close of the second world war, God put it into the hearts of the Jews all over the world to go back to their ancient land. They got hold of old ships that were not fit to put out to sea, and they loaded those ships down with people and sailed to Palestine. At Joppa I looked out to see the ruins of some of those old ships grounded near the harbor.

I watched the return of Israel to Palestine with the deepest interest. As you know the land was divided and Israel was given part of it. This was foretold centuries ago in that prophecy that says, "they divided my land." Israel has fought three wars with the Arabs, not to mention the present struggle. That little nation has become the most vigorous courageous nation in the world today. If our own big country had half the courage and determination that Israel has, we wouldn't be putting up with the rioting and crime and anarchy that today threatens our existence. When the seven day war started, I said, "We are going to see a miracle," but I never expected to see such an astonishing one as took place. I don't believe that the miracle of deliverance from Egypt in olden time was any greater. Russia has intervened, and has rearmed the Arabs. I pray every day that God will chastize Russia for fomenting war throughout the world, and for rearming the enemies of Israel. Russia is really headed for a reckoning. Read the prophecy of Ezekiel chapters 38 and 39 if you want to find the final outcome of Russia's meddling in Palestine. Only one out of six that go into Israel shall ever get out alive. That is what the prophecy says, and I believe that prophecy shall be fulfilled.

BUT, WHAT IS AHEAD?

I am sure that we are all more interested in **THE PROPHECIES THAT ARE YET TO BE FULFILLED** than we are in those that have already taken place. There is a prophetic statement made by Jesus during the last week of His life that has tremendous meaning for us. It is found in the 21st chapter of Luke. As Jesus made his way into Jerusalem for the last time, he came over the brow of the Mt. of Olives, and he looked down over the city which he knew would reject him. He knew that the Romans would destroy the city, that this people would be scattered all over the world. He knew the long centuries of trial that they would endure, and knowing all this he burst into tears. Then he said something that outlines the future. In verse 24 he said, "And they shall fall by the edge of the sword, and shall be led away captive into all nations and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Most of this has been fulfilled. They fell by the edge of the sword, and those that survived were sent into slavery all over the world. The Holy Land and Jerusalem were trodden by the Gentiles for nearly twenty long centuries. Then came the decision of the United Nations, the dividing of the land, and the revival of the nation Israel. I read a book on Palestine by Harry Emerson Fosdick, the supermodernist who visited Palestine on a three month trip. He ridiculed the Bible predictions of the restoration of the Jews to Palestine. He said that the land couldn't possibly support more than a hundred thousand, but old Fosdick was wrong on this, as he

was on just about everything he ever believed or preached. Before Fosdick died and went out into the company of the "rich man who lifted up his eyes in torment," he lived to see two million Jews inhabiting the land. Remember that when the Jews returned, Jerusalem was divided, and the old portion where the temple once stood — the real Jerusalem of old, was in Arab hands. I had people to say to me, "The times of the Gentiles must be over for the Jews are back in their land." I reminded them that while that was true, Jerusalem was still being trodden down of the Gentiles. But the seven-day war changed that, for the Jews took over all of Jerusalem and they now rule it. So, we must indeed be witnessing the last days of Gentile domination of this world. Often in the past we have heard people say they believed that the end of the age was at hand, but today we have real sure enough signs that this is true. The 21st chapter of Luke about which I have just been speaking:

Note that Jesus says, "When these things begin to come to pass, then look up and lift up your heads, for the time of your redemption draweth nigh." And let me remind you that before the Lord, as mentioned here, comes on the clouds with power and great glory, he is going to issue the call that shall resurrect his people who are dead, and transform his people who are living, and bring them into his presence. That's the phase of his coming that I am looking for. I get frequent letters from an old lady — one of my radio listeners, who lives in Lakeland, Fla. She spent part of her life

ecy in the Bible that is more precious than this one that I have just quoted? In the light of God's prophetic word, I am confident that these are the last days of this age, and I am looking day after day for the Lord's return. Time is running out for me, and I may not quite make it, but I'll soon see my dear ones who have gone on anyhow. By the side of my bed there are three pictures. The first is the picture of my oldest daughter. The second is the picture of my wife. The third is the picture of my mother. Before I turn out the light at night, I look upon their dear faces, and I say, "Good night, dear ones, I'll be seeing you before very long."

I have been talking about the Bible and prophecy, and have about used up my time, and I haven't mentioned the greatest of all prophetic books — the book of Revelation. I never dared preach a series of sermons on Revelation until after I had studied that book for twenty years. I preached from Revelation for six straight months every Sunday night, and I had more people saved during that time than I ever had during a series of sermons. I have read many, many books on Revelation, and I think one of the best books I have ever heard is Bro. E. G. Cook's new book entitled "Let Us Study Revelation." The poorest book I ever read was written by a Louisville Seminary professor, who makes most of Revelation to be history instead of prophecy. But Jesus called it prophecy, and I think I will take the word of Jesus in preference to the word of the professor. Of course Jesus didn't have a doctor's degree, but I think he knew what he was talking about anyhow. This professor wrote this in his book:

"Let it be emphasized that John visualized in Rev. 20 no physical reign of Christ and his saints upon the earth. The one thousand years is a symbol of the messianic reign, and as such is to be conceived as beginning when Christ completed his work upon earth."

According to this professor, the Millennium is going on, and we are living right in the middle of it now. As you read the newspapers with their stories of war and sin and crime of every kind and description, do you feel that you are in the Millennium? I say if this is the Millennium, heaven help us!

If you love prophecy, read and study the book of Revelation. Don't spiritualize it — let it say what it wants to say, and let it mean what it says. You will find the things detailed that may begin to take place any day. We have the story of the rise of anti-Christ, and the story of that most awful period the world will ever know — the Great Tribulation. We have the battle of Armageddon; the attempt to destroy Israel, and the return of the Lord in glory, to stop the wicked rule of man, and to institute the rule of the Prince of Peace. We have depicted that wonderful thousand years called the Millennium. Yes, and beyond that, we are given the prophetic picture of the New Jerusalem and the glorious, never ending ages of eternity. I tell you, we Christians may pass through some hard times in this age, but we have something to look forward to.

We have a future so glorious that if we could just take one glimpse of it, I don't think we would ever be satisfied to live on this earth another minute. We would want to go right now!

But listen — if you don't have Christ as your Saviour, you don't have anything worth while. You are on a headlong flight toward the grave. Each minute brings you nearer the bone yard, and beyond that there is a nightmare of torment and misery that shall last forever. In the light of this, I stop and beseech you in Christ's name, "Be ye reconciled unto God."

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as a missionary in Africa, and her eyesight is almost gone, such that she can only see a little bit. Her letters are scrawled in big writing over the page. She wrote me the other day and she said, "Christ and I begin the day together, and end the day together. I live on the Love of God. I look for Jesus to come every night, and when he doesn't come, I look for him the next day." That's the way it ought to be with all of us. Often when I start a new day, the wonder comes to my heart, "Will it be today? Will he come today?" Bro. Gilpin used to have something on his stationery that inspired me. Where the letter was dated — just below the date, were the words, "One day nearer the Lord's return." Yes, we are nearer the Lord's return than any people have ever been in the whole history of the world! I wish with all my heart that I might live to see the heavens flame with glory, and to feel that strange, exhilarating, glorious feeling as my body becomes immortal.

"Some glorious morning sorrow will cease,
Some glorious morning, all will be peace,
Heart aches all ended, school days all done,
Heaven will open — Jesus will come!"

Yes, I hope I live until that event takes place. But suppose I don't! I'll be in that gathering anyhow, for the Bible says, "We which are alive and remain, shall in nowise precede them which are fallen asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trumpet of God, and the DEAD IN CHRIST SHALL RISE FIRST. Then we which are alive and remain shall be caught up to meet the Lord in the air, and so shall we ever be with the Lord." I ask you, is there any proph-