

The Baptist Examiner

Baptist Is Our Middle Name

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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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WHOLE NUMBER 1725

What The Bible Teaches About Christ

PREACHED AT CALVARY'S 1970 BIBLE CONFERENCE

BILL JACKSON
Bristol, Tennessee

"For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many), but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." I Corinthians 8:5, 6.

The divine inspired word of God, the Bible, has within it many doctrinal instructions to every child of God. There is precept upon precept and line upon line, that the child of God might be thoroughly furnished unto every good work—that he might be able to give an answer to anyone who asks him a question concerning God's word.

I would have you know that

there is a central theme of that Book, a mainstream; a central thought, or subject, from Genesis to Revelation, and that is Jesus Christ the Son of God. He is the center of the Gospel.

It is said that at the end of every rainbow there is a pot of gold. Now I know that is not true, but it can most truly be said that at the beginning and end, and of all that makes up the middle of the doctrines of the Bible (election, predestination, limited atonement, etc.) there is the golden thread of Jesus Christ the Lord.

There is one Lord. The Corinthian people had many lords and many christi. They said of this, "... I am of Paul, and I of Apollos; and I of Cephas..." I Corinthians 1:12. There are also those today that preach not the Christ of the Bible. One Armin-

ian says that the Christ that he serves can save a man if that man lets Him. Poor little Christ, that He cannot save all that the Father gave Him before the foundation of the world. That is not the Christ of the Bible. The Christ of the Bible, first of all, is the Anointed of God.

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Isaiah 61:1, 2.

This says that Christ is the Anointed of God. "The Spirit of the Lord is upon Me." Our Christ was set apart in the Eternal Godhead by God the Father that He should be the Saviour of the elect children, anointed of God to carry out all the spiritual blessings to the people of God. In Christ Jesus is centered the spring of living water whereby we all drink, when we all come to and draw from the treasure house of our God through Jesus Christ, the Anointed of God.

I

The Anointed Christ of the Bible is not only the Anointed of God, but the Christ of the Bible is God Himself. I know this because He uses the same name as God the Father used. God speaking in Isaiah 44:6 said:

"Thus saith the Lord the King of Israel, and His Redeemer, the Lord of hosts; I am the first, and I am the last; and beside me there is no God."

In Revelation 22:13 Jesus said, "I am Alpha and Omega, the beginning and the end, the first and the last."

Psalms 24:10 asks this question: "Who is the King of glory?" And the answer comes back: "The Lord of hosts, He is the King of glory."

And again in I Corinthians 2:8 we read: "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."

Romans 9:5 says: "Whose are the fathers, and of whom as concerning the Messiah (Christ) it is said, Blessed be the God of our fathers, Jesus Christ, the Son of David, who is the Son of the living God." (Continued on page 7, column 3)

Here's Another Interesting Letter From Bro. Halliman

FRED T. HALLIMAN
New Guinea Missionary

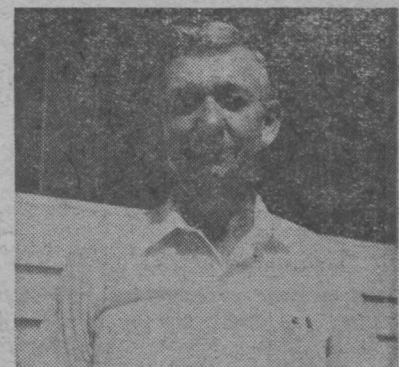
While on the Kapiago-Poguaia patrol considerable thought was given to the possibility of opening another small Mission Station at Lake Kapiago, and due to the opposition that I have been getting there from the various Protestant denominations already represented in the area, I have had a very definite feeling that the Lord might be leading me to establish a work there on a very solid basis. So, with this in mind, not too long right after the first of the year, I decided to make another trip up that way to further look the situation over.

I left early on a Saturday morning and had intended spending that night and Sunday at Haiwi and going on to Kapiago on Monday morning. However, shortly after I arrived at the place where I would have to leave the road and walk back in to Haiwi, I decided instead to spend the weekend with the folk at the Kelabo Baptist Church, which is one of the churches we organized while on the last patrol up that way.

The people at this church were expecting us to pass through this way but were not expecting us to spend the weekend with them, but they were overjoyed to have us do so. The pastor of the church there soon began to round up

his flock for a service that afternoon. Soon they were all there along with some visitors, and we held a service on the Saturday afternoon.

On Sunday morning we were just getting started with our services, when Luke and some of the other folk from Haiwi, came over to visit with us and be in our service there. After the service



FRED T. HALLIMAN

we had a good time of fellowship together and then Luke and the group from Haiwi left to walk back, and late that afternoon we had another preaching service, this time one of our pastors from this area who had gone with us did the preaching.

After spending the night there, we left on Monday morning and drove on to Lake Kapiago. I (Continued on page 5, column 1)

Here Is Bro. Wilson's Final Letter To Post-Trib Friend

By JOE WILSON
Winston-Salem, N. C.

Dear Friend in Christ:

I sit here to write you the last letter at this time, on this subject. I trust that God will use the letters to be a blessing to you. There are two things I want you to look at carefully.

I have been utterly amazed



JOE WILSON

at running into the position that no one will be saved during the Millennium. I never dreamed that any Pre-Mill would hold to such a thing, yet I have run into it from other post-tribs, as well as yourself. I must say that I do not understand why this is necessary to your position, and I doubt that all post-tribs will hold this.

Friend, your Millennium is a far different thing from mine, and from that of the Bible. I cannot believe that you have given any detailed study to the Scriptures that tell of that glorious age, and still hold to your position. I surely cannot quote the whole of Millennial Scripture in this letter. I urge you to carefully study this matter.

Isaiah and Micah speak of nations flowing to the house of the Lord, and seeking to hear the Word of the Lord, and endeavoring to walk in the Word of the Lord. Are people like that, unsaved? Isa. 11:10 says, "To Him shall the Gentiles seek." Are not these saved folk? Isa. 12:3 speaks of that age and tells us of people drawing water out of the wells of salvation. Jer. 23:6 tells of the salvation of Judah in those days. Surely Jer. 31:33, 34 tells of the saving grace of God during those golden days. Ezek. 36:24-28 tells of the salvation of Israel in the Millennium. Joel 2:28-32 tells us of Millennial salvation. Rom. 11:26 surely follows the Rapture, and tells of Israel's salvation.

Enough of this. You study this matter some more, and then write me again, and I will be glad to go into it with you in detail. I do not see that this is essential (Continued on page 3, column 5)

Zacchaeus—Coming From A Tree To The Feet Of Jesus

WILLARD WILLIS
Middletown, Ohio

"And Jesus entered and passed through Jericho and behold, there was a man named Zacchaeus who was chief among the Publicans and he was rich."—Luke 19:1-2.

What was our Lord's reason for not stopping in Jericho? The answer is that he was seeking a poor lost sheep named Zacchaeus and he would not stop and rest until he had found the sheep and secured him in his arms of love.

The Lord's sheep are scattered and may be found in strange places and under strange conditions. Zacchaeus is an excellent example. This sheep had become rich by underhanded methods. He had become a worldling to the degree that he was rated among the worst of the children of the world. He, like the Prodigal, had squandered his substance in riotous living. He was not only a publican, but he was their chief. The woman at the well was chief among sinners in that she had had five husbands and the man she was living with was not her husband. She too was a sheep who had become chief among sinners, as it was with Zacchaeus. This is why I say that the Lord's sheep are found in strange places and under strange conditions.

It would appear that Zacchaeus

(the Lord's sheep) had been very successful, seeing that he was rich. However, his riches were a testimonial against him.

"And he sought to see Jesus who he was; and could not for the press, because he was little of stature."—Luke 19:3.

God the Spirit works in both the minister and the one being ministered to. It was true of Philip and the Eunuch, Christ and the woman at the well and a host



ELD. WILLARD WILLIS

of others. Zacchaeus, for a reason that he did not understand, had a very strong desire to see Jesus. He had much money and earthly prestige. He could buy whatever his heart desired, or travel wherever he pleased, seeing he had the money to do so, but his heart cried out to see Jesus. There was a yearning deep inside him that (Continued on page 6, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"MERCY IN THE DAY OF JUDGMENT"

"The Lord grant unto him that he may find mercy of the Lord in that day."—II Tim. 1:48.

The book of II Timothy was written at a time of great apostasy. In fact, it was the first apostasy that the early churches knew anything at all about. Lots of folk had turned away from Paul. The fact of the matter is, if you will read the 15th verse, you'll notice that it says, "All they which are in Asia be turned away from me."

That means that the Apostle

Paul had lost many of his friends. That doesn't mean that these churches in Asia had disbanded and gone out of existence. Neither, does it mean that these Christians in Asia had ceased to call themselves Christians. It just literally means this, that they had turned away from the doctrines of grace that had been taught and preached by the Apostle Paul.

When the Apostle Paul was in Ephesus, which was a city of Asia, there were many people who were saved at that time. The

Word of God says:

"All they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."—Acts 19:10.

Lots of people had heard the Word, and lots of folk had been saved in Asia. Paul spent three years in the city of Ephesus alone, and there were many, many people that had been saved as a result of his ministry. Now we find that they have turned away from him.

(Continued on page 2, column 1)

GOOD CHURCH MEMBER

A horseman once went to Henry Ward Beecher, the great preacher, and said, "Mr. Beecher, I have a good family horse I want to sell you. He is a good saddle horse, a good buggy horse, and a good carriage horse. He works double with any other horse on either side of the tongue. In short, he is a good all-round horse and a good team worker."

Mr. Beecher replied, "My friend, I can't buy your horse, but I would like to have him as a member of my church."

PRAYING—AN UNUSUAL NOISE

An officer once complained to General Jackson that some soldiers were making a noise in their tent. "What are they doing?" asked the General.

"They are praying now, but they have been singing," was the reply.

"And is that a crime?" the General demanded.

"The articles of war order punishment for any unusual noise," was the reply.

"God forbid that praying should be an unusual noise in the camp!" said Jackson.

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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"Mercy ... Judgment"

(Continued from page one)

When the Apostle Paul was on his way to Jerusalem. I am sure you recall that when he came to Miletus, he sent for the Ephesian elders, that they would visit with him, and they came over to Miletus. He said to them:

"Take, heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts 20:28-30.

So the Apostle Paul warned these Ephesian Christians as to what they could expect, and within five years' time, it was a reality. It just doesn't seem possible that a man of the calibre of the Apostle Paul could spend three years in the city of Ephesus preaching the Word of God, witnessing so all they of Asia heard the Word, and then within five years from the time that he left, he himself said, "All they which are in Asia be turned away from me." It is hard to believe. It is hard to understand.

Great man that the Apostle Paul was — great preacher that he was — he preached to this crowd for three years and hundreds of them were saved — yet within five years of the time that he saw them last, they had all lapsed.

As I say, the churches hadn't disbanded and those that were professors didn't cease to call themselves Christians. They had just literally turned away from the doctrines of grace that the Apostle Paul preached.

Paul even names two of them — Phygellus and Hermogenes.

They were two of the outstanding ones that everybody knew. They were doubtlessly the ones who had been leaders. They had even turned from him.

But there was one man who was true to the faith; one man who was true to the Word of God; one man who continued to stand with Paul. Who was he? Onesiphorus.

How much do you know about Brother Onesiphorus? Just what you read in this one passage (our text) of Scripture. Nothing else.

Moses got into a great portion of the Bible. You'll find Joshua and David in great parts of the Word of God. But you'll only find Onesiphorus one time — but what a revelation it is to read this story as we have it here, in this one instance where he is mentioned!

Paul says, "He wasn't ashamed of my chain. He saw me as a prisoner, chained, but he wasn't ashamed of that. He still stood with me, even though I was a Roman prisoner. Even though I was chained to a Roman soldier, Onesiphorus still stood with me."

He not only stood with Paul one place; apparently he stood with him every place he was, for Paul says:

"But, when he was in Rome, he sought me out very diligently, and found me."—II Tim. 1:17.

Onesiphorus came all the way to Rome to visit Paul, and when he didn't find him easily and quickly, he diligently sought him out, and he kept on seeking Paul until he found him. He wasn't content to say, "I was in Rome and tried to get in touch with Paul, but I couldn't find him." Rather, he stayed at the task until he found him.

Not only was he a friend of Paul when he was in Rome, but he likewise had been a friend to Paul when Paul was in Ephesus. Listen:

"The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well."—II Tim. 1:18.

Ephesus and Rome were vastly removed, one from the other. It was a long distance between Ephesus and Rome.

I rather imagine that Onesiphorus started ministering to the Apostle Paul when Paul was in Ephesus. Later, Paul was arrested and went to Rome as a prisoner, and Onesiphorus followed him there, not ashamed of his chain, but stood with him there in spite of the fact that he was a prisoner. In other words, this man Onesiphorus was Paul's friend through thick and thin. He stood with him day by day.

Some folk in the past have told me they would be my friends to the end — that they would stand with me through thick and thin. But you know, when the fighting got thick, they thinned out; and they didn't stand very

well.

There have been others that have stood with me through thick and thin. They have stood with me through the years. I think I can know something of what the Apostle Paul was talking about. I think I can understand something as to what Paul had in mind.

Everybody in Asia had turned against Paul. Apparently, there was just one man that was still his friend. It wasn't Hermogenes. It wasn't Phygellus. Rather, it was Onesiphorus. He stood with him in Ephesus; he stood with him in Rome; and when Paul writes to young Timothy, he says, "The Lord grant unto him that he may find mercy of the Lord in that day."

Paul wants to pay Onesiphorus for what he has done. Onesiphorus has been his friend all the way along. How is he going to pay him for this? What is he going to do whereby he can show his appreciation? Beloved, he did the best thing that he could: he prayed for him.

That is the best way that any man can show his appreciation and gratitude to any individual. There is no way you can show your appreciation and gratitude for any person better than by spending hours before God in prayer in behalf of that person. That was Paul's way of paying Onesiphorus for what he has done. As my text says, "The Lord grant unto him that he may find mercy of the Lord in that day."

I

"THAT DAY."

"That day" refers to the judgment.

I believe that every individual is going to be judged. I don't say it is going to take place all at the same time. As you well know, I am a rabid pre-trib pre-millennialist, and I believe that the Lord is going to judge the saints, and then a thousand years later, He is going to judge the sinner. Eventually, every person is going to come before the judgment bar of God, either as a saint or as a sinner, to be judged.

The saint will be there to be judged in order that he might receive his rewards. The sinner will be there to find out how great his condemnation will be; to find out with how many stripes he will be punished; to find out just how much the degrees of Hell will be so far as he is concerned. But ultimately everyone is going to come to the judgment bar of God.

The judgment can thus be referred to as "that day." Though it may be separated by a thousand years, so far as saints and sinners are concerned, nevertheless Paul says, "In that day, I pray that God will grant mercy unto Onesiphorus."

You say, "When is the judgment coming?" I don't know. There is no date given in the Word of God. God was not a date-setter. God never did set dates like some people do.

Every once in a while somebody prophesies the end of the world. The Millerites did, back in the 1820's and this gave rise to the Millennial Dawnites.

They prophesied the exact day when the Lord Jesus Christ was going to return to this world, and they even went out on the mountaintop and waited for Him. Some of them said that He might be burdened with them, and in order to ease His burden, they carried baskets along and sat in baskets so that the Lord could pick them up in a basket and take them up to Glory.

Since that time, many individuals have set dates for the coming of our Lord. In my own lifetime, I have read many, many instances of individuals who set dates for the coming of Christ.

Several years ago, at Russell, Kentucky, they installed a system of whistles in the yards, and that system was put into operation on the very day that the world was supposed to come to

THE BIRD WITH THE BROKEN PINION

By HEZEKIAH BUTTERWORTH

Verse 4 by P. P. Billhorn

I walked in the woodland meadows,
Where sweet the thrushes sing;
And found on a bed of mosses,
A bird with a broken wing.
I healed its wound and each morning
It sang its old sweet strain;
But the bird with a broken pinion,
Never soared as high again.

I found there a young life broken
By sin's seductive art;
And touched with a Christ-like pity
I took him to my heart.
He lived with a noble purpose,
And struggled not in vain;
But the life that sin hath stricken,
Never soared as high again.

But the bird with a broken pinion
Kept another from the snare;
And the life that sin hath stricken
Raised another from despair.
Each loss has its compensation,
There is healing from ev'ry pain;
But the bird with a broken pinion,
Never soared as high again.

But the soul that comes to Jesus
Is saved from ev'ry sin,
And the heart that fully trusts Him
Shall a crown of glory win;
Then come to the dear Redeemer,
He'll cleanse you from ev'ry stain,
By His wonderful love and mercy,
You shall surely rise again.

an end. One old lady in Russell had been reading in the paper how the world was going to come to an end that day, and when she heard that siren blow, she ran to the telephone and called her son, and said, "Come on home. I have already heard Gabriel blow his trumpet once this morning."

Well, people have been setting dates all down through the years, but God never did set any dates. He never did tell Paul to tell anybody when that day was going to be. He just says, "The Lord grant unto Onesiphorus mercy in that day."

We don't know when the day of judgment is coming, but we know it is coming. The length of it is not specified. We don't know whether it will be a usual day like we have today of 24 hours, or whether it will be a period of time of indefinite length. But we are assured of one thing, it will be long enough for deliberate judgment.

When that judgment day comes, I am certain that all decisions that are rendered and handed down by the Judge of all the universe, which is the Lord Jesus Christ — I am certain that they will be just. I am satisfied that they will be indisputable, and I am sure they will be unchangeable.

To me, this is a remarkable thought: to remember someday, at the judgment, that all decisions will be just, indisputable, and unchangeable.

Sometimes judgments are handed down here in the courts in this world that are not just. Sometimes they are disputable. Sometimes when a case is carried to the Court of Appeals, it is reversed.

But not so on that day that Paul speaks about, for on that day, every decision will be a just decision; every decision will be an indisputable decision; every decision will be an unchangeable decision. There will be no change so far as the decisions Jesus Christ hands down on that day.

That day is certain to come. You say, "Brother Gilpin, I wonder if that really is going to happen. I wonder if you are really telling the truth that there is going to be a time of judging."

Yes, it is true that men of the modern mind laugh at the idea of a judgment. You tell people that there is going to be a day

of judgment, and men of the modern mind, who are given over to modern thought, will laugh at you. People have actually laughed in my face when I spoke about the judgment.

They did that in Noah's day, but God destroyed the world with a flood of water. They did that in Lot's day, and Lot's own children said, "Dad's getting religion in his old age." They laughed at him. When he went around over the city and tried to witness to his married children, they laughed at him, but the city was burned with fire, just like it was prophesied.

They laughed in the day of Jesus Christ when He told them that the city of Jerusalem was going to be destroyed, with not one stone left upon the other, but less than forty years later, Titus, a Roman general, marched against the city of Jerusalem and laid the stones of that city flat with the ground, killed thousands on top of thousands of Jews, and carried many off into Egypt where they were slaves, but the judgment came just the same.

Men of the modern mind laugh at the idea that Jesus Christ is going to judge the world someday, but that day is coming. It is certain to come. Listen:

"And as it is appointed unto men once to die, but after this the judgment."—Heb. 9:27.

"And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will JUDGE THE WORLD in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:30,31.

Notice, God is going to judge the world. He has appointed a day. That day, I say, is certain.

Paul said concerning Onesiphorus, "The Lord grant unto him that he may find mercy of the Lord in that day."

II

THE BASIS OF JUDGMENT.

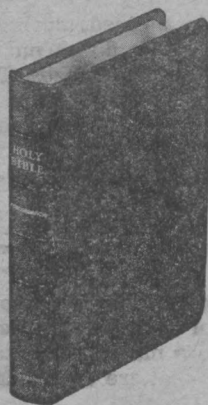
Beloved, that day is sure to come when God is going to judge this world, and it is of interest to me to learn on what basis He is going to pronounce judgment.

The Bible says that He is going to judge us on the basis of what Jesus Christ has meant to

(Continued on page 3, column 1)

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THE BAPTIST EXAMINER

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PAGE TWO

"Mercy... Judgment"

(Continued from page two)
us. We read:

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John 3:18.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

Beloved, your place of judgment will depend upon the Lord Jesus Christ. Which judgment you attend will be determined by the place that Jesus Christ has in your life. If you go to the judgment of the saints, you will be judged for a thousand years before the sinner comes to judgment, and the reason why you will be there is because of the place that the Lord Jesus Christ has had in your life.

The Word of God says, "And shall not come into condemnation." The child of God will never have to stand before the judgment bar of God to give an account for his sins, because his sins have been laid on the Lord Jesus Christ. He will come to judgment, all right, to receive his rewards, but he will not come there for condemnation.

How I thank God that the one basis of judgment is, what have you done with Jesus Christ?

He is also going to judge you on the basis of the words that you have spoken.

How many words — idle words, flippant words — each of us are guilty of using? The blasphemous words, the words that do not honor the Lord Jesus Christ? Even the words of profanity — how many of us will stand guilty of such, in God's sight? Think of the words that we have spoken that didn't bring honor to the Lord Jesus.

We read:

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Mt. 12:36, 37.

Beloved, you are not only going to be judged on the basis of what Jesus Christ means to you and what Jesus Christ has done for you and what Jesus Christ has been to you, but you are go-

ing to be judged on the basis of the words that you speak.

Furthermore, you are going to be judged on the basis of the secret things of your life.

You know as well as I that there isn't one of us, but what there are secret things of our lives that we wouldn't want known by the public. I am satisfied that the best woman and the best man in this house would not want all the things of his life known. I dare say that if the ten vilest sins of your life were written in the sky, that everybody might read them, you would be a raving maniac by nightfall.

But one day all the secrets of your life are going to be known. Listen:

"In the day when GOD SHALL JUDGE THE SECRETS of men by Jesus Christ according to my gospel."—Rom. 2:16.

The Word of God says that our deeds are going to be made known and be a basis for judgment, for we read:

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

This is speaking about the saved people. It says the saved people are going to receive the things done in the body. In other words, you are not going to be judged on things done out of the body after your death, but you are going to be judged of things done in your body.

Listen again:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—Rev. 20:12.

This is talking about the deeds that have been done in the body of the unsaved. Here are sinners — big sinners, little sinners — standing before God for the judgment. The books are open and the book of life is there, so if a man wants to appeal from the decision, it can be referred to, and shown unto him, that his name never was written in the book of life.

Unsaved people say that they are so proud of their works and deeds, and they will say, "It is on this basis that I am planning to go to Heaven. I am trying to work my way into Heaven on the basis of what I am doing."

I tell you, beloved, the day is

going to come when you are going to be judged according to your works and your deeds.

Revelation 20:12 is speaking about the unsaved. Oh, that day! What a day it is going to be when men shall give an account of what they have done with, and for, Jesus Christ; when men shall be judged for the words that they have spoken; when the secret things that haven't been known by others shall be brought to light; when we are judged for all the deeds of our lives—what a day it is going to be!

Our words, our secrets, our deeds, are all going to be faced one day. The old song speaks about going to meet the Lord—"To meet the deeds that I have done,

Where there will be no setting sun."

I tell you, beloved, there is going to be a setting sun for the man that is outside of Jesus Christ. There is a day coming when you are going to meet the deeds that you have done. Paul talks about it—the judgment.

Whether you look at it as the time when the saints are going to be judged, or the time when the unsaved are going to be judged, makes no difference. The fact remains, that Paul prays for Onesiphorus and he asks that the Lord give him mercy when that day comes.

When I think about that day, it will be a terrible day if God doesn't grant you mercy. Listen:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Mt. 7:22, 23.

What a day it is going to be when preachers, good men—men who headed up all the reform movements of the world, come up to the judgment bar of God to be disowned at last, and to hear the Lord say, "I never knew you."

What a day it is going to be when men stand up in His presence and say, "We have cast out demons." Oh, yes, they were instrumental in casting demons out of others, but never had the Devil been cast out of them. They are going to stand up and say, "In thy name have we done many wonderful works," and then He is going to say, "I never knew you."

Talk about a fearful day, that day of judgment is such. Paul says, "The Lord grant unto him that he may find mercy of the Lord in that day."

Could Paul have done more to show his gratitude than to pray for Onesiphorus, that he might find mercy in that day? Could I do more for you than pray for you that God will grant to you, and that you will find, mercy in that day?

Oh, the day when you meet your words, your deeds, your secrets — the day when you stand there and give an account of what you have done with Jesus Christ and for Jesus Christ! I tell you, beloved, it is going to be some day. It will be a terrible day. Could I do more for you today than to pray that God will enable you to find mercy in that day?

III

PAUL TALKS ABOUT MERCY.

Everybody in this world needs the mercy of God. The thing that most people by-pass in life is God's mercy.

You remember the group that Jesus spoke to and about in Matthew 23, which was probably the biggest crowd of sinners He ever met with. They were teachers of the law and were strong on works. They were proselyters, and they were tithe-payers. The outside of their lives was clean.

All this can be said about them, but what was wrong with them? One thing: they had left off something. He said:

"Ye pay tithe of mint and anise and cummin, and have OMITTED the weightier mat-

ters of the law, judgment, mercy, and faith."—Mt. 23:23.

In other words, He said, "What you did was fine, but you have omitted something: judgment, mercy, and faith."

Never one time had this crowd that Jesus was speaking to looked themselves squarely in the eye and judged themselves as sinners. Never one time had this crowd said, "I am a sinful wretch; I ought to go to Hell." Not one time had they judged themselves to be sinners. They had omitted judgment. They had omitted mercy—the mercy of God. They had omitted faith. Because of that, Jesus said unto them, "You look like a bunch of snakes. What is going to keep you out of Hell?"

Beloved, I say to you, you need the mercy of God today. Maybe you don't realize it, but you need God's mercy, and only as God grants mercy unto you shall you ever be saved.

Notice the crowd that will not find mercy in that day. The crowd that shows no mercy to others won't find mercy in that day. The crowd that lives and dies in an impenitent manner will not find mercy in that day. Those that say now that they need no mercy, those who are self-righteous—they need to remember that Isaiah 64:6 says that "all our righteousnesses are but as filthy rags." That man who prides himself upon his righteousness and says he doesn't need the mercy of God is the one that will find no mercy of God in that day—the day of judgment. Those who here in this life sought no mercy—the procrastinators and the indifferent—will not find any mercy in that day. Those who scoff at Christ and refuse the Gospel, will not find any mercy in that day.

I think of Paul's words when he said, in the light of the judgment, "The Lord grant unto him mercy in that day."

Mercy! That is a synonym for grace; that is a synonym for love. "The Lord grant that the love of God, the mercy of God, the grace of God, shall rest upon Onesiphorus in that day."

Surely it is my prayer, sinner friend, that God's mercy, grace, and love shall rest upon you in that day.

IV

MERCY COMES AS A GRANT FROM GOD.

Paul said, "The Lord grant unto him that he may find mercy of the Lord in that day." He didn't say, "I can give him mercy." He didn't say, "He can work out his own salvation and can get mercy by what he does." Rather, Paul says, "The Lord grant unto him that he may find mercy of the Lord in that day."

Beloved, mercy comes as a gift from Almighty God. Listen:

"Shew us thy mercy, O Lord, and grant us thy salvation."—Psa. 85:7.

"Him that God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."—Acts 5:31.

"Then hath God also to the Gentiles granted repentance unto life."—Acts 11:18.

Notice, beloved, mercy comes as a gift from God. It is a special grant from God.

No wonder Paul was so grateful to Onesiphorus, and no wonder that he showed his love for Onesiphorus in such an unusual manner, for he prayed the greatest prayer that any man could ever pray for another, when he said, "The Lord grant unto him that he find mercy of the Lord in that day."

Notice some other Scriptures which tell us that mercy is a gift from God:

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

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

"Thanks be unto God for his unspeakable gift."—II Cor. 9:15.

"That day" is the day of judg-

ment. What you need for "that day" is the mercy of God. The only way you can get the mercy of God is that it must come as a grant from Almighty God.

V

THIS DAY.

In contrast to "that day," lets think about this day—today.

We read:

"Now is the accepted time; behold, now is the day of salvation."—II Cor. 6:2.

"Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years."—Heb. 3:8,9.

Notice, "Harden not your hearts." Today, sinner friend, if you hear His voice, harden not your heart. You are not yet at the judgment. You are where the Spirit strives now. You are where sin may be forgiven, once and forever. You are where grace reigns and abounds. Today, how about thinking about things spiritual?

Paul says, "The Lord grant unto him that he find mercy of the Lord in that day." My prayer to God this morning is that you may find mercy in that day too; but you'll never find mercy in that day unless you find mercy today. This is the day when you find the mercy of God, and in that day you'll be ready for the judgment bar of God.

Oh, may it please God this morning to reach down and save someone that is here, and cause that someone who is unsaved to see the truth that there is no salvation apart from the mercy that comes as a special gift, a special grant, a special dispensation, from Almighty God!

May God bless you, may God save you, and may God add you to this body this morning!



A Letter

(Continued from page one)

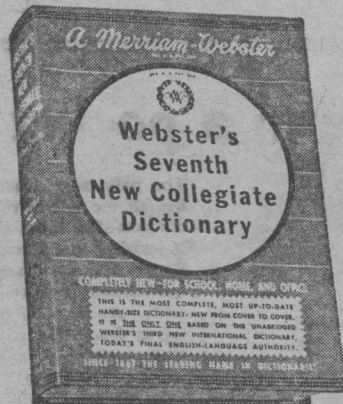
to your position. I must say here, that your Millennium is not much of a Millennium after all. Here will be a time of righteousness, peace and prosperity over the whole earth. A time of restored longevity, of tremendous population explosion, and you want to send them all to Hell. Not so! Not so! That age will be a time of tremendous outpouring and working of the Holy Spirit, a time of the salvation of the vast majority of men. What kind of Millennium are you going to have? Surely, the race as a whole would be better off without it. I would add here that your Tribulation is not what mine is, or what the Bible's is. I warn you, dear friend, that your present position is a giant step along the road to A-Mill. You say that you would never go that far. How long has it been since you held just as strongly to a Pre-trib position? I point you now to the judgment of the nations in Matt. 25:31-46, and declare that this one passage alone forever destroys your post-trib position. Now hear this. There must be people in their natural bodies to enter the kingdom age, because that age will be a time of procreation. Those people thus entering the kingdom must be a saved people, because it is indisputably certain that unsaved people do not inherit the Kingdom. Those saved people must and do come from this judgment of the nations. Your post-trib position has all the saved glorified just before the setting up of the Kingdom, and thus you cannot have any saved people in their natural bodies with which to start the Kingdom. In order to hold your theory, you must pervert the very clear teaching of this passage.

You must make this a judgment of nations, in national capacity, and not as individuals. You must have unsaved people

(Continued on page 5; column 4)

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THE BAPTIST EXAMINER
FEBRUARY 5, 1972

PAGE THREE

The Baptist Examiner FORUM

"Does a Christian in Heaven know what is going on here on this earth?"



JAMES HOBBS
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Yes, they do. Hebrews 11 and 12 teaches us this very clearly. As you know, chapter eleven of Hebrews is speaking of the saints who by faith lived and served God. In the last part of the chapter, it speaks of many who suffered for the faith that they had. "Others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented..."—Heb. 11:36,37.

After chapter eleven talks about the innumerable lists of saints who have lived, suffered and died, chapter twelve begins with the cloud of witnesses. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Heb. 12:1.

Notice that the chapter begins with "wherefore." This means that what has been mentioned in the chapter before has a bearing with what is being taught in this verse. Who are the "great a cloud of witnesses?" Obviously they are the saints who have gone on before. Because of them we should strive even harder to live a dedicated Christian life.

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I do not want to sound too dogmatic on this subject. It is one that we are not told very much about in so many words. However, there are Scripture references that lead me to believe that Christians do know what we are doing down here. In I Cor. 13:12 Paul says, "Then shall I know even as also I am known." The Williams version puts it, "But then I shall know perfectly, as God knows me."

The only question here seems to be, When will this perfect knowledge be experienced? Will it be when we are freed from the limitations of our humanity, or will we have to wait about our receiving it until we are clothed with our glorified body? When we begin to delve into the spirit realm it is absolutely necessary that we walk by faith. If we try to reason it out we inevitably end up in the gutter. So long as we stick to reason we cannot conceive of a departed spirit being able to see, hear, or to know what is going on.

But if we turn to Lk. 16:27-28 we will learn that the departed spirit of the wicked rich man in HADES was able to see the departed spirit of Lazarus in Abra-

ham's bosom. This departed wicked spirit was able to converse with Abraham. And he knew something of what was transpiring on the earth. Now, may I ask you a foolish question? Do the departed spirits of the wicked in HADES know more than the departed spirits of Christians in Heaven know?

Heb. 12:1 speaks of our being "compassed about with so great a cloud of witnesses." Williams says, "we have so vast a crowd of spectators in the grandstands." It is my conviction that those who have gone on before are looking down on us today as we travel the pilgrim pathway through the old sinful world just as the spectators in the grandstand watch what is going on down on the ball field. When we come to see that God, the angels, and our departed loved ones are looking down upon us day by day it should make some of our thoughts, words, and actions rather embarrassing. Let us think on that.

ROY MASON

**RADIO MINISTER
BAPTIST PREACHER**
Arlpeka, Florida



It is my firm belief that the Bible leads us to believe that a Christian in heaven DOES know what takes place here on the earth. One of the plainest Scriptures in this connection is one that you are all familiar with. It is the story of Christ and the disciples on the Mount of Transfiguration. Moses and Elijah appeared and they talked with Jesus concerning "his forthcoming decease which he should accomplish at Jerusalem."

Now there were two persons who left this world long before, yet they knew Jesus; knew he would be put to death at Jerusalem; knew where Jerusalem was, etc. Now the question is, if they knew what was taking place, and what was going to take place here on the earth, do not other saved persons know the same?

Again in the story of the rich man and Lazarus, related in the 16th chapter of Luke, the wicked rich man knew that he had brothers on this earth, and he wanted Lazarus sent to warn them. That can only mean that they knew what was going on down here on the earth. If they knew this, do not others in the other life know the same.

Yet again, in Heb. 11 we have portrayed a host of the heroes of faith, who endured all sorts of things for the sake of their religious faith. "These all died in faith." We read. Then in Heb. 12 Paul gives us a picture of a great amphitheatre, with contestants in a game, and with a host of people looking on as spectators. He likens the heroes of faith to the spectators who are looking on and viewing those who are running the race. He says (Heb. 12:1) "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run patiently (or with steadfastness) the race that is set before us."

All sorts of exegetical tricks may be devised to make this passage mean something else, but the simple, plain picture we get is that of Heaven's host looking on and observing us as we run the race of life here below.

Many people don't want to think that their loved ones who have gone on, are looking on and seeing what they are doing, for they are living in such a way that they can well be ashamed of. I recall preaching once on the subject raised by the question I am dealing with, and I very vehemently indicated my firm belief that our loved ones in heaven see and know what we are doing. There was a minister from a northern state visiting in Florida on a honeymoon with a much younger woman. This preacher became almost furious at my sermon, and at the close he denounced my sermon to a number of my members. No, he didn't believe any such stuff! I think I discovered what was the matter with him. His wife had died, and almost before her body was cold, he married a younger and wealthy woman, and she was the one who was footing the bill for the honeymoon. In my judgment that man didn't want to think that his former wife knew what he had done in getting thus married in such short order.

AUSTIN FIELDS

**PASTOR,
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Yes, I believe that all the saints in glory know what is going on here on earth. Not only do they know the events transpiring today, but they are aware of future events as well. This view becomes very clear as we listen to two Heavenly visitors who came back to earth during the personal ministry of Jesus Christ. The Scriptures tell us that they conversed with Christ about his death, which was a future event.

"And, behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spoke of his decease which he should accomplish at Jerusalem."—Luke 9:30-31.

From these two verses, we are made to know that Moses and Elias, who had been in Heaven for many hundreds of years, knew the purpose of Christ's coming to earth. Not only did they know that, but they knew the hour of His death and the suffering He must endure to ransom His people from their sins. If Moses and Elias were aware of the events going on here on earth, then surely all of the Heavenly host knew.

"And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into Heaven? 12:1.

New Guinea Photo Story

NOTE: This is the third set of pictures showing some of the folk that we saw and preached to while in the Pogaia area. There will be a few more having to do with baptisms at other places where we visited on this patrol before entering the Pogaia.



One of the pictures you viewed in the last set showed a group of people all men and boys where we had spent a night. This picture shows five people we contacted about forty-five minutes after leaving the larger group the next morning. There was an elderly man that belonged to this group but we failed to make contact with him. We held a preaching service here at this place that morning. They are standing by their house which is in the center of a clearing in the jungle which is so thick that one hundred feet away from the house in any direction you would be unable to see it.

this same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:10-11.

In these two verses, we find two Heavenly men—the Scriptures do not call them angels, rather men. Who they were, the Lord doesn't say, but these two appeared before the church which had gathered together on Mount Olive. After examining their exhortation and instructions to the First Baptist Church, we come to the conclusion that though they were Heavenly beings, yet they knew of the ascension and that the return of Jesus Christ would be in like manner as the church saw him go. In reality, they knew that the coming of Jesus would be as personal, literal and actual as was His going away. Thus, these two men, like Moses and Elias, knew of the events as well. If they had knowledge of the present and the future coming of Christ, then surely they knew about all the events in between.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Heb. 12:1.

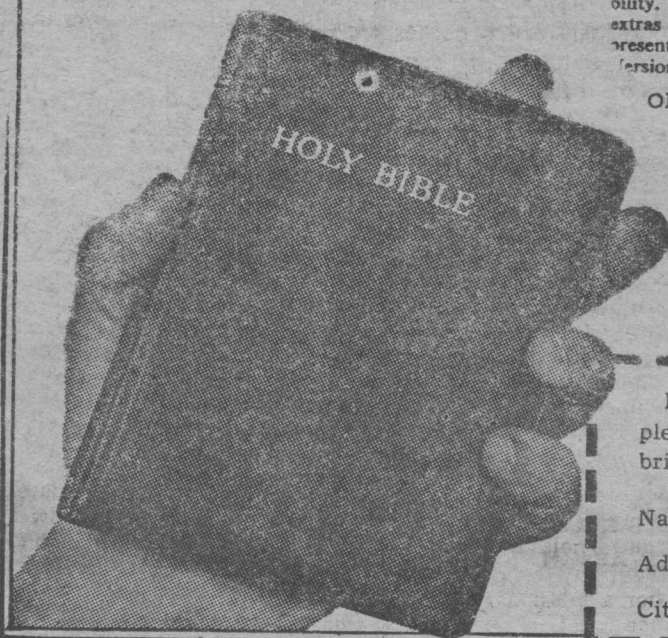
In this verse, the Spirit tells us to be faithful on the basis that we are compassed about with so great a cloud of witnesses. This verse was so written that it is applicable to all saints of every century. Thus, in applying this verse to myself, I say, "Wherefore seeing I am compassed about with so great a cloud of witnesses, I should lay aside every weight and sin that so easily besets me." Now, let us examine this portion of God's Word to ascertain who those witnesses are who have encompassed us. The Comforter gives us a long list of these witnesses in Chapter 11. Brethren, I believe that I am daily encompassed with the saints who are in Heaven. They are witnesses to my teaching relative to the Word of God and the testimony of Jesus. They observe my walk to see if I am walking in accord with my teaching. Thus, I need to be very careful as to the doctrine I teach, and the doctrine I follow, for they have set a good example for me to follow.

"Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment."—Luke 16:27-28.

(Continued on page 5, column 4)

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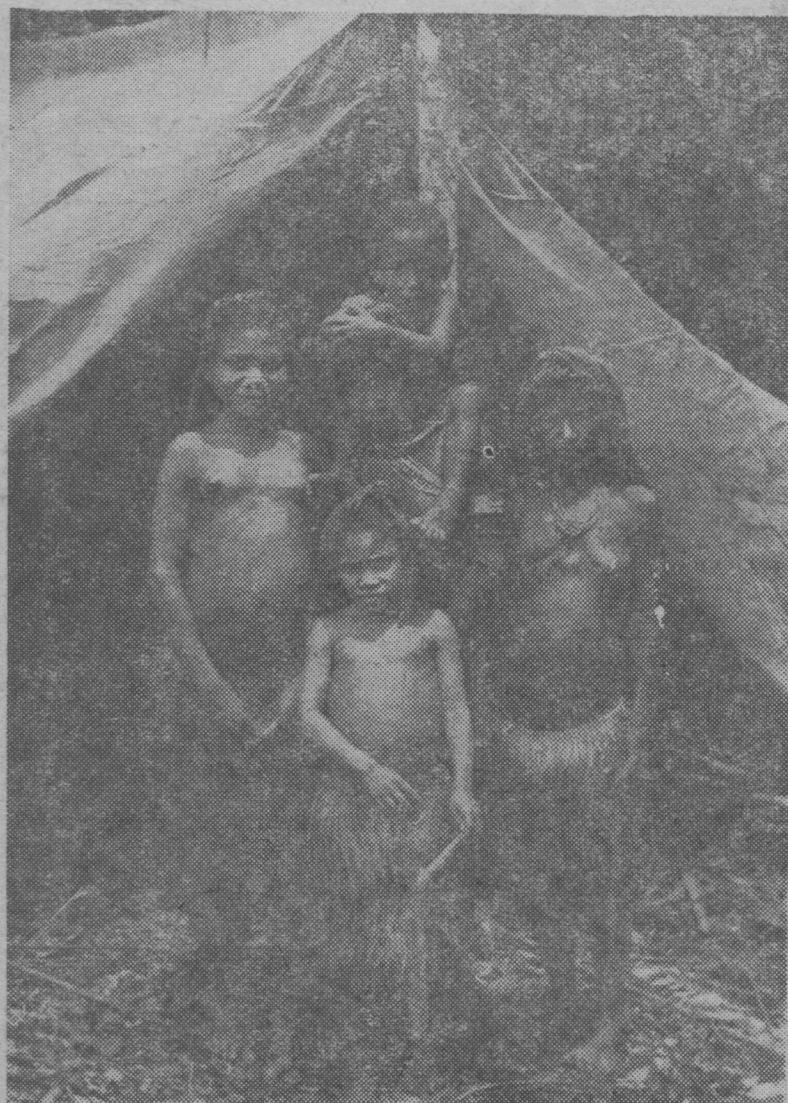
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This picture shows part of the people at Pala-Lasi, about a day and a half walk from where the folk lived in the previous picture. Several things can be pointed out from this picture. (1) The man with the two feathers in his hair that is standing straight up is the man who kidnapped the woman and small child; he is also the one that led the aborted attack on our patrol. (2) Looking at the far right of the picture the last man you see is the father of the woman that was kidnapped. (3) All of these individuals plus a few more were fully armed to attack us with the exception of three. These three are the old man on the far right, the small boy right in the middle of the picture, and the short fellow standing right next to him that has tin cans on his arms for arm bands. (4) The man on the extreme left is the one whom I saw, two years ago, eating everything in sight including a nest full of ant eggs and seven of the largest grub worms that I have ever seen. (5) All of these individuals are cannibals.



This picture was made at Pala-Lasi also and represents all the females we saw there. However, there were others around, but the men folk kept them in hiding. The woman with the little fellow perched on her shoulders is the woman and child that was kidnapped and held captive in the jungle for two months. The old woman is her mother. Note the extra large feet and legs on the young girl on the left of this picture. This is due to a disease called elephantiasis which comes from parasitic worms that block the flow of lymph. There are lots of people affected with this disease in the Pogaia area.

Fred T. Halliman

(Continued from page one)
wanted to see the Officer in charge of the Station there but he was not in, having gone out to Mount Hagen, so we had a look around and in the afternoon got the folk together for a preaching service.

On Tuesday morning I went to the Sub-district office to see the Patrol Officer, but being involved in a court case, he could not see me immediately. I was invited to his house for the noon meal and about 1:00 p.m. we came back to his office and I talked to him about the possibility of getting a Mission lease (this is about 5

acres of ground) on which to put a small Mission Station. The site that I had chosen is still being contested by the Seventh Day Adventist mob, so he suggested that I go across the road on Government-owned land and I could have a 5 acre block there if I wanted it. Nothing was settled definitely at that time such as applying for a lease on the ground, and I have decided to wait another month and then go back.

In about two more weeks most all of the pastors and missionaries are going to meet at Kopiago for a missionary-pastors Conference, and also to put up a

(Continued on page 7, column 1)

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"ONE FLESH"

"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." — Eph. 5:23.

The Scripture gives two reasons for being one flesh.

"And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. THEREFORE shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." — Gen. 2:23,24.

The first reason given for being one flesh is because woman was taken out of man. The second reason given is because of our relationship to Christ and His church. Eph. 5:30,31: "For we are members of His body, of His flesh, and of His bones. FOR THIS CAUSE shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."

One flesh — sister, have you ever meditated on what it means to be one flesh with your husband? How is this possible — to be one flesh? Perhaps a good illustration of this is in the grafting of skin. If we have a bad burn and need to have some skin grafted, should it be taken from someone else and grafted to us, our whole body would work together in rejection of this skin. Every nerve, cell and tissue would work together until it killed this intruder. But if this flesh is taken from some place on our own body and grafted in, the body receives it with out much fight. The major crisis of an organ transplant is not the ability of the surgeon, but the ability of the body to receive the organ or reject it. One wonders why so many marriages seem to be "rejection," rather than "receiving." Perhaps one reason is that so many marriages are entered into the same way we take an airplane flight. We assume that once aboard, we are no longer required to actively do anything to make the journey a success.

Being "one flesh" is more than sharing home, bed and board. It is a union. (Some interesting synonyms for union are: cooperation, alliance, harmony, marriage, agreement and blending). Being one flesh is characterized by an openness and sharing of each others thoughts and feelings, whether it be major hopes and goals for the future or personal fears and anxiety. This doesn't mean that you have to "tell all." But it does mean that you could if you wanted to.

Most women have hidden fears and doubts that they refuse to share with their husband. They prefer to keep a certain amount of emotional isolation in the name of independence. Perhaps they think that it would be a sign of weakness. A football quarterback can never function fully or effectively without someone to catch his passes. His dependence on the pass receiver does not make him weak, but allows both parties to find fulfillment in their individual roles. So, one flesh is not independence, but interdependence.

Another reason for not sharing our innermost thoughts, is fear of being ridiculed or rejected. No one likes to be laughed at or thought silly. Remember this, your husband loves you. If you make it clear that this is important to you, he will not laugh at you, nor reject you. It could very well be that he has been wanting to talk about this situation also but didn't know how to approach you on it.

Being one flesh is built on mutual respect and confident trust.



This picture shows part of the patrol crossing the Pogaia River. This picture, like the one that was intended to give you some idea about what the Pogaia area looks like, is deceptive. In this picture this river looks to be about five feet wide at this crossing. Actually it would be closer to thirty feet. It took us nearly two hours to get these saplings and the patrol across this place. It was at this very spot that we met the tribal warriors of the Pogaia for the first time about seven years ago. Land and area boundaries are usually marked by rivers and small streams here in New Guinea, and this river is the boundary between the Pogaia and Snelli areas.

It means we are allies, not adversaries. We are on the same side, seeking the same goals, striving for the same results. May it please the Lord to grant us grace that we may be one flesh with our husbands and thereby have a marriage worth while.

The Forum

(Continued from page 4)

In these passages, we learn of one in Hell who knew what was going on here on earth. He knew that his five brothers were headed toward Hell. He may have thought it while he was alive in the flesh, but now he knows for sure. Thus, he was very much aware of the events transpiring on earth. Because of his knowledge, he was in a state of sorrow. Abraham also had knowledge that the five brothers were headed for the same destiny as the rich man.

Therefore, I believe that all saints know what is taking place on earth, but I also believe that they see all things in the same light as does God. Thus they know the purpose for the events which come into our lives, knowing that God in us is working all things after the counsel of His own will. Read Eph. 1:11.

A Letter

(Continued from page three)
doing good works and being rewarded for them. You must say that all who appear at this judgment are saved. Friend, you must close both eyes when you read this passage to get your theory out of it. I tell you an Arminian can as easily find his heresy in Rom. 9, Eph. 1, and John 6 and 10, as you can find your theory in this passage.

The word "nations" is the same as that translated Gentiles in other places, and simply means that, at this judgment, there will be all living Jews, and also, all living Gentiles. A nation cannot do what these are said to

do here. A nation cannot receive the reward received here. The deeds are those of individuals, and the rewards are those of individuals and the punishment is of individuals. It is simply beyond dispute that here is a judgment of individuals as individuals. One of your cohorts, with whom I suppose you agree, told me that those on the right hand were unsaved people. This only goes to show how far one will go to uphold a theory. Where are the reprobates ever referred to as sheep? When have the unsaved performed such wonderful works as these described here, and that at a time when it endangered their very lives, and that done to, and for, the people of the Lord. Note that those on the right hand are called, "Blessed of my Father." v.34. They inherit a kingdom prepared for them from the foundation of the world. v.34. Their works are rewarded. They are called righteous v.46. They go into life eternal v. 46. They go into life eternal lieve that the Bible says all of this about unsaved people — well, I just don't know what to say to you. If you can interpret like this, it will not be hard for you to do away with the Millennium altogether. It just is not a true interpretation, and I marvel at anyone receiving such tommy rot — hogwash as this. This judgment is of all those living at the coming of the Lord to establish His kingdom. The unsaved will be cast into hell. The saved who have lived through the Tribulation will enter the Kingdom in their natural bodies. I ask you which interpretation is nearer the truth of this passage?

Again I want to ask you about those riders on white horses who follow Christ out of Heaven to the battle of Armageddon. Does not their clothing imply that they

THE BAPTIST EXAMINER

FEBRUARY 5, 1972

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The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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Recommends Spurgeon Books

JOE WILSON
Winston-Salem, N. C.

Pilgrim Publications of Pasadena, Texas is doing those who believe the doctrines of Grace a great service. This publishing firm is reprinting The Metropolitan Tabernacle Pulpit. This series is the only complete, unabridged Spurgeon series now being printed.

Spurgeon has been well called the "Prince of Preachers." I have never read one of his sermons that was not a spiritual blessing to me. Spurgeon was a preacher, without apology or compromise, of the theology known as "Calvinism." His sermons are filled with the sweet melody of God's Sovereign, unconditional, effectual, and eternal grace. There are many today who are strangers to the doctrines Spurgeon preached.

We have had many series of Spurgeon's sermons. They have been culled from his sermons at the whim of the publisher. They have often been abridged to the point of serious mutilation. That which was the staple of Spurgeon's preaching has often been watered down in these series. Reading most of the sermon series that have been published gives one a very distorted picture of Spurgeon.

How wonderful it is, and what a blessing, that now, with the publication of The Metropolitan Tabernacle Pulpit, we can get a true picture of Spurgeon, and of his preaching. Together with the New Park Street Pulpit, this con-

tains all the published sermons of Spurgeon. These sermons are not culled at the publisher's desire. These sermons are not abridged. These sermons are not changed to alter the doctrines of Spurgeon. Here we can read Spurgeon in the fullness of his doctrinal soundness, and of his tremendous preaching ability. We can see Spurgeon as he really was, and not the distorted Spurgeon that many present to us today.

I would urge every lover of Biblical truth, especially every lover of the Doctrines of Grace, (the so-called five points of Calvinism) to obtain this set of books. Buy these books. Read and reread them. Study them avidly. They will revive and bless with great spiritual blessings. They will enrich the lives of any who read them. They will bless the ministry of any preacher who studies them, and enrich his ministry immeasurably.

This great set of books, published by Pilgrim Publications of Pasadena, Texas, may be ordered from the Calvary Baptist Church Book Shop.

"Where Is He?"

(Continued from page one)

Beloved, this ought to tell us where Jesus was before He came to this world in Bethlehem. He was with the Father. He was God.

Notice again:
"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth HAVE BEEN FROM OF OLD, FROM EVERLASTING."—Micah 5:2.

This is a prophecy as to the exact place that Jesus Christ was going to be born. The text says that He was to be born in Bethlehem, and that He who was thus to be born was one "whose goings forth have been from of old, from everlasting."

I ask the question, "In eternity past, where is Jesus?" Beloved, He has been of old, from everlasting. He has always existed.

Listen again:
"In the beginning was the Word, and the Word was with God, and the Word was God."—John 1:1.

Jesus is called the Word of God, and this text would tell us that He was in the beginning; and He was with God. Not only was He God, but He was God the Father. When? In the beginning.

Several months ago, I heard a Baptist preacher say that Jesus Christ never existed anywhere until He was born in Bethlehem. Frankly, I would expect that most any of the children that come to our services would know better than that. I certainly would an-

ticipate that every member of this church would know far better than that. If this preacher said that Christ was never in existence until He was born in Bethlehem, that is a lie made out of the whole cloth. This verse says, "In the beginning was the Word, and the Word was with God, and the Word was God."

Notice some other Scriptures:
"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."—John 1:18.

"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."—John 8:58.

Jesus was talking about Abraham. These Jews to whom He was speaking were strong believers in Abraham. He was one of the patriarch saints of the Jewish nation. Jesus says to them, "Before Abraham was, I am." In other words, He is say-

he has no recorded beginning and no recorded ending. Melchizedek, without a recorded beginning, is a good type of the Lord Jesus Christ who actually had no beginning and shall have no ending.

Where is He? He is God. He was with God. He is the everlasting, eternal Father, to the extent that Paul says, "He is the same yesterday, and today, and forever."

II

IN PRESENT TIME.

I ask, where is He today? In present time, where is He?

In time, Jesus Christ was born of a virgin. He had no human father. He was like us in many respects, but He was unlike us from the standpoint of His birth — He had no human father. Listen:

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." — Isa. 7:14.

Mr. Spurgeon Said:

"Jesus said, 'Preach the gospel to every creature.' But men are getting tired of the divine plan; they are going to be saved by the priest, going to be saved by the music, going to be saved by theatricals, and nobody knows what! Well, they may try these things as long as ever they like; but nothing can ever come of the whole thing but utter disappointment and confusion, God dishonoured, the gospel travestied, hypocrites manufactured by thousands, and the church dragged down to the level of the world."—Metropolitan Tabernacle Pulpit, 21, 515.

ing, "I existed long before Abraham did."

I ask the question of my text, "Where is he?" Where is He in eternity past. Beloved, He was with God. He was God. He has always existed. Long before Abraham and Isaac and Jacob — long before the patriarchs of the Old Testament, yea, long before the first man ever walked on the face of the earth, Jesus Christ was with God the Father. As He said, "Before Abraham was, I am."

Notice again:
"And now, O Father, glorify thou me with thine own self with the glory WHICH I HAD WITH THEE before the world was."—John 17:5.

How could any individual fail to see that Jesus Christ has existed long before this world came into existence. This was the high priestly prayer that Jesus was praying just prior to His crucifixion, and as Jesus prayed, He said, "Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Jesus Christ has always existed. He has always been God. He has always been in existence with the Father.

I read again:
"That which WAS FROM THE BEGINNING, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life."—I John 1:1.

This is talking about Jesus, and it says, "We have heard Him. We have seen Him with our eyes. We have looked upon Him. Our hands have handled Him."

Beloved, this text starts out by saying, "That which was from the beginning." In other words, Jesus Christ has always been. He had no beginning; He had no ending. He has always been in existence.

Notice one other Scripture of like nature:

"Jesus Christ the same yesterday, and to day, and for ever."—Heb. 13:8.

I say to you in answer to this question, Where is He in eternity past? He was God; He was with God the Father; He has always existed. He had no beginning and He shall never have an ending.

Melchizedek is a good type of the Lord Jesus Christ, for while Melchizedek did have an earthly beginning and an earthly ending,

Those who have translated the Bible of recent date have changed the word "virgin" to "a young woman," and they say that "a young woman shall conceive, and bear a son, and shall call his name Immanuel."

Beloved, that is no sign. Young women have been conceiving from the days of Eve down to the present time. There is no sign to that; but for a virgin to conceive and bear a Son, that is really a sign. That is out of the ordinary. That is something unusual. This text says, "You watch for it. It is a sign from the Lord — the birth of Jesus Christ on the part of a virgin."

Beloved, as we watch for it, as we turn through the pages of history from that time to the day that He was born, we find this statement on the part of Matthew relative to His birth:

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit."

Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privately.

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit."—Mt. 1:18-20.

There are two or three things that stand out. Here is a young woman, a virgin, who is found with child, and Joseph being espoused to her, would logically have the finger of suspicion pointed at him as being the possible father of her child. But Joseph, being a just man, disclaimed all

Our Dear Friend M. C. Hughes, Now Doing Mission Work

To our sister churches and brethren of like faith and order:

It is our pleasure to present to you a man who, we feel, has heeded the high calling of God and the full work of the ministry. Bro. M. C. Hughes, who was pastor of Providence Baptist Church here in Kountze, Texas, for the past 14 years, has been called to the work of interstate missionary to our sister churches.

Bro. Hughes is to be sent out and endorsed by the Bethel Baptist Church in Pasadena, Texas, where Bro. B. A. Langford is pastor. We here at Providence are in full accord with this much needed work, and we offer our full support in every way possible.

Bro. Hughes is an able Bible scholar in God's Word and not in the traditions of the world. So, with this in mind I would like to invite any and all who might be interested in this work to make your correspondence and/or invitation to:

Bro. M. C. Hughes,
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knowledge of the paternity of the child. When it was suggested to him that he put her away, which meant that she would be stoned to death, being a just man himself and not desiring the exposure that would come thereby, and not wishing to make her a public example by having her stoned, he asked that she be put away privately. As he considered it, the Word of God says that an angel of God came down and spoke to him and reassured him that the woman he was engaged to was the very highest type of lady, and that the child that she was bearing was not a child that was begotten by him, or by anybody out of wedlock, but rather that the child that she was bearing was of God, and had been conceived in her of the Holy Spirit.

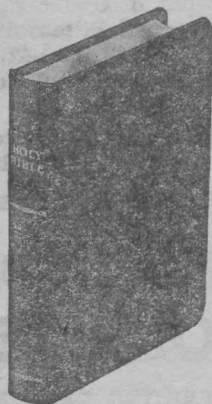
Beloved, I can't tell you how important it is that you believe in the virgin birth of the Lord Jesus Christ. To me, it is the most important thing in this world so far as we are concerned, next only to our salvation; for our salvation would not be a reality apart from the virgin birth of the Lord Jesus Christ. If Jesus were begotten naturally, and were born with a human father, then Jesus Christ would have human blood within His veins, and Jesus Christ would have sinful blood within His veins. As it were, the Lord Jesus Christ had no earthly father.

Science has abundantly demonstrated that the mother is merely the carrier and the father produces the blood that goes through the child and into the child's veins. If the Lord Jesus Christ had had an earthly father, then the Lord Jesus Christ would have had sinful blood. He would have had the blood of a man. He would

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MARCH 11, 1972

PAGE TWO

"Where Is He?"

(Continued from page two)
have had sinful blood. He would have been a sinner just like you and me.

To me, one of the most important things about Jesus Christ is His virgin birth, because, since He was born of a virgin, there is no trace and no evidence of sin that could have gotten into Him from birth. He was begotten of the Holy Spirit.

Not only was He virgin born, but He is sinless. The Lord Jesus Christ is absolutely without sin. As I say, He didn't have the blood of a man; therefore, there is no possibility that He could have been a sinner. He wasn't born with sin. He wasn't born with a nature that would incline toward sin like you and me. I say to you, He never committed sin one single time when He was here within the world. Listen:

"Who, when he was reviled, reviled not again."—I Pet. 2:23.

If somebody reviles you, what do you do? In all probability, you revile him. Though Jesus Christ was reviled, He reviled not again.

Listen again:
"For he hath made him, who knew no sin, to be sin for us."—II Cor. 5:21.

Paul surely knew Jesus was sinless, for he said concerning Him, "he who knew no sin."

Simon Peter believed the same

for evermore. Thank God, Jesus Christ was sinless! Not only was He virgin born, but He was sinless in practice here within this life.

I ask again, where is He, and I say that in time, He was on the cross.

How could Jesus Christ go to the cross, and how could He die for our sins? There was only one way. He had no sin of His own. Jesus Christ was sinless from the time of His conception, and He was sinless in practice. If He had been a sinner — if He had been like any of us, then He would have had to die for His sins; but as it were, Jesus Christ had no sin. He didn't have to suffer for His sins.

When they laid the lash upon His body until the blood and gore dripped from His flesh; when they drove the nails into His hands and feet that held Him to the cross; when they rammed the spear through His side and there came forth water and blood; when they pulled the beard from

Paul tells us the same blessed truth, for we read:

"Who was delivered for our offences, and was raised again for our justification."—Rom. 4:25.

Notice, He was delivered for our offences. Pilate said, "I find no fault in Him." Judas said, "I have sinned, in that I have betrayed innocent blood." He had no offences. Even His enemies said so, but He was delivered for our offences.

Notice again:
"Who his own self BARE OUR SINS in his own body."—I Pet. 2:24.

"For Christ also hath once suffered for sins, the just for the unjust."—I Pet. 3:18.

"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."—Heb. 7:27.

The priests in the Old Testament had sins and had to offer sacrifices for their sins — first for their sins, and then for the

priest in the Old Testament stood between the individual and God, Jesus Christ today is our High Priest.

In time, He walked in the furnace of trial with every trusting child of God.

We read:
"I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."—Heb. 13:5,6.

I don't know how many times I have fallen back on those two verses. I don't know how many times that I have come back to them, and I have said, "Lord, I have to depend upon them again. Even sometime ago, I said, 'Lord, I trust you will forgive me for falling back on these verses again. You not only said you won't ever leave us or forsake us, but Paul said that we can say 'the Lord is my helper, and I will not fear what man shall do unto me.'"

Beloved, in answer to that question, where is He today, I say that He is in the furnace of trial with His children. There is never a trial that you go through, never a problem that you have, never a heartache that comes, but what He walks in the furnace of trial with you.

Listen again:
"Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing."—I Pet. 4:19.

When you suffer according to God's will, what are you to do? You are to commit your soul to Him.

The Apostle Paul says likewise, for we read:

"If so be that WE SUFFER WITH HIM, that we may be also glorified together."—Rom. 8:17.

Beloved, He is in the furnace of trial with each child of God.

I go back to the time when Shadrach, Meshack, and Abednego were cast into the fiery furnace at the edict, and under the orders, of Nebuchadnezzar. The Word of God tells us that when these three Hebrews were cast into that fiery furnace, he had ordered it to be heated seven times hotter than it was ever heated before. Ordinarily, you would have expected those Jews just to drop in and there would only be a drop of Jew grease to be found. Literally, it was so hot, when those men were dropped into that furnace that the men who threw them in were overcome by the flames. You can get an idea how hot it was when the men on the outside were killed because of the intense heat of the flames, yet a little later, the old king looked down into that furnace and he saw one, two, three, four, walking around in the furnace. He said, "Didn't I tell you to throw three in, but I see a fourth one, and it is the form of the Son of God."

Those three Jews could have walked on the outside by themselves, but as a result of their faithfulness to God, they walked in the fire with Jesus. That leads me to say that many times it is better to walk in the furnace of trial with Jesus than it is to walk on the outside without Him.

When they brought those three Jews out of that fire, they could not even smell the fire upon them. The hair of the head wasn't singed. Their clothes were intact. Nothing at all had harmed them, though the fire was so hot that it killed the men that threw them into that furnace.

I tell you, beloved, in answer to this question, where is He, in time He is our High Priest and He is walking with us in the furnace of trial.

III

IN ETERNITY TO COME.

Jesus Christ isn't going to leave us, but He is coming back. Listen:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, SHALL SO COME in like manner as ye have seen him go into heaven."—Acts 1:11.

They had seen Him go into Heaven. The angels said, "He is going to come again in like manner."

Listen again:

"So Christ was once offered to bear the sins of many; and unto them that look for him SHALL HE APPEAR THE SECOND TIME without sin unto salvation."—Heb. 9:28.

"Behold, HE COMETH with clouds; and every eye shall see him."—Rev. 1:7.

Every once in a while I look up into the sky and I see a big fleecy cloud and I can't help but think of this verse. I say, "He might be on that one." Clouds by the dozens and by the hundreds that I have looked at have passed away and He wasn't on them, but there is one thing for sure — one of these days He is going to be on one of those clouds.

In Eternity to come, He is going to be married to His bride.

I think nearly everybody gets excited over a wedding. I still do, and I have married nearly twelve thousand couples. There is something about a wedding that just sorta picks up the pulse. Beloved, the wedding that I am looking forward to is one that really picks up my pulse, and that is the time of the marriage of the Lamb. We read:

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb."—Rev. 19:7-9.

Beloved, He is coming back, He is going to be married to His bride, and He is going to reign right here in this world. Someday, this world is going to be a lot different place to what it is today, but Jesus Christ is going to reign right here in this world. Listen:

"His eyes were as a flame of fire, and on his head were many crowns; and He had a name written, that no man knew, but he himself.

And out of his mouth goeth a sword."—Rev. 19:12.

(Continued on page 6, column 1)

Mr. Spurgeon Said:

"Certain persons, who are on earth at the present time, if they had been at the Red Sea, and seen old Pharaoh's army cast into the depths, would have mournfully said, 'This is very, very grievous to us.' But as for me, if I had been there, I would have joined with Moses and with Miriam, and said, 'Sing ye to the Lord, for he hath triumphed gloriously.' I confess that I have very small sympathy with Pharaoh, but I have the most intense sympathy with Jehovah and with his people; and I question whether the wonderful sympathy with lost sinners, which some people profess to feel, is not sympathy with their sins as much as with themselves, perhaps unconsciously to those who indulge it. If we were perfectly holy, we should desire to do just what God does, and we should wish God to do exactly what He is doing, and we should rejoice without question in all the will of God."—Metropolitan Tabernacle Pulpit 25, 170.

His face and left Him a mass of blood so far as His face was concerned—when all this took place, there wasn't one ounce of suffering there because of His sin. He had no sin. Rather, He was suffering for our sins. He was on the cross for our sins.

We read:
"He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the TRANSGRESSION OF MY PEOPLE WAS HE STRICKEN."—Isa. 53:8.

Beloved, He didn't suffer one pang for Himself. For whom was He stricken? For the elect of God.

Notice again:
"He shall see of the travail of his soul, and SHALL BE SATISFIED: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and HE BARE THE SIN OF MANY, and made intercession for the transgressors."—Isa. 53:11,12.

How many did He die for? I don't know. He didn't die for everybody; but there is one thing certain — He bore the sins of many. Not all, but many.

people's. But not Jesus. The Lord Jesus didn't offer any sacrifice for Himself. He offered sacrifice for you and for me.

I ask the question, where is He? In time, He ascended back to the Father.

We read about His ascension. Listen:

"And when he had spoken these things, while they beheld, HE WAS TAKEN UP."—Acts 1:9.

"Him hath God EXALTED with his right hand to be a Prince and a Saviour."—Acts 5:31.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God."—Heb. 10:10,12.

Notice, He was taken up, God exalted Him to be a Prince and a Saviour, and He sat down on the right hand of God. Not on His own throne — not yet. But one day He will be. Now He is seated at the right hand of God.

Listen again:
"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Col. 3:1.

In the Old Testament, a man would sin and he would come to his priest and that priest would offer a sacrifice in his behalf. He came between man and God. But the day that Jesus Christ died on the cross, the priesthood came to an end. Now every individual comes to God in his own behalf. Jesus Christ is the One that comes between. He is the go-between—the one that comes between us and God. Listen:

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."—Heb. 7:26.

Beloved, He is our High Priest today. You don't have to confess your sins to me. Sometimes it helps a person to unburden himself and talk to a friend, his pastor, or someone who can be of assistance to him, but you don't have to do that. The one that you should come to is Jesus Christ, our High Priest. He stands between us and God. Just as the

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and wrote it as he was inspired of the Lord, for he said:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a LAMB WITHOUT BLEMISH AND WITHOUT SPOT."—I Pet. 1:18, 19.

Beloved, He was virgin born, He had no sin within His nature, and He had no sin in practice. Oh, could anything thrill us more as we anticipate His death at the cross — to know that there was no sin within Him, neither by nature, for He was not born with a human father, nor by practice, in that He committed no sin Himself.

Notice again:
"The Son, who is consecrated for evermore."—Heb. 7:28.

The word "consecrated" is "perfected." In other words, it says that the Son of God is perfected

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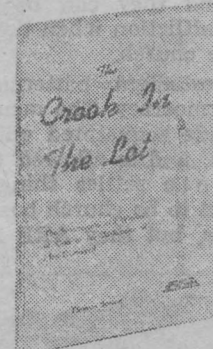
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There has always been a tendency for religion to become organized until there is a religious "machine." Hea then religions have become thus organized in the past. In Egypt there was a priesthood that largely dominated human lives. Priests manipulated some of the huge pieces of statuary—even hid inside, and made the statue to speak. The real oracle of course was the priesthood, who had their representative to speak what they wanted the people to hear. Today in Tibet the whole thinking of the land is dominated by monks who exist by the thousands. In many lands priestcraft has been practiced to the bamboozlement of the multitudes, and back of all was a sort of hierarchy. In the early centuries Baptist churches developed a hierarchy which

produced the Roman Catholic Church. The Protestant Reformation to some extent broke the power of the papacy, and resulted in the formation of a number of churches. Baptists of course did not arise out of the Reformation, because they had existed all along from apostolic times. The great bulk of Baptists of course were led into the formation of the Catholic Church, but always there were groups who did not bow the knee to Rome.

The Course of Protestantism

The new Protestant groups avoided many of the errors and abuses of the Mother Church, and multitudes through the years have heard the saving gospel of Christ through them, but as time has passed they have developed of the modernistic evil, which the parent Church has avoided. For instance the two great branches of Methodists in America united

a few years ago, and the northern wing which was more modernistic has finished the job of modernizing the southern group. Leading bishops of Methodism are rank Modernists, and some of them are badly touched with the ideology of Socialism and Communism. Institutions like Southern College are under modernistic leadership. We recently had occasion to read some of the Methodist Sunday school literature and



ROY MASON

the booklet we read, designed for young people, denied the very fundamentals of the Christian faith.

Presbyterians have also felt the blight of modernism. Some time ago the Central Presbyterian Church of St. Petersburg withdrew from the presbytery because of Modernism, and the presbytery tried by law to take their church property, but did not succeed.

What About Baptists

Northern Baptists have largely gone into infidelity of the modernistic kind. This has resulted in several thousand churches pulling out of the Northern (now American) Baptist Convention. Northern Baptist schools have utterly apostatized.

Southern Baptists, the largest Baptist group, have developed one of the strongest ecclesiastical organizations in existence. Churches and ministers are being taught to do everything together. A general "Church" is being rapidly developed—called "Denomination," which threatens the autonomy and independence of local churches. In protest against the advancing modernism with accompanying modernism, dozens of churches are becoming "independent" or else are affiliating with the "Bible Baptists," "The Conservative Baptists" or other Baptist groups.

What Will The End Of All This Be?

The Bible seems to indicate that Protestantism (and doubtless the larger Baptist groups will go along) will combine. They have already combined in the iniquitous National and World Council of Churches. But we may expect a further combination. We may expect some sort of affiliation with the Catholic Church, with that Church possibly forming and furnishing the framework of the organization. As the age comes to a close Christ will catch away saved persons, but that will leave apostate Christendom with plenty of adherents. With the coming of Anti-Christ his "False Prophet," who will be his "minister of religion," will assume the leadership of the great world church organization.

Read and study Rev. 17. Undoubtedly we have portrayed the Catholic Church—"The Mother of Harlots." The harlots then must be the daughter churches of Catholicism. This immense "Church"—a consolidation of Catholic and Protestant will for a time ride high (Rev. 17.7) She will be carried by the "Beast"

government. Then at last, hallelujah, the Anti-Christ governized religion to go completely modernistic—to become the tool of the False Prophet, and to eventually **BE DESTROYED UNDER ANTI-CHRIST.** Good Riddance!

"... About Christ"

(Continued from page seven)

Jesus Christ hangs the keys of life and death, conquered forevermore at the death of Christ, and Him alone.

He is living. How do I know He is living? Matthew 20:19 says: "And shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him; and the third day He shall rise again."

He came forth from the grave, leading the captivity captive and giving gifts unto man.

My Lord lives today, in Heaven above, at the right hand of the Father, conqueror over death, hell, and the grave. He lives. How do I know He lives. I know because He lives right here in my heart.

V

The Christ of the Bible is the One that took the middle place between us and God. He is prophet, priest, and king and I'll not say much about that except that He is risen and is seated, at the right hand of the Father as our Mediator, as our Prophet, Priest and King.

Not only is Christ the risen Christ but He is the coming King. He said:

"Behold, I come quickly . . ." Revelation 22:7.

Be ye therefore ready, that when He comes we might go out to meet the Bridegroom.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." I Thess. 4:16-17.

Jesus is coming soon. Beloved friends, listen, Christ is coming. I know that we have heard that until the ear has grown dull of hearing, but Christ is coming. Is your heart looking forward to that day when the King of Kings comes; when the King of Glory comes to take us home.

The Christ of the Bible is the head of His church, the church of the living God. Who is the head of the church? Jesus Christ is. It is not the pastor, nor the deacons; it is not you and I as members of the Lord's church.

Who is it that has the preeminence in the church? It is Christ Jesus. He is the head of the church. He is the one we receive our strength and our marching orders from, our instruction and leadership. When we come together in business meetings, we should seek the head of the church, Christ Jesus, our Lord. We should ask Christ to lead us as to what we should do about missions, all of His work. Christ is the head of the church.

VI

The Christ of the Bible is Lord and Master of every born again child of God. Is He your Lord and Master? Has every fault, every motive, every desire of your heart been subject to Jesus Christ our Master?

Oh, sometimes Christian people get the awesome feeling that after they are born again, they can live as they like. That free will, so-called, is recreated after they are born again and that they have a free will to do what they want to. That is a heresy. The Christ of the Bible paid the ransom debt for what? For me and you, and we are not our own, we are bought with a price. He is the Master.

In Matthew 23:8 it says:

"But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren."

He is Master. Is He Lord and Master of your life?

Colossians 3:24 says:

"Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

Christ is the Lord. He is the Master of every believer.

VII

The Christ of the Bible is the only Person that a lost man can look to for salvation.

I am afraid that there are some of us who misuse the Word of God. I tell you it is the spirit that quickeneth, but it is Christ that saves. And the Spirit and the Word go together. You hear me, beloved, the Word of God is the sword of the spirit. The Christ of the Bible is the only Person that sinners are saved by. And God the Father will not give that order to any spirits, other than Christ Jesus the Lord. You remember that. The Spirit does not work without that Word. It takes the Word of God by the inspiration of the Spirit. It is the sword of the Spirit that goes down and points men to Christ, and calls them to believe that Jesus is the Saviour. Sinner, I tell you, out yonder on Gilead's hill, hung the Man that salvation is in—Christ Jesus the Lord. We are saved by a Man—Christ Jesus, the Lord.

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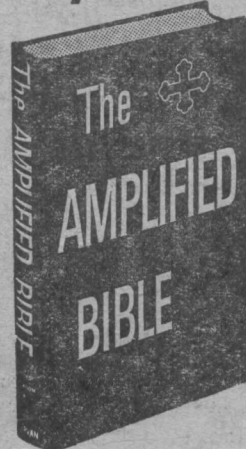
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