

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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MEPHIBOSHETH

WILLARD WILLIS
Pastor Northland Baptist Church
Abington Road
Columbus, Ohio

We have before us in III Samuel the ninth chapter, one of the outstanding occurrences in the life of David. It is an occurrence that merits our undivided attention. May we incline our ears and pray that the blessed Holy Spirit will instruct us in the lesson that lies before us.

We, in order to fully appreciate this Scripture, must recall some of the earlier experiences in the life of David, especially the unkind treatment which Saul vent upon him.

You may remember that Saul's heart was filled with jealousy because of the praise that was poured upon David after his victory over Goliath. Saul, because of the praise that David was re-

ceiving, became extremely furious and tried to put David out of the world, by attempting killing him. You will remember that David fled for his life, and Saul followed close after him. However, Saul's efforts were all in vain because God was with David. In fact, David was on his way to the throne even though he appeared to be going away from it by running to the wilderness and mountains. God's way may appear to be the long way around, but it is always the right way, and it will always lead to the appointed destination. God's way resulted in Saul and his sons being killed in battle and David ascending the throne. God's way was the long way to the throne, but it was the way whereby the obstacles to the throne would be removed. The short way would have left Saul and his sons as

thorns in David's side. God's way was a boiling process whereby the impurities were boiled away in that Saul and his sons were removed.

God elevated David to the throne, and then it was that David chose to return good rather than evil to Saul's family. God had cared for David. He had loved him and died for him even when he was God's enemy. David, in that which he was about, would follow the example of his



WILLARD WILLIS

Unanswerable Arguments As To Pre-Tribulation Rapture

By **JOE WILSON**
Winston-Salem, N.C.

In a previous article, I have shown how the Biblical doctrine of the imminence of the Rapture proves that the rapture will be before the tribulation. No one will deny this. The post-trib is forced to deny imminence, for he knows that imminence destroys his post-trib theory. Beloved, if the Bible teaches anything with



JOE WILSON

prominence, clarity, and repetition, it teaches the imminence of the Lord's coming for His people. We will now look at some further arguments showing the pre-trib rapture.

The Bible teaches that the coming of the Lord will be in two steps, or phases. Now the post-trib will make merry over this, and will aim his major guns at this statement. He will immediately demand a single verse in the Bible that teaches this matter. Brethren, we must all admit that there are truths taught in the Bible that are not explicitly taught in a single verse, but are taught in the accumulated Scriptures on the subject. We learn much of our church truth by putting together all that the Bible teaches on the subject rather than single verses here and there. This is how we learn the truth of the statement which leads this paragraph.

Let me clarify matters here. We can speak of the second coming of Christ as being in two

steps or phases — the rapture and later the coming to Armageddon, or we can speak of the rapture as a distinct event preceding and differing from the second coming. Then we can refer the term second coming to the coming at Armageddon. I will not argue over the terminology to be used here, just so the two things are kept distinct and separate. It might be better to adopt the latter terminology, as our Lord does not come to earth at the rapture, but only in the air to receive His own unto Himself. His second coming to the earth will be at Armageddon.

Let me illustrate these two phases and how we arrive at them by an O.T. comparison. One who lived before the coming of the Lord the first time, would be hard pressed to find a single verse that would explicitly teach two comings of the Messiah. (Search and see). But if one paid close attention to the things that were predicted concerning the coming of Christ, he would come to see that they could not both take place in one coming. The sufferings must apply to one coming. The glory that was to follow must apply to another. Things that were predicted to occur at Messiah's coming mutually exclusive of one another and could not all take (Continued on page 5, column 2)

Lord to the degree that he would show kindness to his enemy.

"And David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?" (II Sam. 9:1).

This question which is asked by David is filled with deep compassion for Saul's family. David, of course, knew of the terrible judgment which had fallen upon Saul's entire family. Saul, according to I Chron. 8:33, had several sons, but now David must ask, "Is there yet any that is left?"

David set out to locate any possible survivor of Saul's family and he left no stones unturned in his diligent search. He was searching for any possible survivor, not so that he might imprison or kill him, but so that he could show mercy to him.

David's search turned up an old man who had belonged to Saul's family. The old man knew very well of the sad state into which Saul's family had fallen. David asked this old man the following question:

"Is there not yet any of the house of Saul, that I may show the kindness of God unto him?" (II Sam. 9:3).

You will find as we proceed, that the old man knew of a (Continued on page 6, column 5)

Some Reactions To Recent Expose Of College Heresy

We have been wonderfully impressed by the response we have had to the printing of the issue of January 29, which deals with Kent Cooper, Boyd W. Manion and the Campbellsville College.

One brother asked on what authority we felt impressed to write such an expose. This we are glad to furnish as follows:

"Them that sin rebuke before all, that others also may fear."—I Tim. 5:20.

In the light of this may we say to Campbellsville College and any others who take a modernistic attitude toward the Word of God, "If you don't want it told, don't do it."

Of course, Mr. Manion asked that we discontinue his subscription. I think there were six of his friends that made a similar request. Otherwise in a most favorable manner have we heard from the readers of this paper.

In that respect, let me say a brief word relative to Mr. Manion and other so-called associational missionaries.

In many instances when a Baptist preacher is not capable of being a Baptist pastor or a Baptist Missionary he will go with his hat in his hand to denominational headquarters and apply for a job as an Associational Missionary. Whenever a Baptist preach-

er goes to the ecclesiastical headquarters and applies for a job as an "Associational Missionary" he, like Esau, must give up some things in order to gain something else. When a Baptist preacher accepts the job with the title of "Associational Missionary" he knows for a fact that he will not be a "true missionary." He knows for a certainty that he must assume the dual responsibility of being an "Associational Program Booster" and an "Associational Sheriff." In reality he must vigorously push the program with a blind loyalty and he must be willing to brow-beat any Baptist pastor that will not tow-the-line in pushing the program in the church he pastors.

It is a known fact that Boyd W. Manion is a dedicated disciple for the denominational program in that he will use any possible means to get the Baptist Churches and preachers to push the program in the churches of the Russell Creek Baptist Association. In fact, Boyd W. Manion works real hard to get the Baptist Churches in the Russell Creek Baptist Association to call pastors that will push the program in their churches. It is also a known fact that Boyd W. Manion will work just as hard, and use any possible means, to get a pastor fired that will not push the program in his (Continued on page 8, column 5)

Salvation As Seen In The Incident Of Solomon's Porch

GUY GOODELL
St. John Baptist Church
Frankfort, Ky.

"And as the lame man which was healed held Peter and John, all the people ran together unto them in the PORCH THAT IS CALLED SOLOMON'S, greatly wondering." Acts 3:11.

This is a wonderful story; it is the story of THE INCIDENT ON SOLOMON'S PORCH. It may seem like only an incident of little importance to us, but to the lame man it was the start of a new life. He that was lame could now walk. He had experienced a change in his condition. I believe the Holy Spirit would have us see three ideas about the lame man's meeting with Peter and John on Solomon's Porch.

NOTICE THE NAMELESS MAN.

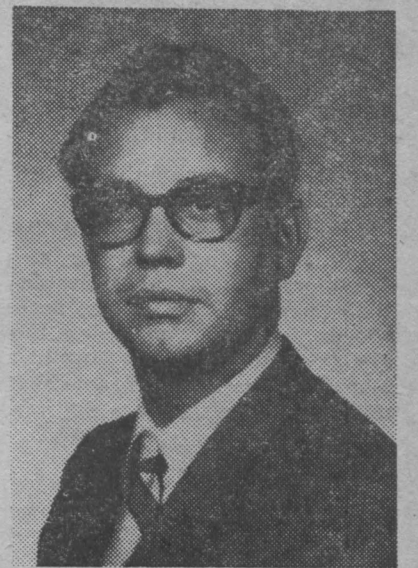
The lame man was not considered important to his community; after all, he was only a beggar sitting at the temple gate. He is not given a name in the passage. He is only referred to as: "a certain man," "he which sat for alms," and as "the lame man which was healed." The phrases are all without his name, and, like many who met Christ and experienced the mighty power of God, the lame man is otherwise unknown to

us. Look with me for a moment in the Gospel of Matthew:

The Rich Young Ruler who came to Christ is nameless; Scofield refers to him as "the nameless seeker."

The leper who came in Matthew 8:1-4 is nameless; Jesus healed the "leper"—no name, only "a leper."

The Centurion who came for his servant in Matthew 8:5-13 is



GUY GOODELL

nameless; Jesus healed the servant — no name, only the "centurion's servant."

The palsied man was healed in Matthew 9:1-8; Jesus healed him; no name, only the "palsied man."

The two blind men who came to Jesus in Matthew 9:27-34 were healed; no name, only "two blind men."

The man with the withered hand was healed by Jesus in Matthew 12:9-14; no name, only the "man with the withered hand."

Now, what does it all mean? I believe that the Holy Spirit would have us see the insignificance of man beside the great power of our Saviour. I also believe the man is nameless so that we can see him as a representative of all men who are in need of the experience he had. I believe the nameless man represents you and me.

FROM THE LEPER TO THE (Continued on page 7, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHEN GOD RECYCLES THE EARTH"

"Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also."

Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

Thus saith the Lord of hosts; In those days it shall come to

pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."—Zech. 8:20-23.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

And many people shall go and

say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isa. 2:2,3.

There is definitely a background behind every message that I preach. In other words, something, in some manner, gives rise to every sermon that I have ever preached. That is particularly (Continued on page 2, column 1)

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JOHN R. GILPIN.....Editor

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BRO. T. B. FREEMAN TO ASSIST W. VA. CHURCH IN REVIVAL

The Missionary Baptist Church of Gallagher, West Virginia, is planning a revival meeting beginning May 14 with Elder T. B. Freeman of Mims, Florida, as the evangelist. Brother Eddie Sea-



T. B. FREEMAN

rist is the pastor of this church, which has solidly supported The Baptist Examiner for many years.

We thank the Lord for this church and for Brother Seacrist their pastor. It is our sincere prayer that God would bless this forthcoming revival meeting in a marvelous way. Please remember them when you pray.

"God Recycles"

(Continued from page one)

true of this message I bring to you just now.

I have been noticing for the last several weeks the billboard advertising of the Mansbach Metal Company. They have been from an ecology angle, and for several weeks all their billboard advertising has had to do with

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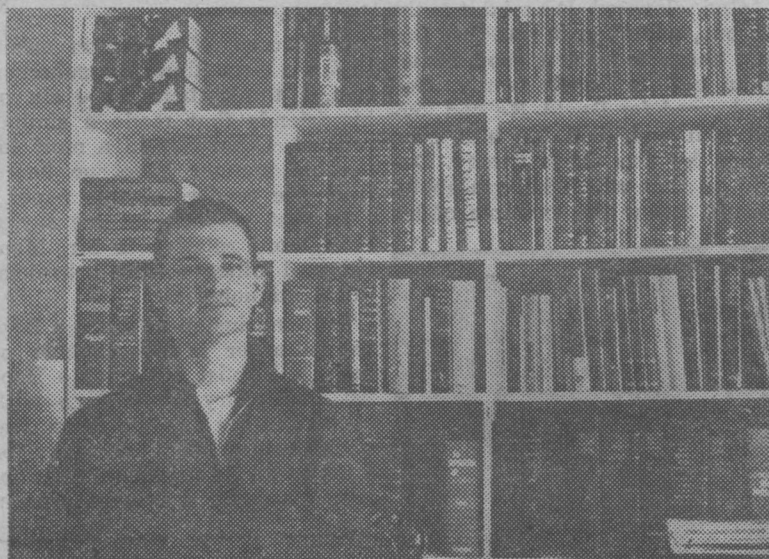
HOW THE YOUNGEST MEMBER OF CBC APPRECIATES US

The following is a letter from the "baby member" of Calvary Baptist Church. His home is in North Carolina, but God sent him to Alaska, in the Air Force, to be saved. In the providence of God, he is now a member of Calvary Baptist Church. In his brief visit, he certainly made a wonderful impression on the people of our church. Truly we thank God for him and his father who accompanied him. I anticipate that God will truly bless and use this dear lad in future days. Brethren, pray much for him.

During 1971, my first year in this world as a born-again Christian there have been some things which seemed important to me

the multitude of heresies and heretics which are a sure sign that these are indeed the end times, what vessel can possibly float? Where is safety from the storm? There is none except in the truth — by which I mean genuine conviction of what is right, resulting from loyalty to the Word of God, and sealed by the earnest witness of the Holy Spirit. Is the truth painful? I answer, yes it often is because it cuts us down to size and by contact conforms us to the image of Christ daily, or else it will harden our stubborn hearts until we are unfit for God's use.

Who stands for the truth today? I believe Baptists do. Which Baptists? The brothers and sisters of Calvary Baptist Church and her many neighbor churches who



Edward Crowson standing beside a portion of his library. If you could see these books closely enough, you would see that they are practically all books that he has purchased from us and that they represent the very best there is in religious literature today. It would be a fine thing for you to start a library like this also.

at the time but of which I can now say, the Lord has led me away from them. There were also other things that seemed unimportant during that time, of which I can say with equal gladness, the Lord hath led me to them.

Upon the waters of persecution, unbridled sin, undisguised contempt for God's word, as well as

ecology. A few weeks ago, on one billboard they said, "Let's make one thing perfectly clear — the air. Mansbach Metal Company." That was a good thought and a very helpful suggestion. We do need to have pure air.

Then just recently, they had another billboard, and this one, in a special way, caught my attention. At the top of it, in large letters, was the word "Warning." The second line said, "This earth cannot be re-cycled." The third line said, "Protect our environment." Then the signature: Mansbach Metal Company. Just as soon as I read it, I thought, whoever wrote that ad needs to be taught something about the Word of God, for they are definitely wrong when they say that this earth cannot be re-cycled.

I don't want anybody to think that I am criticizing the Mansbach Metal Company. I consider them very high type people. I consider Mrs. Mansbach a very fine lady and personal friend. She has been in my printing shop dozens of times through the

(Continued on page 3, column 1)

contribute their time and money, yes, even their lives to the weekly appearance of a newspaper known world-wide as THE BAPTIST EXAMINER.

What are the results of being dedicated unconditionally to printing the truth? I might list just a few.

1. Untold and unspeakable revilement at the hands of the world and sadly enough, even at the hands of other Christians.

2. The grace and blessing of God which uplifts their heart, overcomes the scorn of the world, and enables them daily to renew their strength and preach, for it is PREACHING, with increased diligence and a zeal which is according to KNOWLEDGE.

3. Countless numbers of God's elect quickened by the Holy Spirit and born-again by the Word which is preached to them.

4. Multitudes of the saints made strong in the faith once and for all delivered to God's own beloved.

5. Scores of others called from great backslidings and serious fears and doubts to a newfound repentance, and faith in God's grace.

6. Still others called from false churches, unsound teaching and false baptisms, to join a body of Christ on earth.

God has greatly blessed THE BAPTIST EXAMINER for as much as it pleases Him to bless the truth to the lives of His own children, of whom I count myself one.

I recently came from Alaska to Calvary Baptist Church to become a member after correspondence with their pastor, John R. Gilpin and approximately one year of reading TBE. The church of which I was previously a member had barred anyone from teaching the doctrine of predestination because it was devious, though they all with one notable exception, admitted that it was taught in the Bible. One woman claimed she would fight if anyone tried to take her "free-will" away. Such are the children of God (Continued on page 3, column 1)

Pastor Friend Commends The Ministry Of Bro. Hiatt

Dear Pastor Gilpin:

Greetings in the name of our Lord and Saviour. As most of you know already, I am the new pastor of Bentley Church. We've been here since the latter part of Oct., 1971. Since that time the Lord has richly blessed us. The work has increased and we've



JERRY D. GUMM

seen souls saved. The attendance has had a marked increase. Praise be unto His Name for his marvelous blessings.

I am writing concerning a brother preacher and missionary. Bro. Ray Hiatt is presently pastoring the Corinth Baptist Church at Sexton's Creek, Ky. This is located in Clay City about 15 miles from Manchester, Ky. Bro. Hiatt has been in the mountains of Kentucky for over a year and a half. During this time he has done a good work. I've made three visits to the field and have been impressed with the results. He has the confidence of the church members and also from many that are without. If you know the mountains, you know that this is an accomplishment in itself. Bro. Ray and his family (wife and 3 children) stepped out on faith and went to the mountains. They have existed on less than \$40.00 per week. During this time the Bentley Church has sent \$50.00 per month and two other churches have been sending \$23.00 per month. He gets 75 per cent of the offering from the Corinth Church, usually amounting to about \$20.00 per week. Brethren, this is no "sob" story, just facts. I believe Bro. Hiatt will go on with or without our support. But I want to have a part in his support. Let Bro. Hiatt tell you about his work.

"It is our hope and burden to go into Leslie City, Ky. and establish a mission work. As far as I know there is no one preaching the Gospel in Leslie City, outside of the county seat of Hyden. This country is very primitive and the people have been raised

in generations of ignorance, superstition and heathenism. When we came to Clay City, in May 1970, our church (Corinth) had never had a full time pastor and had never held regular services. The church has never been taught any doctrine. Since our coming we have: A. Led the church to give support to the pastor on a regular basis. B. Led the church to do mission work. C. Led the church to have regular scheduled services. D. Had 2 additions by baptism and 6 additions by letter. Several others have made professions of faith but have not submitted to scriptural baptism. E. Led the church to observe the



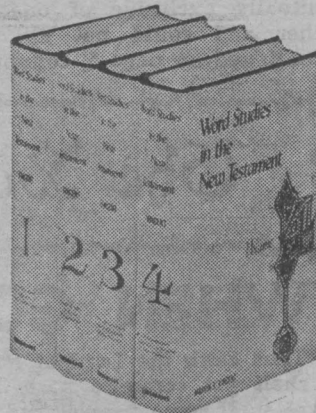
RAY HIATT

Lord's Supper for the first time. We feel that there is a wide open field for missionary work in Leslie and Clay counties. Attempts have been made to evangelize in Leslie City, and have failed so far. The people are hostile to outsiders, especially preachers of any kind."

I would like to lay this burden on your hearts. This man needs to be supported by God's churches. There is no question as to whether he will do a good work or not. He has already proven his worth. We just need to keep him there. If you would like to know more about him, you can contact Bro. Hiatt, (Route No. 2, Box 744B, Manchester, Kentucky — Phone 847-2213) or me here at Bentley Church. He will gladly come to your church and preach. He is open to any support. At present he needs monthly support on a regular basis. In the near future we intend to try to provide a good 4 wheel drive vehicle for his work. I think the Gospel could be spread a lot faster with a motorized vehicle. Pray about this if you would.

Yours In His Grace,

Jerry D. Gumm, Pastor
Bentley Memorial Baptist Church
Lexington, Ky.



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THE BAPTIST EXAMINER

APRIL 1, 1972

PAGE TWO

Youngest Member

(Continued from page two)

when they make deviousness the test of truth, in open defiance to the Word of God. The doctrine of man, namely, free-will, had brought out the worst in them.

Well, when I got to Calvary Baptist Church after a long and tiring journey, it was almost too much for me to wait another day to get baptized by Pastor Gilpin, but I enjoyed some great fellowship in the Lord with Brother Bobby Overton (one of Calvary's members) and the next day became a member of a body of our Lord Jesus Christ here on earth, and yes, even got baptized. I was so used to listening to Arminian sermons that I confess it surprised me to hear Pastor Gilpin's sermon "No Exit" which deftly explored every corner and cranny of the blind alley into which the world has come as a result of sin. The resounding verdict, and I can still hear it ringing in my ears; there is NO EXIT, except for the elect of God predestinated before the foundation of the world; there is NO EXIT, apart from the Word of God and its holy precepts held up before sinful man; there is NO EXIT, outside of the local visible bodies of Christ here on earth through which God has blessed His children in every age since His return to glory and through which He promised to bless them until the day of His second appearing when we Christians, shall all be taken into glory with Him. Then we shall see for certain who shall receive reward and who shall suffer loss for preaching the truth. The Lord says, "... for them who honor me I will honor..." I Samuel 2:30.

I believe TBE honors God and I do not know of any other newspaper now or that ever has been, which honored God as much as TBE on the doctrines of salvation by grace alone, the perpetuity and authority of the church, and Scriptural baptism. For Baptist truth, get TBE.

As a postscript, let me add that I have benefited greatly from the many books which are sold through THE BAPTIST EXAMINER and consider them among the most valuable worldly possessions I shall ever own.

By God's grace I am,
Yours in Christ,
ED CROWSON

Edward R. Crowson, Jr.,
Box 95, 6981st Scty Gp
APO Seattle 98742.

"God Recycles"

(Continued from page two)

years, and it has been a pleasure to know her, and to joke with her, and to talk to her from time to time both over the phone and in person. I don't want anyone to think for one moment's time that I would speak one word disrespectfully of Mr. and Mrs. Mansbach for the advertising, for the simple reason that as I say, I consider both of them the very highest type of individuals. I am not criticizing them at all, but I certainly want to show the fallacy

of that statement: "This earth cannot be re-cycled."

I have read to you two great passages of Scripture. The passage in Zechariah 8:20-23 certainly gives to us a marvelous picture concerning the future, when Jerusalem shall be the center of the earth and when all activities of this world shall center around the city of Jerusalem.

This passage, in a special way, is talking about the religious life of the world at that time, for it says in that day, that men out of all the languages of all nations shall take hold of the skirt of a Jew, saying, "We'll go with you, for we have heard that God is with you." In other words, when the Lord Jesus Christ comes back to this world and sets up His millennial kingdom — when Jerusalem becomes not only the center of this world's activities, but in a particular sense, the religious center of the earth — when that takes place, men from all nations are going to flock to Jerusalem, and they are going to take hold of the skirt of a man who is a Jew. In other words, they are going to take hold of his clothing so he can't get away from them, and say, "Tell us; we want to know about the Lord. We have heard that the Lord is with you."

Oh, glorious day out yonder yet to come, when men motivated by the Holy Spirit shall take hold of Jewish men — shall hold them bodily so they cannot move away from them, and will ask the question concerning the Lord and His work, saying, "We believe that God is with you." Glorious day!

Certainly the Jews are not missionaries today. Certainly the Jews haven't ever been missionaries since the days of the Apostle Paul. But in that day, they will be the greatest missionaries of the world, when out from the religious center of the earth, which will be Jerusalem, the Word of God shall go forth to all nations, and men of all nations shall flock to Jerusalem, and shall seek of the Jews the answer to the question as to the Lord and His work.

The passage in Isaiah 2:2,3 is in reality but a rephrase of the passage that I have read to you in Zechariah, for the passage in Isaiah tells us how Jerusalem is going to be established in the top of the mountain, and that many nations are going to flow unto it; furthermore, the people are going to seek out the folk who live in Jerusalem, that they might be taught His ways and learn His laws, in order that they might be able to walk in His paths.

Beloved, there is a great day coming so far as the Jewish nation is concerned. There is a great day coming so far as Jerusalem is concerned, when Jerusalem becomes the great center of the world so far as religion is concerned, and when from Jerusalem the law of God flows out to the nations of the world.

I

ORIGINALLY, EVERYTHING WAS PERFECT.

When God made this world, everything that He made was absolutely perfect. What you and I

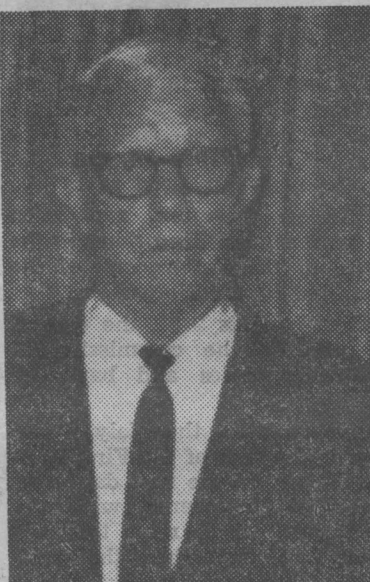
Mississippi Church Now Sponsors Two Baptist Missions

Pinehaven Baptist Church of Columbus, Mississippi which is pastored by Brother Elvis Gregory now sponsors two Baptist missions. They are:

Sovereign Grace Baptist Mission
Starksville, Mississippi
A. C. Thompson, Pastor
Phone 323-2400



A. C. THOMPSON



T. L. GRIFFIN

Sovereign Grace Baptist Mission
Northport, Alabama
T. L. Griffin, Pastor
Coker, Alabama, Ph. 752-1931

This is as it ought to be, and each church should sponsor mission work like this, and when the mission grows to the place where they can be a self-supporting church, then they should be organized by the authority of the church just as they have been constituted as missions.

May the Lord bless this missionary-minded church — Pinehaven Baptist Church — and their pastor whom we have known for a long time, and whom we love dearly.

may produce or may do, nearly always has some flaws and imperfections, but everything that God made originally was absolutely perfect.

If you will read the first chapter of Genesis, you will see how on each successive day God brought something into existence, until by the fourth day, the sun, the moon and the stars became visible; on the fifth day the creative life took place, whereby animal life appeared; on the sixth day man was created. Everything about it is an indication that whatever God made was perfect. Then we read:

"And God saw everything that he had made, and, behold, it was VERY GOOD."—Gen. 1:31.

God worked six days. He brought the sun, the moon and the stars into existence; He brought plant life, animal life, life in the seas, man — every-

thing was done. Then God seemingly folds His arms and complacently looks back over the six days' activities and says, "It is very good."

Beloved, I say to you, everything that the Lord made originally was made perfect. There were no scars, no mars, no imperfections about anything that the Lord made. It was all perfect. When God finished the creation, He said, "It is very good."

II

ALL THAT GOD MADE BECAME CONTAMINATED BY SIN.

We read:

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

In Genesis 1:31, God said that everything was good. Now this earth has been contaminated. One day the Devil, impersonating a serpent, spoke to Eve and said, "Ye shalt not surely die." It is true that God has told you to not eat of the tree, but you go ahead and do it. You are not going to die. God knows that the day you eat thereof, your eyes will be open, and you will be as God then, and you will know good and evil."

The beauty of the tree, and the fact that Eve was going to be made wise, appealed to her to the extent that she did so. She succumbed to the temptation and she gave of this tree to her husband and he did eat.

Then the Word of God tells us that immediately, when God came down in the cool of the day walking in the garden, that Adam and Eve hid themselves from the presence of the Lord. Why? Because they had sinned. They had disobeyed God. They had violated His command. Heretofore, the voice of God had been the sweetest music that had ever fallen upon their ears, but now they hide amongst the trees in the garden.

God speaks and says, "Where art thou?" I can see Adam as he sheepishly comes out from behind a bush with a few fig leaves over his body to cover his nakedness. I can see Eve as she likewise peeps out from behind one of the trees, covered in the same manner. What is wrong? Just one thing. Sin has become a reality.

Not only were Adam and Eve affected by that sin, but even the earth itself was affected. The animals in it were affected. God said, "I am going to put enmity between you and the serpent." Hitherto, there hadn't been any enmity. Hitherto, Eve had talked to that serpent. But now there is enmity. Now the snake glides on his belly. Now the snake eats dust. God says, "Adam, this earth that I have put you here to live on and this garden that I have put you here to dress and keep — from now on this earth is going to be cursed. In sorrow shalt thou eat of it all the days of thy life. As long as you live, you are going to have sorrow, and you are going to live off of the earth in sorrow. I am putting a curse on the earth."

God specifically told them that the earth was going to produce certain things that it hadn't produced before — thorns and thistles. Prior to that time, you could pick berries without sticking thorns into your hands. Prior to that time, there were no thistles. When you were cutting hay there was no thistle to fall from the forkful of hay down Adam's back to scratch him. But now thorns and thistles is this earth going to produce.

Furthermore, Adam is to sweat. He is to earn his living by the sweat of his brow.

Beloved, I say to you, while this earth was originally perfect in every respect, when sin became a reality, the earth itself was contaminated by sin.

III

ONE DAY, THIS WORLD IS GOING TO BE RE-CYCLED.

One day, this world is going to be made over. I am looking forward to the time when I am going to walk on this earth — the same kind of earth that Adam and Eve walked on in the Garden of Eden. I am looking forward to the time when this earth is going to be absolutely re-cycled, and everything in it is going to be changed and made different.

We read:

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. 8:19-21.

Paul says this old world, this old creation, is right now in corruption. It is in the bondage of corruption. When you have a sore on your hand, before that sore heals, it probably will produce corruption. All this world can produce today is corruption. It is in bondage to do so. But one day it is going to be delivered from the bondage of corruption into the glorious liberty of the children of God.

The Old Testament likewise tells us concerning this blessed truth. Listen:

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." — Isa. 55:13.

This is talking about the time when God re-cycles this earth — when He makes it over, and when He changes it and puts it back like it was originally. Then, instead of briars, we'll have myrtle trees, when God re-cycles the earth.

Notice again:

"Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest."—Isa. 32:15.

Some of these days, the wilderness is going to be made different. Some of these days, even the desert is going to blossom like a rose garden. Can you imagine a desert — dry, arid, sandy soil — producing nothing today worthwhile, but in that day blossoming like a rose garden?

You know how hard you have to work to have roses now. You know how hard it is to have them to grow and to be beautiful with all the bugs and blights that have to be contended with. In that day, there won't be any bugs. There won't be any blights. There is not going to be any desert. The whole earth is going to be just as beautiful as the most fastidious rose garden that you can imagine.

Listen again:

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."—Isa. 65:25.

Not only is it going to be true that this earth is going to be made over but even the animals are going to be made over. The wolf and the lamb are going to feed together. They don't feed together now, except the lamb inside the wolf when he gets through feeding; but then, the wolf and the lamb are going to feed together. The lion is going to eat straw like a bullock. You couldn't get a lion to eat straw today. He is a meat-eater. But he is going to eat straw then just the same as a bullock. Dust shall be the serpent's meat. Furthermore, "they shall not hurt nor destroy in all my holy mountain, saith the Lord."

Beloved, when God recycles (Continued on page 4, column 4)



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THE BAPTIST EXAMINER

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PAGE THREE

The Baptist Examiner

FORUM

"Please explain the two types of baptism as referred to in Matt. 28:19 and Acts 2:38. Which of these would a New Testament church use?"



ROY MASON
RADIO MINISTER
BAPTIST PREACHER
Arlpeka, Florida

As I understand it, there are not two types of baptism in the two Scriptures mentioned. It is the same baptism. In the first instance, full mention is made of "Father, Son and Holy Ghost." In the second, only Jesus is mentioned. This is evidently because Peter had been preaching directly concerning Jesus whom they had shortly before crucified. In verse 36 he climaxes his sermon with the declaration that God had made the Jesus whom they crucified "both Lord and Christ." Struck with powerful conviction, (v. 37) they cried out, "What shall we do?" and received the answer "Repent and be baptized . . . in the name of Jesus Christ." This does not signify that the name of the Father and the Holy Spirit was not used. Both of these are recognized just above in verse 33. The significance of the use of the name of Jesus relates to the fact that He was the one directly under discussion. Incidentally, the word translated "for" the remission of sins, is often in other places translated "because of," and that is evidently meant here.

In Acts 19:5 we have another instance in which it says that certain persons "Were baptized in the name of the Lord Jesus." In this case also their misunderstanding had been concerning Jesus, hence it is emphasized that they, when they became believers, were baptized in His name. One should not read into this passage the conjecture that they omitted the name of God the Father, and the Holy Spirit, for such would not be justified.



JAMES HOBBS
Rt. 2, Box 182
McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.

There is no difference. We do not have two types here. There is only one baptism.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:19, 20). In this passage we have the

commission to the church. Christ is giving instructions to the church, naturally He gives a complete formula as far as baptism is concerned. A person is baptized in the name of the Trinity — The Father, Son, and Holy Spirit.

This, by the way, is the responsibility of the church. Every local New Testament Baptist Church must fulfill this commission. Each church must go out and preach to the lost. The church must baptize the saved and teach them to observe all things. Acts 2:38 is teaching the same thing only under different circumstances. Here was a group of people asking what to do (see verse 37). Peter is not explaining the entire duty of the church, he's simply answering their question. They must repent of their sins to receive the gift of the Holy Spirit and be baptized in the name of Jesus Christ because of the remission of sins. He didn't think it necessary to go into great detail about the Trinity. He points out that the person must be baptized because of faith in Jesus Christ.

Why try to find fault or trouble with the Word of God. God does not contradict Himself. His word is pure, true, and perfect. Don't try to mess with it, lest you fall into the wrath of God.

E. G. COOK

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



Are there really two different types of baptism set forth in these two references? I have run into a new sect here in this area who have repudiated their original baptism in the name of the Father, Son, and Holy Spirit and have been rebaptized (they call it) in the name of Jesus. They seem to be of the Holiness type people. Their distinguishing doctrine, and apparently their only doctrine is that you must be baptized in the name of Jesus.

I am convinced that all Bible believers who have any spiritual perception at all whatever will readily admit that Mt. 28:19-20 is the church's marching orders throughout this age. Here the churches are told, in the original, to immerse them in the name of the Father, Son, and Holy Spirit. This order has never been changed by the Holy Spirit, just by heretics.

I am also fully convinced that Peter had no intention of contradicting in Acts 2:38 what our Lord had said in Mt. 28:19. It is just a matter of really understanding what Peter was actually saying. Wuest I believe

has the best translation of Acts 2:38, that is, of any that I know of. He says, "And Peter said to them, Have a change of mind, that change of mind being accompanied by abhorrence of and sorrow for your deed, and let each one of you be baptized upon the ground of your confession of belief in the sum total of all that Jesus Christ is in His glorious Person, this baptismal testimony being in relation to the fact that your sins have been put away, and you shall receive the gratuitous gift of the Holy Spirit."

So the New Testament Church should use both of these baptisms. They are in perfect harmony with each other just as all Scriptures are. Acts 2:38 cannot possibly be teaching that the name of the Father and the Holy Spirit should be left off in the matter of baptism. So the order is, baptize in the name of the Father, Son, and Holy Spirit on the grounds of who Jesus Christ is and what He has done.

AUSTIN FIELDS

PASTOR,
ARABIA BAPTIST
CHURCH
610 High Street
Cool Grove,
Ohio



The querist asks us to explain two types of baptism in Matt. 28:19 and Acts 2:38, but I do not see any difference. I believe that both verses are speaking of baptism by immersion. In Matt. 28:19, we hear our Lord say:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Then in Acts 2:38, the church is fulfilling the commission of making disciples and baptizing them.

In Acts two, the Holy Spirit records the acts of the First Baptist Church on the first day after she was empowered with the Comforter. As I read this account, I rejoice to hear the apostles speaking on the sovereignty of God. They spoke to the Jews who were gathered at Jerusalem with force and confidence on the gospel of Jesus Christ. I believe she had only one thing in mind, and that was to make disciples as was commanded in Matt. 28:19. She can make disciples, but she cannot give life, and those who had ears (spiritual ears) to hear her (church) message were pricked in their hearts, or as we read in Acts 16:14, the Lord opened their hearts. As the spiritual understanding was enlightened (the results of preaching of the gospel), they cried out, "Men and brethren, what shall we do?" (Acts 2:37). The men and brethren to whom these cried out constituted the First Baptist Church. Therefore, these quickened souls upon hearing the truth presented themselves before the church asking for further information as to what they should do. They were told to repent, which is turning away from false doctrine, and then advised to be baptized to manifest that they had repented and were now followers of Jesus Christ and His doctrine, as promulgated by the first church. The church also advised them that after they were baptized they would receive the gift of the spirit. People, may I point out to you that the church did not promise them the spirit, rather it was the Spirit's gift.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of

miracles? Have all the gifts of healing? do all speak with tongues? Do all interpret? But covet earnestly the best gifts; and yet shew I unto you a more excellent way." I Cor. 12:28-31.

Now that the gospel (good news of what Christ did for them) had been declared to them, and upon repentance of sins, or cessation from following false doctrine, the church baptized them with the same kind of baptism Jesus referred to in Matt. 28:19.

"Then they that gladly received his word were baptized: and the same day there added unto them about three thousand souls." Acts 2:41.

This verse gives further proof that those who were pricked in their hearts presented themselves before the church for after they were baptized they were added unto them, or added to men and brethren of verse 37. Having been baptized, they received the gift of the spirit which is becoming a member of the body of Christ. Thus, functioning in the activities of that particular body of which there are many members such as eyes, ears, hands, and other organs which it takes to make a complete body. Brethren, I believe that the body of Christ (Baptist Church) must have different parts to be called a body. I also believe and teach that one must be baptized upon the authority of the body (Baptist Church) which one requests to become a member of, ere he could receive the gifts of the spirit for this was definitely the teaching of the first church.

Therefore, the commission given by Christ in Matt. 28:19 was given to His church which He promised perpetuity to in Matt. 16:18. This commission consisted of making disciples through her ministry, baptizing them and teaching those whom she baptized the all things (Scriptures). Acts 2:38 is carrying out that commission by the church. Seeing as how Christ has perpetuated His church in every age, then Matt. 28:19 and Acts 2:38 should both be used by New Testament bodies (churches) in this age as well as in the first century.

"God Recycles"

(Continued from page three) this earth, He is not only going to make the earth over, but He is going to make the animals over as well.

Notice another Scripture which tells us the same truth:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the faling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

They shall not hurt nor destroy

in all my holy mountain: for the hearts shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:6-9.

In that day, just the waters cover the seas and the oceans, so this earth is going to be full of the knowledge of the Lord.

Yes, beloved, God is going to re-cycle this earth. He is going to make over the earth. He is going to make over the animals, and the knowledge of the Lord shall cover the earth like the waters cover the sea.

Notice again:

"And I saw a new heaven and a NEW EARTH: for the first heaven and the first earth were passed away; and there was no more sea."—Rev. 21:1.

Sometime this earth is going to pass away. I don't say when. I don't know when God is going to do all this, but I know one thing: every vestige and evidence of sin is going to be removed. God is going to burn over this earth and there is going to be a new heaven and a new earth wherein dwelleth righteousness.

Listen again:

"Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for NEW HEAVENS AND A NEW EARTH, wherein dwelleth righteousness."—II Pet. 3:12,13.

Righteousness doesn't dwell in the earth today, but someday God is going to burn it over. God is going to re-cycle this earth, and when He does, there is going to be a new heaven and a new earth come out of it, wherein dwelleth righteousness.

Originally, God made everything perfect. Then what God made became contaminated by sin. But one day it is all going to be made over again and all the evidence of sin is going to be removed. Glorious day when God re-cycles this earth!

IV

THEN THE LORD JESUS CHRIST WILL REIGN OVER THIS WORLD.

Some people today do not seem to think that there will ever be a time when Christ is going to be victorious. I am ready to grant you that it looks like the Lord Jesus Christ certainly isn't victorious today, but someday He is going to be. Someday Jesus is going to reign over this earth.

Listen: "When the Son of man shall come in his glory, and all the holy angels with him, then shall HE SIT UPON THE THRONE of his glory."—Mt. 25:31.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." — Jer. 23:5,6.

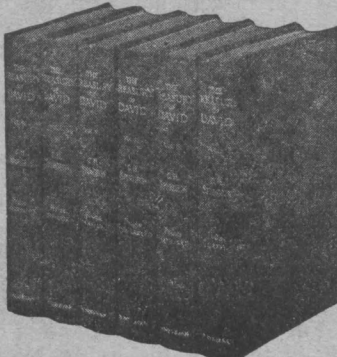
Thank God for the fact that some of these days He is going (Continued on page 6, column 1)

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"BEHAVE THYSELF"

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—I Tim. 3:15.

Paul was the spiritual father of young Timothy. He desired many things for his son in the faith. He desired that he be correct in doctrine. He wanted Timothy to be courageous in defending the Truth. He warned how false teachers could cause strife and discontent. He encouraged him in holy living. Then, he told him that he needed to know how to behave himself in the house of God.

"Behave thyself in the house of God." What does this mean? Some will say that when we enter the church building we should quickly and quietly find a seat, bow our head, and pray as the organ plays softly until the service begins. This is called a worshipful attitude. There are several things wrong with this picture. True worship does not consist of outward things like soft music and candles. We are to worship in spirit and truth. All too often, though, we Baptist women are so much the opposite of the above picture that we are wrong too. When we come together there is so much foolish talking, noise, confusion and commotion that it can hardly be pleasing to our Lord.

Another thing wrong with the above picture of worshipping is that they are making the building—the church. This is in error. The church is the people, not the building. It is true that if the people behave right, the building will be treated right. But it isn't the building that Paul is talking about when he tells Timothy how to behave himself in the house of God. He wants Timothy to know how to conduct himself as he goes in and out among the brethren, the church.

How should we behave ourselves in the house of God? First, we should be SURE that we are a member of one of the Lord's churches. We women need to get a better concept of the importance of the Lord's church. Let's rehearse some of her names. Tarry a little at each one and meditate on what it means: The Body of Christ. The Bride of Christ. The Church of the Living God. The Pillar and Ground

of the Truth. The Glorious Church. These are just a few. Just the implication of these names thrills your heart, doesn't it?

Let us not get the idea that as we gather together on Sunday morning that it is wrong to fellowship. Saints need fellowship with one another. Let us be careful that this fellowship is in the Lord and not in the things of this world. Why not share a blessing we have received from the Word during the past week? Encourage a weak sister to faithfulness via the Word. Ask another's opinion on a particular Scripture that we cannot seem to quite understand. Share a prayer request. Offer a helping hand to someone who is carrying a heavy load. There are many ways that we can worship via fellowship. This brings honor to our God.

In contrast to this, how many times have you heard a sister say, "I love her in the Lord, BUT—" Love is not shown by criticism and gossip. Love suffereth long. Love is patient and kind. Love is not exposing another's faults. Love is not insinuations and half truths. Love covers a multitude of sins. In our fellowship with one another in the church, let us be kind. When we get a proper perspective of the Lord's church (the brethren), we will honor it even as He does.

Our Lord Jesus Christ shed His blood for the Church. She was vitally important to Him. Let us cherish her. May it please the Lord to teach us how to behave ourselves in the house of God. As we assemble together and part and come together again, let it be to His praise and glory.

Pre-Trib

(Continued from page one)

place at one coming. So by careful study, comparing Scripture with Scripture, one would arrive at the truth of two comings of our Lord. These two comings were clearly revealed in the O.T. although no proof texts could be given clearly showing the two as separate events.

Now, it is in exactly the same way that we arrive at the fact that there are two phases in the second coming of our Lord. There are things revealed as taking place at the Lord's coming that are mutually exclusive of each other. They could not refer to the same event. So there must be a phase that is described by some of these Scriptures and another, later different phase that is described by other Scriptures. Let me list some of these things. The first thing listed will occur at the rapture, and the second at the coming to earth at Armageddon.

Christ comes in the air — I Thess. 4:17. He comes to the earth — Zech. 14:4. He comes for His

people — I Thess. 4:17. He comes with His people — Jude 14. First, He comes as a thief, later He comes like lightning seen by all. Rev. 16:5, cont. Matt. 24:27. He comes as the morning star — Rev. 2:28; then He comes as the sun of righteousness — Mal. 4:2. First, the saved go to meet the Lord and return to the place prepared for them — John 14:3. In the second phase, the saved remain on earth to enter the kingdom. The first phase affects only the saved, whereas the second affects saved and unsaved. At the first phase, the saved are taken from among the wicked. At the second the wicked are taken from among the saved. At the first phase, the wicked are simply left as they were on the earth, while, at the second phase, they are sent to Hell. The first phase is ever imminent and signless, whereas the second phase is preceded by a sign or more and cannot happen until immediately after the great tribulation. Now these differing events could not all transpire at one event, but demand for their accurate fulfillment two phases of the second coming separated by a period of time.

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using this inspired outline, without clearly seeing the pre-tribulation view of the rapture. The Holy Spirit has here given us an inspired outline of this book to guide us in its study, and this outline gives indisputable proof of my position on the rapture.

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." — Rev. 1:19.

The word hereafter in this verse is a translation of two Greek words meaning "after these things." Now by looking at this outline and its position in the book we learn the following things. 1. The "things which thou hast seen" refer to the vision of the glorified Christ in chapter one. 2. The "things which are" refer to the churches of chapters two and three. This is very clear when we notice that 4:1 tells us that John is to now be shown the things which shall be "hereafter," or after these things. Now it is clear to a certainty that if chapter one is "the things thou hast seen," and Chapter four through the remainder of the book is "the things which shall be hereafter," then chapters two and three contain "the things that are." That is — the churches of this church age. Now if chapters two and three are the things that are, and if chapter four begins to reveal the things that shall be after these things (the things that now are — the churches), then, the things which are revealed from chapter four on cannot begin to take place until after the things which now are, and that is the churches. Now, the tribulation is described in Rev. chaps. 6-19, and that is after the churches which are now in existence. My dear post-trib brother, how can you argue with this? It is simply beyond dispute.

DO WHAT YOU THINK YOU SHOULD

CARRIE L. WARF
Campbellsville, Kentucky

The mail man's eyes must have popped when he fished that letter out of our RFD box. Perhaps it even took the second look to convince him. I dare say it is not every day that he picks up a letter addressed to "The President of the United States, Washington, D. C."

The idea had been enlarging itself within my cranium since that Sunday morning when our Sunday School class of elderly ladies ("The Gleaners"—we take whatever is left) had discussed the incongruous fact that a Christian president of a Christian (so-called) nation celebrates his inauguration, and encourages our national capitol to celebrate, with

We are living in "The Church Age." God is now doing His work in the world through His true, sound, faithful Missionary Baptist Churches. At the rapture, all the saved will be caught up to meet the Lord in the air. True churches will then cease upon the earth, and God will deal in a different way and it will be a different age. Look at Revelation, my brother. There are churches in chapter one, there are churches in chapters two and three and faithful members of true churches are married to the Lamb in chapter nineteen. But, hear this, and hear it well, there are no true churches seen in this book of Revelation in chapters 6-18 which describe and set forth the tribulation period. Beloved, our Lord has gone to length and in detail here to show us that the terrible events of the tribulation period will not begin to come to pass until after true churches have ceased from the face of the earth. Why will my post-trib friends ignore this conclusive testimony in order to hold on to their new found theory?

Pre-tribulationism leaves room in its prophetic schedule for God's prophesied dealings with Israel. The post-trib theory must, to all practical and honest purpose and intent, do away with or ignore God's prophesied dealings with Israel. This age in which we live is the church age, and in a sense, the Gentile age. God is not dealing now, in any special way with Israel. Yet, the Bible tells us much of God's future dealings with His chosen earthly people. Of the time of "Jacob's trouble," of their restoration to the land, of their national conversion, and much more. The Bible speaks of this age in which we live as a parenthesis between God's past dealings with Israel and His future dealings with them. The post-trib ignores, or else minimizes or perverts, the vast body of Scripture which treats of this theme. The post-trib has things continuing on to the millennium. The post-trib has no room for God's special and prophesied dealing with Israel. (Continued on page 6, column 2)

all-night dancing and drinking. We had even wondered what would be the impact on a looking and listening world, if once—just once—a newly elected president of the greatest nation on earth were to proclaim instead a citywide—even a nationwide—prayer meeting! and what could be the benefits measured in God-given wisdom and power to this nation, and in missionary influence on the rest of the world. So we, The Gleaners, all six of us, discussed it at length within the cozy confines of our sixteen-by-sixteen classroom. Oh, the things those four walls hear!

But at home and elsewhere it stayed with me. Try as I would, I could not dismiss it from my mind; so weeks later I wrote it with pen and ink, on a sheet of white paper, in as dignified language as is at my command; and I mailed it to The President of the United States, Washington, D. C. Why not? It is a free country.

Of course I didn't get a reply. My letter probably never made it past the wastebasket of some hard-working letter-opening presidential secretary.

But I tried. I had this conviction that certain things ought to be, and certain others ought not to be. The members of my class (my closest friends) seemed to concur. I am handy with a pen—and so I wrote. Now, although our honored national leader probably never read one word of it, I feel better.

How many times I have been burdened with conviction that there is a thing I ought to do;

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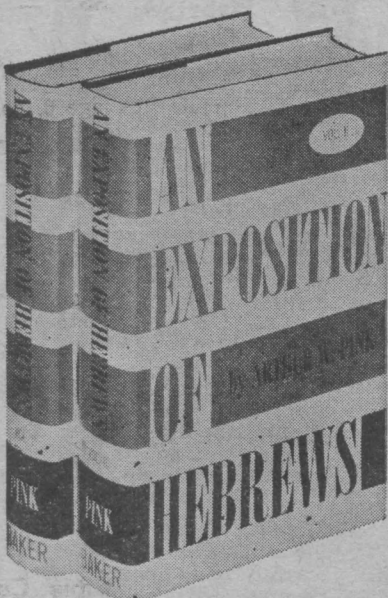
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but because of some frail excuse ("I can't possibly find the time," or "It is just one of my silly impulses," or "What will other people think") I have fought off the conviction, or simply neglected it while it died a lingering death. Most times it would have been much easier to have done the thing, whatever it was, and as a result to have enjoyed this inner feeling of having obeyed "The Voice"; and more important still, to realize that God, if he sees fit, can take so small an effort willingly offered, and by means of it accomplish great good.

So if you feel you should, and the feeling persists, write a letter to The President of the United States—or make a phone call or witness to your next door neighbor. The field is wide, the potential for good unlimited, and the resultant inner peace sure.



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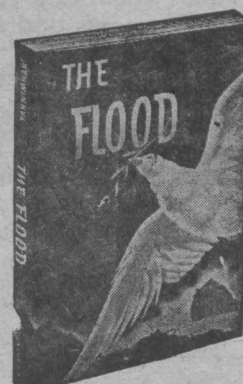
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Christ does not wish His believing people to be taken out of the world, but to be kept from the evil of it.

"God Recycles"

(Continued from page 4)

to reign and prosper, and He is going to execute judgment and justice in this earth.

We are reminded by John in the isle of Patmos, of this same truth, that Christ is going to reign over the 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 sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS.**"—Rev. 19:12,15,16.

The Pope says he is king over the realms of mankind. The Queen of England boasts of her claim that she is queen over the countries that are subject unto England. Kings boast of the fact that they are king over a certain province, or certain area, or certain section of this world. But, beloved, the Lord Jesus Christ is going to be not a king over an area, or a province, or a country, or a state, or a nation, but He is going to be King of kings and Lord of lords. He is going to be over everything and everybody within this world. No wonder that we read:

"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever"—Rev. 11:15.

Thank God, this world is going to be made over, and when it is, He is going to reign right here in this world—not for a little while, but forever and forever.

CONCLUSION

I have said all this just to ask you this question: Are you ready for His coming. Are you ready for the Lord Jesus Christ to come back, when He is going to burn over, or re-cycle, this earth? Are you ready for that day? Are you ready for His coming? Are you ready to meet Him? Would you gladly welcome Him if He were to put in His appearance tonight, or would you attempt to hide, as Adam did, in the Garden of Eden?

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction."

tion from the presence of the Lord, and from the glory of his power."—II Thess. 1:7-9.

In the light of a verse like this, I ask you, are you ready for His coming? Would you welcome Him tonight? Would you throw your hat in the air and shout Hallelujah if Jesus Christ were to put in His appearance before the break of day? Or would you, like Adam, try to hide from Him?

I tell you, beloved, the only person that can be ready is the individual that is in Christ Jesus. You are not going to be ready for His coming because of your nationality or your color. You are not going to be ready for His coming because you have a good father or a good mother. You are not going to inherit religion because of your parents. You will only be ready for His coming if you know Jesus Christ as your personal Saviour.

One day Jesus was talking and one of the disciples said, "How can we know the way?" Jesus said:

"I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

In six thousand years of earth's history, there has never been any man come to God except through Jesus Christ. Might it please God to draw you irresistibly by His power that you might turn to Him, that you might believe upon Him, that you might be saved and be ready when Christ comes again to re-cycle and make over this old world, to make it like it was in the Garden of Eden.

In that day, it will be glorious for you and me to live here because we will have a nature then that is far superior to the nature that Adam had. He only had a perfect human nature, but in that day, you and I that are saved will have a perfect divine nature. We will have the nature of God Himself.

Beloved, I am going to live in this world and walk on this earth better than Adam. Adam, I say, never had anything but a perfect human nature, but when I walk in this world when Christ comes again, I am going to walk here with a nature that is exactly like God's Himself—a perfect divine nature. That can be your experience only in Jesus Christ by your trusting Him as your Saviour. May God bless you!

Pre-Trib

(Continued from page five)

rael as distinct from others, in his prophetic schedule.

The post-trib theorist must ignore or abuse the great prophecy of the seventy weeks of Jewish

history set forth in Daniel 9. This great prophecy sets forth 490 years of special dealing with Israel preceding the glorious Millennium. This prophecy provides for, and by proper interpretation, demands a parenthesis between God's past and future dealing with Israel. Scripture and history have shown us that this parenthesis is filled in with God's dealing through the church and especially with Gentiles. There must be a time break in the future when God will cease His dealing with and through the churches, and take up and finish His prophesied program with Israel. This time break will be the glorious rapture of the saints of God when true churches will cease on the earth, and God will again deal especially with Israel.

The teaching of all prophecy and especially of Daniel 9 is confirmed by the Scriptures which deal with the tribulation period. Look at the tribulation as set forth in Rev. 6-19. You will find two witnesses, you will find 144,000 Jews, you will find the woman clothed with the sun and the moon under her feet and crowned with twelve stars (this woman representing Israel), you will find the woman's seed. But search as you will—bring on your magnifying glasses—bring on your surgeon's scalpel—search and dissect—you will not find a true church of Jesus Christ on the earth during the Tribulation as described in Rev. 6-19. Hey, you post-tribs, why is this? How do you account for such a strange thing? I will tell you why. Because the saved have been raptured BEFORE the tribulation, and true churches have ceased on the earth. I can tell you why, but the post-trib cannot.

I desire to emphasize this matter here. There are many passages in the Word of God which set forth the tribulation period. There is not a trace anywhere in a single one of them of a true church of Jesus Christ. Now, I propose a matter that could settle this once and for all. Will true churches be on the earth during the tribulation period? I say "no." Post-tribs say "yes." Alright, let us be done with debating and get the matter settled. Mr. post-trib, show me one verse in all of God's Word—anywhere in God's Word—in the Old or New Testament—that places a true church of our Lord on earth during the tribulation time. Come on now. This will prove your point once for all. Why don't you do it? Why can't you do it? Because there is no such verse in the Bible. Strange, isn't it, my post-trib friend, that you cannot produce a single verse to show true churches on earth during the tribulation?

A further proof of the pre-tribulation position is that it provides time for the providing of saved people in natural bodies to begin the kingdom age. Matthew 25:31-46 is a key passage along this line. This passage clearly teaches that there will be saved people living in the flesh when Jesus comes in power and great glory and that these saved people will enter the kingdom in their natural bodies. This passage alone, forever destroys the post-tribulation heresy. There must be people in their natural bodies who enter the Millennium because there will be people born during that age, and some of them will not be saved but will follow Satan in rebellion at the close of the Millennium. Now these people in their natural bodies who enter the Millennium are not saved people. No one would have ever thought of such a thing except as a desperate attempt to save a weak theory (that is not worth saving after all). Matt. 25 is very plain that all the living shall be gathered to the judgment of the nations following the battle of Armaged-

don. It is clear that all the unsaved will be sent to Hell. It is clear that those who are saved will enter the kingdom. How much proof does a post-trib want to turn from the error of his ways?

In a desperate attempt to save their theory, the post-trib boys make this to be a judgment of nations and not of individuals. This is disproved by the fact that the actions commended and condemned are individual actions. The rewards are individual rewards. The punishment is an individual punishment. The arguments that nations are sent to hell as nations is worthy of a second hand Jew (Seventh dayers).

To believe that these folk who enter the kingdom in Matt. 25 are unsaved people betrays the terrible weakness of the post-trib theory. Here are people who perform good works in Jesus' name. They are commended and rewarded for these good works. They are called "the righteous." They are the blessed of the Father. They inherit a kingdom. They have this kingdom prepared for them before the foundation of the world. Yet, my post-trib friends try to tell me that these are unsaved people. Brother, why don't you quit your playing around with the Word of God in this way? If there is anything plain in all the Bible, then it is plain that these people here are saved people.

Now, it is clear that people enter the kingdom in their natural bodies. It is clear that they are saved people. Yet the post-trib teaches that all the saved are glorified and raptured just previous to this judgment of Matt. 25. Pray tell me, Mr. Post-Trib, where do these righteous ones who enter the kingdom in natural bodies come from? You say all the saved are glorified. Scripture sends all the unsaved to Hell. According to your theory there is no one in natural bodies with which to begin the kingdom. But if you would forsake your new found play toy of which you seem so proud, and return to the warm and precious truth you once held, you would know that after the rapture—which precedes the tribulation—a multitude will be saved, and some of them will be preserved alive through the tribulation and enter the kingdom in their natural bodies. I consider this to be one of the many unanswerable arguments of the precious truth

of a pre-tribulation rapture. God bless you all.

Mephibosheth

(Continued from page one)

member of Saul's family who was still living. However, before we proceed further, let us, at this point, direct our thinking so that we may behold the one whom David, in the chapter before us, was a type. That person is none other than God our Father who has also shown mercy to a family (Adam's family) that was opposed to Him. We will observe as we proceed that David's action typified God's action, or God in Christ exercising kindness toward you and me. This type is seen first of all in that David took the initiative; that is, David was seeking a member of Saul's family, rather than a member of Saul's family seeking him. The same is true relative to God and His elect.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it to you" (John. 15:16).

"I am sought of them that asked not for Me; I am found of them that sought Me not: I said, Behold Me, behold Me, unto a nation that was not called by My name" (Isaiah 65:1).

A close observation of the Scriptures will reveal that the sheep have never sought the Shepherd, but that the Shepherd has always sought them. It was true of the woman at the well, the man at the pool of Bethesda, Abraham in Ur, Moses in Midian, Saul of Tarsus on the road to Damascus, and all others. The sheep, in fact, have no ability to come to the Shepherd unless they are drawn to Him. This fact is stated very clearly in John 6:44:

"No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day."

The object of David's search was not a friend, but a descendant of Saul, his enemy. He was one who had lost his inheritance when Saul died; therefore, he had nothing that David needed or wanted. The picture is a very accurate one in that God also seeks those who have lost their inheritance. It is also true (Continued on page 7, column 1)

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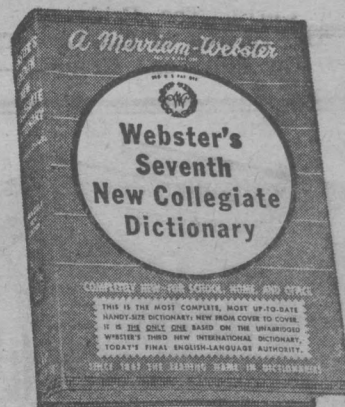
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Mephibosheth

(Continued from page 6)
of them that they have nothing that God needs or wants. They fell when Adam fell to the extent that all of their righteousnesses are as filthy rags.

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we do all fade as a leaf, and our iniquities like the wind, have taken us away" (Isaiah 64:6).

David's mercy was to be poured upon a worthless wretch. God's salvation is also for worthless wretches like you and me. The fact that we are worthless wretches in God's eyes is seen very clearly in Romans 3:9-18. God, in these verses, reveals, in a sense of speaking, a developed picture which He has taken of us. You will find as you read these verses that the picture does not flatter us. The picture shows that we are in dire need of help, yea, we need Jesus Christ to save us from all our sins—that is, if we have not trusted Him already.

The motive behind David's

search for any member of Saul's family is to be found in II Samuel 9:1:

"And David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake."

The memory of Jonathan lay very heavy upon David's heart to the extent that he desired to show mercy to a member of Saul's family because of Jonathan. It was for "Jonathan's sake" and this fact is not without deep significance. That significance being that God's mercy towards us is for Christ's sake. It is because of Him that we are children of the kingdom. It is because of Him that we shall never die. It is Him, Him, Him.

There is still another very striking point here that must not be overlooked. The point being, that when Ziba, Saul's servant, had been brought to David, the King asked:

"Is there not yet any of the house of Saul, that I may show the kindness of God unto?" (II Sam. 9:3).

The language in this verse goes back further than that in verse one. It takes us back to I Samuel the twentieth chapter where Jonathan acted as a mediator between David and Saul. It is also in this chapter that we read of a solemn covenant between David and Jonathan. David, in this covenant, promised to show kindness to the house of Jonathan forever. Note especially I Samuel 20:17:

"Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul."

It was back to this verse that the words of David ("that I may show the kindness of God unto him") looked. David remembered the covenant (agreement) that he had made with Jonathan. He, because of this agreement, purposed to show the kindness that he had promised, and of which God had been a witness. It was covenant kindness which he had promised.

Beloved, the nail we are trying to drive home is, that the one who received kindness from David, received this kindness, not because of anything that he had done, but because of a covenant (agreement) that was drawn up years before he was born. We will find this type to be very accurate relative to the mercy which we have received from God. God, long before we were born, yea, before He hung the stars and planted the grass, entered into covenant relationship with Christ Jesus to the extent that He agreed to save all of those that He gave Christ to die for. This fact is pointed out very clearly in the following passages:

"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of chil-

dren by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved." (Ephesians 1:4-6).

"And when the Gentiles heard this, they were glad, and glorified the Word of the Lord: and as many as were ordained to eternal life believed." (Acts 13:48).

We, at this point, must not overlook the person to whom David agreed to show the "kindness of God," or covenant kindness. First, we shall note his name. We will note that his name has a very solemn meaning. His name was "Mephibosheth" which means, "a shameful thing." We may add that this is the name of all of Adam's children. It is truly my name and your name. This fact is confirmed by the following passages:

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." (Isaiah 53:6).

"As it is written, there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are all together become unprofitable; there is none that doeth good, no not one."—Romans 3:10-12).

The next point of interest in our study is the fact that Mephibosheth was a fugitive from David. We learn from the record that Mephibosheth and his nurse fled for their lives when it was learned that David had ascended the throne of Israel and Saul and his sons had been killed. This same fact also holds true for all of Adam's children. The sinner is afraid of God and tries to banish Him from his thoughts. The Bible declares that the wicked flee when no man pursueth.

The next point of deep interest in our study is the fact that Mephibosheth was a cripple. The record declares that he was "lame of his feet" (II Samuel 9:13).

How accurately this fact also pictures those who are outside of the Lord Jesus Christ—that is, those who have not come to know Him as the Lord and Saviour of their lives. The Bible teaches that the natural man is too lame to walk in the path that leads to life. He is unable to walk in the path that the ten commandments set before him. In other words, all of Adam's children are spiritual cripples to the extent that they cannot make their way to God.

"No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day."—(John 6:44).

How did Mephibosheth become a cripple? The record declares that he became a cripple by way of a fall.

"And his nurse took him up and fled: and it came to pass, as she made haste to flee, that he fell, and became lame."—(II Sam. 4:4).

Beloved, here you are again, for you too are a fallen creature. Adam was perfect before his fall, but his fall made him a fallen creature. This fact makes you and me fallen creatures too, in view of the fact that we are Adam's children. We are not sinners because we sin, but we sin because we are sinners. We, in fact, were born this way.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned."—(Romans 5:12).

The next point of deep interest in our study is the place where Mephibosheth lived. He did not live in Jerusalem, for it (spiritually speaking) is the city of peace, and none but Christ's live there. Mephibosheth lived at "Lodebar," which means, "the place of no pasture." Lodebar is a very accurate picture of the place in which we live. This entire earth is a place of no pasture as far as spiritual things are concerned; therefore, Lodebar would be a good name for the earth.

The Prodigal found this world to be "Lodebar" and so have all of God's beloved; that is, a place of no spiritual pasture.

David, then, has found a member of Saul's family. He found him to be lame in both his feet, and living in a place of no pasture, having lost his inheritance through the fall of King Saul. King David is now ready to show him kindness because of Jonathan. What then was David's next move? Did King David command Mephibosheth to come to his throne and beg for mercy? Did David send the cripple a pair of crutches and bid him to come the best way he could? The answer of course, is "No." We learn from II Samuel 9:5 that "King David sent and fetched him."

Mephibosheth could not have come to David, in view of the fact that he was a complete cripple. Beloved, neither can the sinner come to Christ of his own will, because he, too, is a complete cripple (spiritually speaking). This fact is confirmed by John 1:13:

"Which were born, not of blood, or of the will of the flesh, nor of the will of man, but of God."

It was necessary that David send and "fetch" Mephibosheth and it is necessary that the Lord Jesus Christ draw the sinner to Himself by God the Spirit. Water must be drawn from a well because it cannot rise above its own level and sinners must be drawn to Christ Jesus because they cannot rise above their own level of corruption.

The next point in our study which is of deep interest, is that Mephibosheth, after he was brought to David's house, dwelt there continuously and ate bread from the King's table. (II Samuel 9:10-13). Mephibosheth was adopted into the King's family and he remained in that family all of his days. We, too, because of Christ, have been adopted into God's family and there is no power that will, or can, remove us from God's family. This fact is confirmed by Romans 8:35-39:

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

I'm sure that Mephibosheth was very thankful for what David did for him and I'm sure that he said so. What about you? Are you thankful because of that which God has done for you, and do you say so by doing those things

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that will bring honor and glory to HIM?

Solomon's Porch

(Continued from page one)
CENTURION, WHOEVER YOU ARE, YOU NEED THE SON OF GOD AS YOUR SAVIOUR.

II

NOTICE THE NAME OF THE PORCH.

Why is the porch called SOLOMON'S PORCH? I believe there is a lesson in the name. Many centuries ago King David saw a hope for Israel in his own son, whom he called Solomon.

David told Solomon that he was to build a great temple unto the Lord. I have read many opinions about the style and size of the great temple, and some scholars agree and some disagree with what I'm about to say. I have read that the temple was about one hundred-eighty feet high, thirty to fifty feet wide at the porch entrance, and longer than a football field. Most Bible scholars agree that the completion of all of the temple, including the courts, was better than forty-five years in coming. It was doubtless a grand structure to behold and it was a fitting temple for the Lord; the reputation of the value of the gold, silver, and precious stones used to furnish the temple within led many nations to war against Israel with the spoils of the great temple as their main goal.

History tells us that the temple was destroyed several times by invading armies. Even in times of almost total destruction, however, the very ruins and the foundations of the temple were looked upon by the Jews as holy ground.

It was on the porch of what might have been the entrance to this magnanimous temple that the lame man came face to face with the power of Jesus Christ of Nazareth (Acts 3:1-11).

NOW, WHY CALL IT SOLOMON'S PORCH? I want you to see two ideas about the porch:

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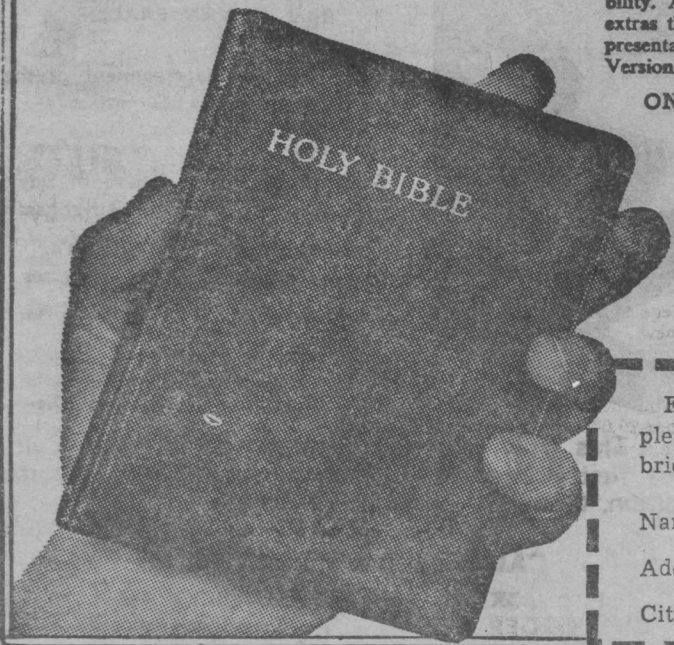
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Just a brief word about the column in TBE, "Adam's Rib."

We do not know the dear sister that writes that column, but we have called the attention to all our people here at our church, of this great work this handmaiden of the Lord is doing. She is keeping silent in the church as God commanded, but she is doing a great work in this column. God richly bless the dear sister.

May God continue to bless Calvary Baptist Church in all parts of its work.

Julius D. Wishon, Pastor
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GIVE US READERS
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Solomon's Porch

(Continued from page 5 ven)
porch of Solomon the place of judgment, and gives credit to Jewish tradition. In the Old Testament, hundreds of thousands of animals were slain to dedicate the temple of Jehovah; millions of Jews had approached that porch anticipating the forgiveness of and judgment upon their personal sins. The porch is a place of judgment.

The lame man was physically crippled, but that was not the greatest tragedy. A few nights ago I attended a missionary conference in the Bethhagen Baptist Church in Louisville, Kentucky. A crippled man gave his testimony for Christ from a wheelchair. He sang in a quartet. He even played the piano. Next, he sat and fervently preached the Word of God better than most preachers with two good legs. Dear friend, it is not physical crippling that is the tragedy; rather, it is being crippled by sin that is the sorrowful problem of our day.

When you and I come to SOLOMON'S PORCH, judgment must occur. We must cry with King David, "I acknowledge my sin, and my transgressions are ever before me." Sin must be revealed, acknowledged, judged, and placed on the Saviour — we must come to our Solomon's Porch.

SECOND, notice the name "Solomon." The name means "peaceable — one who brings peace."

I believe Solomon prefigures Christ as the peace of the world. Our Saviour said, "Peace I leave you; peace I give unto you, not as the world giveth give I unto you."

Perhaps the lame man was tortured by his twisted body, I do not know. Perhaps there was great pain; there was certainly severe inconvenience. At any rate, his soul was crippled by sin. But he found peace in the Prince of Peace; he met Jesus Christ of Nazareth. Notice how he met the Saviour — he met Jesus through the personal witness of two men. We must tell others about the peace we have in Christ.

EVERYONE HAS HIS SOLOMON'S PORCH, the place where he has met the Saviour:

The Leper had his Solomon's Porch.

The Centurion's Servant had his Solomon's Porch.

The Palsied Man had his Solomon's Porch.

The Blind men had their Solomon's Porch.

The Man with the Withered Hand had his Solomon's Porch.

I believe that point is clear. Every man, from servant to Centurion, has his Solomon's Porch. Now we have seen the nameless man; he represents every person here. We have also seen the name of the porch — Solomon's Porch; it is both the place of judgment of personal sin, and it is the place of Peace in our beautiful Saviour. When Sin is removed and when the Saviour comes in, the place is truly called "Beautiful."

III

NOTICE THE NAME OF THE SAVIOUR — JESUS.

Let me say the name: "Jesus." A few nights ago I attended a service. The young people all sat in a circle, and I sat down with them. We sang the little chorus by Charles Weigle, "He Signed the Deed With His Atoning Blood." When we came to the end of the chorus, the group sang,

... tho all the hosts of hell march in to make a second claim, they all march out at the mention of His Name; they all march out at the mention of His Name. Then everyone sat very quiet and still, and in whispered uni-

son they said: "JESUS." What a thrill went over my heart and soul to hear that testimony to the name of Jesus.

One song says:

Jesus, oh how sweet the name.
Jesus, every day the same.
Jesus, let all saints proclaim
Its worthy praise forever.

I love to hear the name of Jesus. I love to hear people talk of Jesus. When folk seldom mention the name of the Saviour, something is terribly wrong with their hearts. It is the name of Jesus that has power.

When Peter and John turned to the lame man, they said, "In the name of Jesus Christ of Nazareth, rise up and walk." There was no fear to identify with the name of Jesus, as is the case in many pulpits across our land today.

Remember Peter earlier as the frightened apostle who denied Christ and followed at a safe distance so as not to be associated with the Son of God. Now remember Peter on the day of Pentecost; he spoke out boldly for Christ. See him also on this day, on SOLOMON'S PORCH, as he speaks out boldly in the Name of Christ. Now dear Christian Friend, this is my point:

There is no power in religion but there is power in the name, Jesus.

There is no power in philosophy, but there is power in Jesus. There is no power in flowery language, but there is power in Jesus.

There is now power in human effort, but there is power in Jesus.

Listen to some testimonies about Jesus:

Paul (Phil. 2:9-11), "God hath highly exalted him and given him a name which is above every name: that at the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord."

Peter (Acts 4:12), . . . there is none other name under heaven given among men whereby we must be saved."

The Apostles (Acts 5:40-42), ". . . they rejoiced that they were counted worthy to suffer shame for his name."

James (James 2:7) refers to that "worthy name."

THERE IS POWER IN THE NAME OF JESUS.

Evangelist Fred Brown once said at Tennessee Temple College, during a chapel service: "Make much of Jesus, and He will make much of you." It is the name of Jesus which is really important.

I once heard an interesting story. I don't know whether it is true or not, but I want to tell it to you to illustrate the importance of the name of Jesus.

During a revolution in a South American Country, the young Premier of the country was traveling to meet with some of the local supporters of his government. His car was stopped by some revolutionaries, and he was about to be taken captive for

ransom. Suddenly the air was filled with shouting and machine-gun fire. When all was over, the young Premier's life had been saved, and he was introduced to the leader of the civilians for the support of the Premier's government. The leader, like the Premier, was young. He bowed before the Premier, but the Premier said, "It is I who should be bowing before you. You saved my life." After a brief conversation with the young military leader, the Premier said to him, "If you ever need me for anything, call on me at my home. My name is Jesus Alvarez."

A few years passed, and the revolution dragged slowly on. One night the armies of the Premier captured the young military leader who had saved the Premier's life two years before; they thought him to be a leader of the revolutionary forces. They pushed him around; they beat him with a leather whip; they rubbed dirt in his wounds; and they left him to lie in the human waste on the dungeon floor.

Soon they began to beat him again, and he could stand it no more. He cried out, "Take me to Jesus; take me to Jesus." When the soldier that whipped him heard his cry, he summoned the Captain of the Guards. The Captain, when he had heard the cries of the young man, called the home of the Premier, Jesus Alvarez.

When the Premier arrived on the scene, he immediately recognized the young friend, and he whispered something to the Captain. In a few hours the young man had been cleaned up; his wounds had been treated by the best physician; he was taken out of the dungeon, and he was escorted to a beautiful royal blue Rolls Royce. The grand car took him to a beautiful mansion outside of town. When the young man stepped out of the car, he walked to the front of the mansion, where there was a beautiful marble porch — yes, a porch. He walked up onto the porch and met Jesus, his friend, face to face.

THERE IS POWER IN THE NAME OF JESUS CHRIST OF NAZARETH.

Now dear friend, come to Solomon's Porch and receive Jesus as your Saviour. May God bless you.



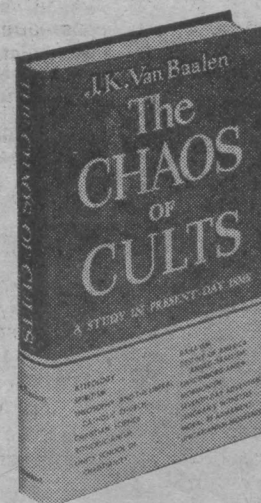
Expose

(Continued from page one)

church.

It has been said that in the beginning of every preacher's ministry he comes to a cross-roads and he has to decide to go with Christ and the Bible or the denominational system and its program. It is evident for all to see which road Mr. Manion decided to take.

Only the Judgment will fully tell the seriousness of his decision.



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