

The Baptist Examiner

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

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What The Future Holds For A Christian

By JOE WILSON
Tulsa, Oklahoma

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—II Cor. 5:1.

I look at you, and think of myself, and the fact that each life is an individual life. We have had varying experiences in our past and if our Lord tarries there will be many varying experiences in our future.

A man has an insatiable desire to know the future. The only source of real knowledge about the future is found in the Word of God. We are forbidden to seek knowledge of the future from any other source than this.

There are many things I do not know about your future, or mine. I have seen things in recent years that I never thought I would see. I never dreamed that the state of North Carolina would go as far as it has in my lifetime. Nor did I dream that moral standards would deteriorate as they have in

recent years. There were a lot of things about the future that we did not know. I did not know and many years ago, some of the dreadful experiences that I would be called upon to pass through in this life. However, there are some things that you and I can know about the future of the child of God.

The future of every child of God holds a predestinated pathway. Before the world began, God marked out the road that we will travel in this life.

I do not know what that road might be, nor the ups and downs that will be on that road. I do not know what storms we might pass through, on our road through life. Nor do I know what trials and troubles might come our way, but I know that the path that you and I will follow between here and glory is a path that was marked out in the eternal council of God. Nothing will ever come into our lives unless it is the eternal purpose of a sovereign God.

Job tells us in Chapter 23:13-14 that "... He is of one mind, and who can turn Him? And what His soul desireth, even that He doeth. For HE PERFORMETH THE THING THAT IS APPOINTED FOR ME; and many such things are with Him."

Job took that grand old doctrine of the sovereignty of God and used it to comfort his soul by saying, "For He performeth the thing that is appointed for me..."

In the dark hours of Job's life when the storm raged about him, and he walked a dark and



JOSEPH WILSON

strength and knowledge. It would appear that the man's first thought would have been to thank God for His blessings, but he thought only of what his abundance would do for himself.

"... he thought within himself..." — Luke 12:17.

It is to be noted carefully that God knew his thoughts.

"Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do." — Hebrews 4:13.

Our God is not a far off spectator to man, his ways and thoughts, but His eyes are in every place beholding the evil and the good.

"The eyes of the Lord are in every place, beholding the evil and the good." — Prov. 15:3.

It is interesting to note what the cares of this rich man were. We find that his cares centered around sufficient storage space for his abundant harvest. One would have thought that he would have praised God for his abundance and then proceeded to give a portion to the Lord's (Continued on page 6, column 4)



WILLARD WILLIS

goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." — Luke 12:16-21.

There is a great multitude of people today who are in the same class as this rich fool. This class includes all, according to Luke 12:21, "That layeth up treasure for himself, and is not rich toward God."

It is to be noted that the rich man's wealth lay in the fruits of the earth — God's earth. He became rich by farming God's ground. God furnished the ground, water, sunshine and his

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"MIRY PLACES THAT COULD NOT BE HEALED"

"But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt." — Ezek. 47:11.

This 47th chapter of the book of Ezekiel is one that is hard to interpret. Some of the commentators say that the passage is strictly literal and nothing else. There is a literal stream that is going to flow forth from the sanctuary of the Lord in Jerusalem. It shall flow out through the Dead Sea, to heal it and make it a sea of living water.

There are other writers on the Word of God who say that the Scripture is strictly figurative, that it denies a literal interpretation.

Personally, I take the position that it is one of those passages that can have a double meaning or interpretation.

It is an exceedingly interesting passage to say the least. Ezekiel sees the man with the measuring line as he walks out a thousand cubits from the sanctuary. He sees the water trickling along

Real Baptists Have Always Held Pre-millennial Truth

W. J. FARMER
Lincoln Park, Michigan

True Baptists have always believed the Bible in its entirety. Even though no one has ever understood everything, still they believed everything. Included in this is the matter of the second return of Jesus Christ as is taught in God's Word: The resurrection of all saved off the earth (I Thess. 4:13-17), the great tribulation here on earth (Matt. 24:15-21), Christ's personal, visible, return and 1,000 year reign on this earth (Rev. 20:1-8).

Papius (60 A.D.-130 A.D.) who was a follower and companion of the apostle John. Says Jerome of the belief of Papius:

This (Papius) is said to have promulgated the Jewish tradition of a millennium and he followed by Irenaeus, Apollinarius and the others, who say that after the resurrection, the Lord will reign in the flesh with the saints. (The Apostolic Fathers, by J. B. Lightfoot, p. 268).

Barnabus, who was the missionary companion of the apostle Paul, held the same premillennial view as written in The Epistle of Barnabus vs. 15. (Apostolic Fathers, p. 152).

Other first century premillennial Baptists were: Clement of Rome, Hermas (40-140 A.D.), Ignatius (50-115 A.D.), Polycarp (also a disciple of John 70-167 A.D.).

In the second century Irenius, Justin Martyr, and Tertullian

who were the outstanding writers of this day, were all premillennial and no other viewpoint is presented by anyone. (See J. D. Pentecost, Things To Come, p. 374-375 and J. R. Graves, Seven Dispensations, appendix B.)

Says West, "History has no consensus more unanimous for any doctrine than is the consensus



WM. J. FARMER

of the apostolic fathers for the premillennial advent of Christ." (Biblical Hermeneutics by Milton S. Terry p. 637).

During these early years the Roman Church gained power and authority over other churches. At the same time, it became extremely worldly and immoral. Some churches wanted no part of this; these became known as (Continued on page 8 column 1)

just didn't happen that way; that the devil hasn't nudged God from the throne and taken over in our lives. It is wonderful to know that we are walking in the path that was marked out by a loving heavenly Father before the world began.

I look back over my life and I wonder why, and I still don't understand all the wherefores of the events of my life, but it is a blessing to me to know that the path that sometimes has been on the mountaintop and sometimes in the valley, had every step of it predestinated by God.

The future holds for you and me who are children of God, a pathway that was predestinated by our Heavenly Father.

II

The second thing that the future holds for the child of God is an unshakable security. In John 10:27,28 we read:

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life."

We are told in I Peter 1:5:

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Then in that wonderful passage on security in Romans 8:35 we read:

"Who shall separate us from the love of Christ? Shall tribulation,

or distress, or persecution, or famine, or nakedness, or peril, or sword?"

I know I will fail the Lord many times before the end of the road. There will be many times that I will do things that I should not. Many times I will have to come at the close of a day and say, "Lord, here I am again. I have failed you again, and I want you to forgive me one more time between here and glory." I don't know what else may take place in my life, but I know that whether it be ten years from now or a million, I will still be saved. Now, that means something to me. Maybe more to me than it does to some of you because I was a Holiness preacher and God had saved me and I enjoyed my salvation. I thought I could lose my salvation and I did not want to lose it.

The night the Lord saved me there was a joy in my soul. However, I was told, "Now you be careful or you'll lose it. If you don't watch out, the devil will take it away from you." I did not know what the Bible said about it as I had just been saved.

I was miserable in thinking that if I sinned, I would be lost again. That really put me on a spot. I knew I was sinning, and yet the Holy Spirit bore with me, and bore witness in my soul that I was a child of God. I will never forget that day when the Holy Spirit led me to the 6th chapter of John and after two hours with that chapter, He turned the light on and showed me that I had everlasting life.

There is a whole lot more in that chapter that I did not see that day. I wasn't ready to bear it yet, but He showed me the wonderful truth that the child of God has an unshakable security in the future.

With the world against us, with the flesh betraying us, and our enemy the devil walking about as a roaring lion, how good it is to know that in spite of all of that, I have a security that cannot be shaken.

Our Lord said, "I give them eternal life, no man can pluck them out of My hand. No man can pluck them out of my Father's hand!" I tell you, when we are held in the hand of God the (Continued on page 7, column 4)

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JOHN R. GILPIN.....Editor
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"Miry Places"

(Continued from Page One)
with his measuring rod. This time the waters have reached the loins. They have come from the ankles to the knees, and now to the loins. Ezekiel looks again and sees the waters this time that they are a tremendous river, so that when the man has gone out to measure it, a little over a mile distance from the sanctuary, he sees a tremendous river — a river to swim in — a river that was great enough that you couldn't pass over it.

Then Ezekiel tells how these waters that have issued out from the sanctuary bring everything to life except the "miry places thereof and the marshes thereof."

As I say, I think possibly the passage may have a double meaning. I think it is true literally that there shall be a stream that will flow, as this one does. At the same time, I think there is another meaning to this Scripture, and I trust by God's grace to bring forth that meaning to you just now.

THE MEANING OF THE RIVER.

This river flowing from the sanctuary refers to the sacrificial death of the Lord Jesus Christ and the blessings that flow out therefrom. He refers to it as being a river of life-giving waters. If this were the only passage in the Word of God to prove that, I certainly would be hesitant about making such a statement, but in view of the fact that there are many such Scriptures, I am not hesitant in the least, but rather say that I believe that this Scripture primarily refers to the sacrificial death of Jesus Christ. The waters of this river tell us of the blessings that flow out from the sacrifice of Christ, and that as these waters flow toward the east and bring life to everything that they touch, so the Gospel of the Lord

Jesus Christ is surely life-giving waters.

Notice some other Scriptures in this respect:

"They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures."—Psa. 36:8.

"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High."—Psa. 46:4.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."—Zech. 13:1.

"And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be."—Zech. 14:8.

"And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim."—Joel 3:18.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."—Rev. 22:1,2.

I have taken time to read to you these various verses, but I have not offered a detailed explanation, nor have I deviated to give you an exegesis of these passages. I am sure that some of them are highly figurative, and I would like to put them all together with the passage that I have read in the book of Ezekiel, and I would like to say to you that I believe that this river that is spoken of in Ezekiel 47, in the light of these other verses, is nothing more nor less than a picture of the sacrificial death of the Lord Jesus Christ. As the water flows out toward the east, I think it is a picture to us of the blessings of the Gospel that flow out in our behalf. As the river becomes greater and greater, I think it would tell us that in the Gospel of Jesus Christ we have a river of life-giving waters.

THERE ARE THREE THINGS THAT ARREST OUR ATTENTION.

This river came from the sanctuary, or from God. Listen:

"Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward."—Ezek. 47:1.

You will notice that this river issued out from the house of God, or, from God Himself. This would tell us first of all that the blessings of the Gospel come from God. Water flows out from this sanctuary, and the blessings of

Texas Church Cancels Program Favoring Tulsa

The Bethel Baptist Church of Pasadena, Texas is cancelling their Bible Conference which was scheduled for the Labor Day Weekend and are urging their friends to attend the conference in Tulsa, Oklahoma at the same time.

Brother B. A. Langford is pastor of the church in Pasadena and Brother Joe Wilson is pastor of the church in Tulsa. This is a fine gesture on the part of Bethel Baptist Church and we would join with them in urging those who might have attended the conference in Pasadena to go to Tulsa instead.

the Gospel flow out from God Himself. There isn't a single blessing that you have through the Gospel of Jesus Christ that hasn't come from God.

Take your election — the fact that you have been elected by God unto salvation. Where did it come from? God was the one that elected you. We read:

"Elect according to the foreknowledge of God the Father."—I Pet. 1:2.

The fact that we were chosen unto salvation before the foundation of the world — what a blessing it is, and it came from God.

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God was the one that chose us.

As for our calling, you weren't saved because you heard the preacher preach primarily. Rather, you were saved because God called you unto salvation. Listen: "Who hath saved us, and called us with an holy calling."—II Tim. 1:9.

The repentance that you exercised the day that you were saved certainly came from God. You didn't repent because of anything within yourself, but you repented because of God. He gave you repentance as a gift. We read:

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

Repentance comes, I say, as a gift from God.

Even the faith whereby we believe on Jesus Christ comes as a gift from God. When Paul wrote to the church at Ephesus, he said:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."—Eph. 2:8,9.

Even the willingness to be saved didn't come from you. Rather, you were willing because God made you to be willing. Listen:

"Thy people shall be willing in the day of thy power."—Psa. 110:3.

The justification that we have comes as a gift from God. You haven't been justified in yourself, but rather it comes as a gift from Almighty God. Paul, speaking of our spiritual experience, says:

"Moreover whom he did pre-

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destinate them he also called: and whom he called, then he also justified."—Rom. 8:30.

I might even go further and say that it is God who keeps us saved after we are saved. We read:

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

Out yonder, after a while, He is going to glorify us — that is, He is going to make us to look like the Lord Jesus Christ Himself. When He does, who is going to do the glorifying? Listen:

"And whom he justified, then he also glorified."—Rom. 8:30.

In between the time of our justification and the time of our glorification yonder in Eternity, we have some mighty sweet fellowship here together. The fact of the matter is, the sweetest fellowship that is to be had upon this earth is the fellowship that God's people have together in Jesus Christ.

Why do we come together on Sunday as a church? I'll tell you why. We come together so that we might have fellowship with one another and with God. It is God who gives us that fellowship. I tell you, there is nothing to equal the fellowship that we have together when we worship together in the house of the Lord. It is God, I say, who gives us that fellowship. Listen:

"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."—I Cor. 1:9.

I come back and stand beside the sanctuary and I see that river as it starts to flow out just a little trickle, and in fifteen hundred feet it becomes as deep as your ankles, in three thousand feet it becomes as deep as your knees, in four thousand five hundred feet it reaches up to your loins, and in six thousand feet it becomes a stream that is so great that you can not cross it. When I think of it, I say that all this comes out from the throne of God, and if I am right in my interpretation, this river refers to the sacrificial death of Jesus Christ and the blessings that flow out from the Gospel. If I am correct in my interpretation, then the first thing that arrests my attention is that the blessings of the Gospel come from God. As these waters come from the sanctuary of God, so all the blessings that we have in Christ come from God. It was God, I say, who elected us. It was God who called us. It was God who gave us repentance. It is God who gives us faith. It is God who makes us willing to be saved. It is God who justifies us. It is God who gives us glorification, while in between our justification here on earth and our glorification in Eternity, God gives us fellowship here in Christ Jesus, His Son. I say then, the blessings of the Gospel all come from God like the waters of the stream all came from the sanctuary of God.

The second thing that arrests my attention is that there are no tributaries that feed this river, yet it swells.

Oh, what a blessed truth this is! We think of a river that it grows, and swells, and enlarges, and becomes greater because of the creeks and smaller streams and the lesser rivers that flow into that one river. In other words, we think that the average river grows because of the tributaries that feed the river. If you will read this passage of Scripture, you will see that this stream flows out from the sanctuary and there is not a hint that there is a tributary that feeds or flows into it, yet the river swells so that it rises from a trickle to the ankles, to the knees, to the loins, and all of it becomes a river so great that you cannot cross over it. Beloved, when I see that there are no tributaries to feed this river, yet it swells, this tells me that all the blessings that we have are definitely from God Himself.

I know it is true that God uses men and women. I know it is true that God uses pastors and teachers and missionaries. If I didn't believe that, I would step aside this morning and never preach again. If I didn't believe that, I would stand aside and never do anything so far as mission work is concerned. I realize that God uses preachers, God uses pastors, God uses teachers, God uses men and women, and God uses missionaries. Though God uses such, all the blessings that we have, definitely come from God. They don't come to us because of the preacher. They don't come because of the pastor. They don't come because of the missionary. The blessings, I say, come from God. This stream did not swell because of the tributaries flowing into it, and the blessings that we have are definitely blessings that come to us from God. Beloved, if there is anything that ought to thrill the soul of the child of God it is to know that our spiritual blessings are all a gift from Almighty God.

We read: "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."—Acts 2:47.

Who did the work, beloved? I know Simon Peter preached. I wouldn't be a bit surprised but what other brethren too preached that day. I know there was a lot of witnessing and testifying going on, but who was it that gave the blessings? It was the Lord who added to the church.

I go back to the book of Jonah and I see old Jonah down there in the belly of the whale. Poor, little, disobedient preacher! He should have gone on to Nineveh like God told him to, but he did not do it. Now that he hasn't done what God wanted him to do, God sends a fish that swallows him.

The Arminian would say that it is strange that that fish was right there on the spot when Jonah was thrown overboard. It is not strange, beloved. A God (Continued on page 3, column 4)

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"Paul, . . . unto the church of God which is at Corinth." (II Cor. 1:1).

"I am jealous over you with a godly jealousy: for I espoused you to one husband, that I might present you as a chaste virgin (a pure church) to Christ" (II Cor. 11:2).

If I have one thing in my heart — I want my church to be the kind of a church that will be pleasing in the very least detail to the Lord Jesus Christ. Just as every true believer desires his life to be in the center of the will of God so he should desire and work that the church he is a member of shall be the kind of a church the Lord Jesus would have it to be.

To be this kind of a church it must be exactly in accordance with the Word of God. Whenever a church finds itself practicing anything not in accordance with the Word of God that thing is a "spot or wrinkle." As a church gets rid of those things contrary to the Word of God it is being: "Sanctified and cleansed with the washing of the water by the Word (the Word — the Bible — is the cleansing element)" (Eph. 5:26; John 17:17).

This was, also, Paul's desire when he wrote to the Corinthian church: "For I have espoused you to one husband (led them to Christ), that I might present you as a chaste virgin (pure church) to Christ." "As a chaste virgin" is a figure of speech which the Apostle used to describe a New Testament church loyal to her Master. She is true to Him and His Word in every detail as to doctrine and practice. I want my church to be: "A chaste virgin." "Without spot or wrinkle."

Five Marks

There are five characteristics which mark the church I want my church to be. The first characteristic really includes the other four. Perhaps it would be better to state a New Testament church is a doctrinal church, a spiritual church, a missionary church, and a ministering church. However, for emphasis, my first point is I want my church to be:

A NEW TESTAMENT CHURCH. When I was a boy I lived in a Catholic community. If the subject of religion was discussed among the children, the one thing Catholic boys and girls would say was: "The Catholic Church is the oldest." They would often ask of the Protestants and Baptist children: "Where was your church before Luther?" This is the reason that I became greatly interested in church history. Just to be truthful about it I felt that they had a point there. If the Lord Jesus established a church and promised it would be here

until He returned, that church would be in the world today — and the oldest.

After I was saved I wanted to be a member of "His church." I believed then, and I believe now, He has kept "His churches" faithful and true to His Word throughout the ages.

I want my church to be a New Testament church — a church that was founded by the Lord Jesus Christ when He was on earth. When I read my New Testament I must find its doctrines and practices recorded there. To illustrate — I want my church to tell folk how to be saved in exactly the same way as they did in the New Testament churches. I want to be baptized exactly as the New Testament teaches, both by command and practice. I want my church to teach the saved and Scripturally baptized: "To observe all things whatsoever He has commanded."

I want my church to be a doctrinal church. Luke in describing the habits of the New Testament churches stated: "And they continued stedfastly in the apostles' doctrine and fellowship, and breaking of bread, and in prayers" (Acts 2:42). The outstanding habit is that the people — the members of the first church — were constant in their attendance upon the doctrines or teachings of the apostles. Apostolic preaching was doctrinal preaching. They believed and they taught the truth. There was no compromise with them. They had no fellowship with anyone who denied the doctrines or teachings which Christ had committed to them. It is utterly impossible to imagine "a Modernist" standing in their midst and declaring the Lord Jesus was the best man that ever lived — **BUT NOT GOD!** They taught that He was God manifested in human flesh. You cannot imagine any apostle or any member of those churches looking on when a baby is sprinkled and the act called baptism. They were doctrinal preachers. They were not compromisers. If it was taught by the Lord Jesus Christ they believed it, practiced it and preached it!

I want my church to preach the truth so that my children will know the doctrines. I want my people to be able to always give a Scriptural reason for their hope in Christ and their every practice. True spirituality is built upon sound doctrine. This is exactly what Paul meant when he said to the Corinthian church: "What? came the Word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (I Cor. 14:36-37).

I Want My Church To Be A Spiritual Church

A spiritual church is one that is Spirit-led. The Holy Spirit will have the right of way in all

things. His presence in every meeting will be recognized. Everything that would hinder His manifestation in the midst of the assembly will be avoided. The members of a spiritual church will be in unbroken fellowship with their Lord.

Marks Of A Spiritual Church

There are three marks of a spiritual church. First: it will be a Bible-loving church. Second: It will be a praying church. Third: it will be a giving church.

A Bible loving people are those who not only read, but constantly study the Word. The Bible will become to them a living reality. Its truths will saturate their hearts and their delight will be in it day and night.

They will want the Word preached and taught in their pulpit. The big thing in the assembly of a New Testament church is the preaching of the Word of God. When a church begins to backslide they begin to substitute a service of form and ritual instead of a service of preaching and teaching God's Word. The churches today whose public meetings are a form or ritual know nothing of the Word of God. I was asked to preach in a certain church and the pastor explained to me that the preliminaries would occupy about forty-five minutes, and I would have fifteen minutes to bring the message. That is not the Scriptural way. The preliminaries ought to have fifteen minutes and the preaching and teaching of God's Word the forty-five minutes.

A spiritual church is a praying church. A group of visitors were being shown through the Metropolitan Tabernacle in London by the great Spurgeon himself. It

IF YOU ADMIRE,
OR IF YOU DESPISE—

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was an hour before the meetings were to begin. After showing them through all the building he opened the door into a chapel and said: "Look, brethren, here is the power house of this church." They looked and saw a great number of men on their knees before God—**PRAYING!**

It may seem out of place here to say a spiritual church is a giving church. Some folk always think it is wrong to talk about money-giving. Yet have you ever seen a spiritual church that was a stingy church? No — nor have you ever seen a stingy man that was a spiritual man. Spirituality and stinginess just do not go together. I think you understand when I say I want my church to be a spiritual church that I want it to be a Bible-preaching church; a praying church; and a giving church.

I Want My Church To Be A Missionary Church

I mean by this — I want it to be a soul-winning church not only at home, but to the ends of the earth. I want it to feel the burden of the great commission: "To preach the gospel to every creature." I want it to have all the consuming passion for lost men that the Apostle Paul had when he said: "I endure all things for the elect's sake that they may also obtain the salvation which is

in Christ Jesus with eternal glory" (II Tim. 2:10).

Last, and perhaps least, I want my church to be a **MINISTERING CHURCH.** I want the membership to be zealous of good works. I want them to visit those in affliction and sorrow. To take care of homeless children and help those in distress. I want them always to be ready to give: "The cup of water to drink in His name" (Mark 9:41). I want them to entertain the Lord's servants who are in need for: "Thereby some have entertained angels unawares." (Heb. 13:2).



"Miry Places"

(Continued from Page Two)

of sovereignty predetermined that fish would be there, and the God of sovereignty had given it a mouth big enough that he could swallow a "Hardshell" Baptist and just at the right time that fish opened his mouth. I don't think Jonah even struck the water. I think that fish opened his mouth and Jonah tumbled down the hatch.

Down there in the belly of that fish I hear old Jonah. He was trying to get away from the Lord. That was the reason he was running. He was trying to get away from God's call. Now he says, "Let's have a prayer meeting."

Beloved, I'll tell you, you can run from God when the sun is shining, when you have money in your pocket, when you have good health, but when you get sick, when you are broke, when the clouds are overcasting the sky, you don't run from God then. Rather, you run to God.

I can see Jonah down there in the belly of that fish. He had been trying to get away from God. Now he wants to snuggle up as close as he can. Now he wants to nestle in God's arms. As he does, he prays, and he says: "Salvation is of the Lord."—Jonah 2:9.

I look to that stream flowing out from the sanctuary. There are no tributaries that feed that stream, yet it swells. I look at God's grace as it flows out to us from Calvary and I say to you, there is nothing that man adds to it, yet the Gospel goes on and it becomes, as time passes by, a river of life-giving waters. Beloved, it is all from Almighty God. Man didn't have a thing to do with it.

The third thing that arrests my attention is that the river had a very, very small beginning.

In the book of Isaiah we read the prophecy as to how the Gospel would succeed. Listen:

"For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9.

Here is a prophecy that some of these days the earth is going to be full of the knowledge of the Lord. How full? Just as full as the waters that cover the sea.

The same truth is presented to us again, for we read:

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Hab. 2:14.

Notice this truth: This river had a mighty small beginning, but it became a tremendous river. What is the promise so far as the kingdom of God is concerned? The earth is to be filled one day with the knowledge of the Lord, just as the waters cover the sea.

I am not a Post-millennialist — I don't believe the world is getting better. I am not preaching to you that in our lifetime we are going to see everybody saved. God knows I would like to see it. I am saying this, after Jesus comes, and after tribulation, the events of God will fall in place, and ultimately everybody in this world is going to know the Lord. The knowledge of God is going to cover the earth just like the waters cover the sea.

I look at that stream that began mighty, mighty small. Beloved, look how it grew!

On the day of Pentecost, they only had 120 on the church roll, for we read:

"And in those days Peter stood up in the midst of the disciples,

Mabel Clement

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and said, (the number of names together were about an hundred and twenty."—Acts 1:15.

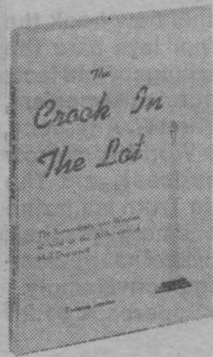
That was a mighty small beginning. Our Lord didn't do much when it came to making a show in this world when He was here. At the end of three years of ministry — at the end of a little better than thirty years of living in the world, Jesus only had 120 to show for what He had done. Let's see how it grew. We read:

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

"Howbeit many of them which heard the word believed; and the number of the men was about FIVE THOUSAND."—Acts 4:4.

"And believers were the MORE ADDED to the Lord, MULTITUDES both of men and women."—Acts 5:14.

Notice the number that was saved. First there were 120, then 3,000, then 5,000, then a little later we read about the number that was added, and it says there were great multitudes. How many were saved. I don't know, but I (Continued on page 5, column 5)



THE CROOK IN THE LOT

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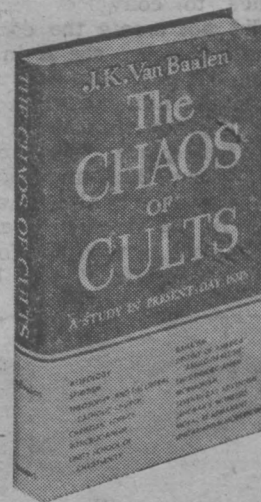
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The Baptist Examiner FORUM

"Has this earth experienced civilizations before this age?"

**AUSTIN
FIELDS**

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



No, in my study of the Scriptures, I have not found one verse which would justify the theory that there was a civilization before Adam. The Holy Spirit in referring to the first man always points us to Adam. People, if this earth were populated before Adam, then Adam would not have been the first man.

"And so it is written. The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven." (I Cor. 15: 45-47.)

In these verses, we understand that Adam was the first man. Not only do the Scriptures affirm this fact, but in undeniable language, it asserts that sin entered into this universe by this man Adam. If there were a civilization before Adam, and God destroyed that world (population) because of sin, surely the Spirit would have referred to the age before Adam as being the one through sin first entered this world.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had sinned after the similitude of transgression, who is the figure of him that was to come."—Rom. 5:12-14.)

Another argument against this theory is this fact: If there were men upon this earth before Adam, none were elected unto salvation, and none of them were ever saved for Christ died only for those who became sinners through the disobedience of Adam.

"Therefore as by the offence of one nation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. 5:18-19.

These verses tell us that through one man's (Adam) disobedience many were made sinners. I would have you note that not all were made sinners. Rather, it says many. These many are the elect of God who through the church (Baptists) came to the knowledge that they were made sinners in Adam. There are many who are never made sinners. One who believes in salvation by works in any form has not been made a sinner. He is self-righteous and testifies by his doctrines, I am good and shall be accepted on the basis of my goodness. Whereas, the elect know they are sinners in Adam (No one beyond this point), and everyone of those who were made sinners by Adam's disobedience are made righteous by the obedience of the second Adam, Jesus Christ. Brethren, He (Jesus) did not die for any one who was not made a sinner in Adam. Therefore, if there were a civilization before Adam, none would have been saved, because they would not have had a sacrifice, without which no man shall see God.

This view is substantiated by the words of Jesus when he revealed the purpose of His coming into the world. He said: "For the Son of man is come to seek and to save that which was lost."—Luke 19:10.

Unless one becomes lost (sinner) in Adam, we could testify that the Lord did not come to save him nor to seek him. Thus, there could not have been any of God's children living before Adam. Yet the Bible declares that Heaven will be populated with people redeemed by the blood of the lamb from every kindred, tongue, people and nations.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—Rev. 5:9.

Thus, out of every nation which ever existed on earth, God will fill Heaven, but as proved above, redemption does not go back beyond Adam. Therefore, there could not have been people on earth before Adam, the first man.

**E. G.
COOK**

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Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



This seems to be another of our perennial questions. And there also seems to be not too much Scripture connected with it. There is absolutely no way for us to know just when this earth was created. We are told only that "In the beginning God created the heavens and the earth." No one can actually know when that beginning was. Neither is there any way, that I know of, for us to determine just what took place on the earth before it became "without form and void."

However, we do have plenty of evidence to convince me that God did not create the earth in the mess that we see it in here in Gen. 1:2, and also that there were people living on this earth before it got in that awful mess. In the first place, "His work is perfect," Deut. 32:4, and what we see in this verse is altogether imperfect. In the second place, "He created it not in vain, He formed it to be inhabited," Isa. 45:18.

Where our translation says "not in vain" another one that I have, puts it "not a waste." Another puts it, "not a worthless waste." Another puts it, "no empty void." And still another says, "He did not create it a chaos." All of them witness to the fact that God did not create the earth in the condition we see it here in Gen. 1:2. And every one of them goes on to say that God created the earth to be inhabited. And who could say that the earth we see in Gen. 1:2 could possibly be inhabited?

Then in Jer. 4:23 Jeremiah was permitted to see the earth "without form and void; and the heavens, and they had no light." This is exactly what we see in Gen. 1:2. Then in verse 26 Jeremiah tells us that "all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Since there were cities broken down when the earth became "without form and void," it goes without saying that there were people back in that time to build and to live in those cities. And I am convinced that our Lord's fierce anger that brought about that awful judgment upon the earth was caused by the wickedness of those people who lived in that day. It was not caused by Lucifer's fall, because Lucifer was not an earth dweller.

**ROY
MASON**

**RADIO MINISTER
BAPTIST PREACHER**

Aripeka, Florida



I am not sure that I understand what the questioner means by "this age." When we use that term, we usually mean that period that intervenes from the time of Christ's first coming until He returns, at which time, He starts a new age — the millennial age.

It is quite possible that the questioner has in mind a longer period than this, or from the time of the beginning of man's life on the earth until the present. There are some very able Bible students who believe that there was what we might term a civilization, back before that time. Such persons believe that Satan was connected with the life that existed then. They believe that Satan's apparent interest in human beings, and in turning them away from God, is caused by his previous connection with this earth. They hold that the command given to man to "multiply and replenish the earth" indicates that it had previously been "plenished" with some form of life and that they were to RE-plenish it.

Personally, I am not ready to embrace the above mentioned theories. They are very interesting, but I don't think there is positive Scriptural truth enough to prove them. It won't be too long now until I cross over into the heavenly realm; and I am going to ask some folks who really know to tell me about it. The trouble will be that I won't be able to publish my findings in The Examiner.

If the questioner referred to an "age" of less size than the one we have been dealing with, then the answer is that there have been some truly remarkable civilizations. We have many bloated egotists today, who disparage everything of the past, and seemingly think that the poor fools of days gone by didn't know much of anything. But some who lived in ancient times were far from being fools. I remember looking in wonder at the Great Pyramid of Egypt. It is said to cover fourteen acres, and is the largest structure ever put up. I visited the Parthenon building in Athens, and the ruins of it are simply beautiful. It was standing there when Paul preached his sermon on Mar's Hill. What building of today will stand for the same period of time? In Africa they have discovered ruins of tremendous buildings, indicating that there was a civilization in that area. Across the Gulf of Mexico, on whose shores I live, there is the Yucatan Peninsula. The Maya Indians had an astonishing civilization there, and built huge temples, whose ruins still stand.

HERE'S A LETTER FROM A . . .

Japanese Missionary Who Holds To Limited Atonement

Pastor F. R. Bingham
Jordan Baptist Church
5040 W 87th Street
Oak Lawn, Illinois USA 80459

Beloved Pastor Bingham,

Greetings in the love of our Lord with John 7:24 and Phil. 1:9-11.

A beloved fellow missionary here in Japan loaned me copies of your little paper, The Baptist Instructor and I have read six copies very carefully and prayerfully and they have been invigorating and made me carefully study God's Word, to make sure of what it really teaches. I trust that you are now fully recovered from your operation and that the Lord will guide and direct you. We have prayed for you for some time since I met you the last time I was in the USA. I heard that you believed and preached the doctrines of grace so was rather surprised to read your attack upon what you call "limited atonement." You assert that those of us who believe that every one for whom the Lord Jesus Christ made a satisfactory work of redemption will be in Heaven hold to a "limited atonement," and therefore, you would not allow us to preach from your pulpit.

You would exclude some of the greatest preachers of history including the Apostle Paul, Athanasius, Augustine, John Bunyan, Spurgeon, Whitefield, Jonathan Edwards and hundreds of other mighty men of God. I reject your accusing us of believing in a "limited atonement" as though that were some kind of heresy for which we should be excluded from Christian pulpits. I believe in a "complete atonement" and a "definite atonement." I once held to the position you outline in your Baptist Instructor but was taken up short by a statement in Spurgeon's Autobiography (I trust that you will read this prayerfully) in which he says that if the Lord Jesus made a satisfactory payment for all sins of all men, including the sin of unbelief, then those that were in Hell when He made the payment should have been released. We who believe that the Lord Jesus made a complete atonement are not the ones who hold to "limited atonement" if that were some kind of heresy, but you men who say that some for whom the Lord died will be in Hell. Unless you believe that eventually even Satan and the fallen angels will be saved, then you must accept the fact that the atonement is either limited in number or in value. If you do not believe that Christ made a satisfactory payment, which is complete for His people then you must accept an "incomplete atonement."

I believe in a complete atonement and a definite atonement made by my Lord for "His people" (Matt. 1:21). You make the final and deciding factor in salvation, man's "accepting the atonement made on his behalf." Then the final factor in salvation would be something inherent in the natural man. You write

ens, and the ruins of it are simply beautiful. It was standing there when Paul preached his sermon on Mar's Hill. What building of today will stand for the same period of time? In Africa they have discovered ruins of tremendous buildings, indicating that there was a civilization in that area. Across the Gulf of Mexico, on whose shores I live, there is the Yucatan Peninsula. The Maya Indians had an astonishing civilization there, and built huge temples, whose ruins still stand.

Yes, there have been some wonderful civilizations during the period of man's stay on this earth, but beyond the time of man's creation, I don't know what existed.

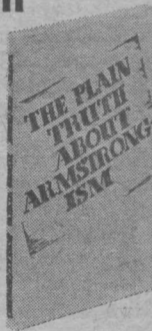
of a Tri-lemma and say that there are only three possibilities for whom Christ died. This is an error for you give only one possible meaning to the word "all." You make it to mean "all without exception" in every case. However, many times the Bible uses the word "all" to mean "all without distinction" and therefore it means "many." You do just the opposite and interpret "many" to mean "all without exception" in every case. In the



TIMOTHY PIETSCH

20th Century Unabridged dictionary it gives the meaning of "all" under seven headings. One of these is "the greater portion or number of" and it then gives the illustration from the Bible, "all the cattle in Egypt died" (Ex. 9:6). But it could not have been all the cattle without exception for in Ex. 9:21 there are still cattle that died in the next plague of hail for all did not die in the plague of murrain. You have made a similar error to that of many Jewish people who accuse Christians of being idolaters because they worship "three gods." Behind this accusation is the interpretation of Deut. 6:4 by Moses Mamonides, sometimes called "the second Moses." He gave only one possible meaning to the word "one" and that is an "absolute one" whereas the Old Testament is clear that God is "a plural One" (Continued on page 5, column 2)

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"HOW BIG IS YOUR GOD?"

"Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? To whom then will ye liken God? Or what likeness will ye compare unto Him?" (Isa. 40:12,18).

How big is your God? The text we are considering gives us a small glimpse of how big our God really is. So often we glibly say something about our God to show others how big He is. But do we believe it? Really believe it?

Some years ago, there was a television play presented by a colored group. In the play, God was represented as about 80 years old, 5 ft. 3 in. tall, having white hair and beard. He was a kindly old gentleman — rather senile. He had an affectionate pat on the head of all who passed by. Sadly enough, this is the picture most of the world has of our great Jehovah. We can't help but wonder if they get this picture from our negative. Most of the time it is this kind of God we show forth.

Seems as though men have a better conception of the greatness of God than we women. So many of us have our God in the cabinet or on a shelf somewhere. If there is an emergency we hurry and bring Him out and pray. Other times, we don't seem to have the time. Then some of us have a God that is so weak and puny that He couldn't do anything if we did ask Him. We think we are stronger than He and our decisions rule our destiny. Then some of us have a wispy, shadowy God. We hardly think about Him all day. Sometimes for two or three days. If anyone should ask us, we would readily declare our opinion of His greatness. But in every day living, He just does not seem too real.

The Scriptures declare the greatness of our God. Why He can measure all the water in the earth and heaven in the palm of His hand. He can measure from one end of heaven to the other with His span. (From the tip of the thumb to the tip of the little finger): Selah! Stop and think of that! The massive mountains are as nothing to Him. He can weigh them on a scale.

Let us be done with a god of man's imagination. With a god who cannot do anything unless WE let him. Let us be done with a god that can only OFFER to save and keep. Instead, let us turn to the God of the Scriptures. Jehovah, He is the Lord. He can and He will do all that He has promised. And more. Let us learn to trust Him daily. The more we know of Him the more we trust Him. Faith cometh by hearing and hearing by the Word of God. Let us do more than read a chap-

ter a day. Although this is good, let us study the Scriptures. Dig into it and see the sweetness of the honey there. This is not easy. The devil will try to defeat you at every hand. He will discourage and ridicule your efforts. But the Lord will bless you with joys before unknown. Find a Christian friend, and while the kids are taking a nap, study together. Ask questions about what you read. Run down the references. If you have difficulty understanding, ask your husband, pastor, or deacon. But above all, get to know this Mighty God of ours.

"The LORD reigneth. He is clothed with majesty; the LORD is clothed with strength, wherewith He hath girded Himself: the world also is established, that it cannot be moved. Thy throne is established of old: Thou art from everlasting. The floods have lifted up. O LORD, the floods have lifted up their voice; the floods lift up their waves. The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Thy testimonies are very sure: holiness becometh Thine house, O LORD, forever." (Psalm 93).

A Letter

(Continued from page 4)

in such passages as Genesis 1:26 and Isa. 6:8. On the basis of this false interpretation of the meaning of the word "one" in Deut. 6:4 many Jewish people reject the deity of our Lord Jesus Christ. On the basis of a false interpretation of the word "all" many fail to see the glorious fact of the "complete atonement" and the "definite atonement." Rather than a Tri-lemma as you suggest, there are five possibilities for whom and what the Lord Jesus made atonement:

1. *All sins of all sinners.* Many at first claim they believe this, but when it is pointed out to them that Satan and the fallen angels are sinners, they back off and say, that He died for

2. *All sins of all men.* Since unbelief is a sin (and a very grievous sin for it makes God a liar) and since the Lord Jesus paid the price for the sin of unbelief, for all men on the cross, to satisfy God's righteous demands against us, all men should be set free. Otherwise the sin of unbelief was not dealt with at the cross but is left to man's "free will."

3. *For all sins of His people* (Eph. 1:7, Col. 1:14). He came not to just make salvation possible, but to "save." He came "to save sinners" (1 Tim. 1:15). It is evident from Scripture that not all sinners are going to be in Heaven — only those sinners who believe the Gospel (John 3:16-18). He came to save the "whosoever wills." Do you claim He made a complete and satisfactory payment, including payment for the sin of unbelief for the "whosoever won'ts"? Weren't you once a "whosoever won't"? Who changed you into a "whosoever will"? Did you do it yourself? Then you have something wherein to glory for you are better than others. The Scripture is very clear that it is "not of

the will of man" (John 1:13) and "not of him that willeth" (Rom 9:16) but "Salvation is of the Lord" (Jonah 2:9). In your paper you make the final and deciding factor in salvation man's believing and you give the idea that any natural man can believe the Gospel and you abhor the thought that God should command men to do that which it is impossible for them to do naturally. God does command men to keep His law and puts them in Hell when they do not, yet it is impossible for the natural man to keep God's law for his mind is enmity against God. (Rom. 8:7). Now the Scripture is clear that *no one is excluded from Heaven except those who exclude themselves.* But isn't this exactly what we would have done if God had left us to our "free will"? Man's "free will" only leads him to hell for his will is determined by his heart that is "desperately wicked" (Jer. 17:9). You make out that the "because" of salvation is left to the free will of man. I am so thankful that God didn't leave me alone to my "free will."

4. *Some sins of all men.* This is your position when you assert that some for whom the Lord Jesus gave His life will be in Hell, for the sin of unbelief is not dealt with at the cross, but salvation is left as you put it to "man's accepting salvation."

5. *Some sins of some men.* I don't know of any one who holds this position.

Rather than those of us who believe that all for whom the Lord Jesus made a complete and entire satisfaction, in His glorious work of redemption, will be in Heaven, being charged with a heretical form of "limited

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atonement," it is you brethren who say that some for whom Christ died will be in Hell, that hold such a position. Should those of us who believe in a complete and definite atonement refuse to allow you who hold to a false view of the atonement in our pulpits? The issues will be clearer if we do and let our reason be made known.

Would you hold that faith is the result of the new birth, or that the new birth is the result of faith. From your articles I get the idea that you hold that regeneration is the result of faith and that all men have the capacity to believe the Gospel. The Lord said, "Ye believe not because ye are not my sheep" (John 10:26). Your article gives the idea that one is not the Lord's sheep because he does not believe. You do not seem to believe that man by the fall is a ruined instrument and that he is incapable of doing anything to please God. You make out that he still has the ability to believe the Gospel. The Scripture says: "In me, that is, in my flesh, dwelleth no good thing" (Rom. 7:18). But you say man has enough goodness left in him to believe the Gospel. 1 Cor. 2:14 says "The natural man receiveth not the things of the Spirit of God." And even more, for not only does he not receive them, but that "he cannot know them." By making out that man is able

to believe the Gospel "if he will" you deny the fact that man is radically depraved in the root of his nature and is totally incapable of doing anything to please God.

You write that you will still love those of us who do not accept your viewpoint concerning the atonement and for that I am thankful. I would assure you that I love you, and will continue to pray for you faithfully that you will come to see the wonderfully delightful doctrines of God's grace, and preach them faithfully.

Now when God calls a man out of darkness (Col. 1:13), He calls us from spiritual death (Eph. 2:1) as He called Lazarus from the tomb (John 11:43). There was no life or will in Lazarus by which he could obey that command. So there is none in us who are dead in trespasses and sins. In calling us, He convicts us of our sins and misery and enlightens our minds in the knowledge of Christ and renews our wills (this is the new birth — Ezek. 35:26-27) and He persuades and enables us to embrace the Lord Jesus Christ as He is freely offered in the Scriptures. The free offer does not mean all men without exception can accept it, for our Lord said "no man can come unto me except it be given to him of my Father" (John 6:65) and "all that my Father giveth to me shall come to me" (John 6:37). Since it is evident that not all men come unto Him, it is concluded that not all men were given to Him of His Father, but that "great multitude which no man could number of all nations, and kindreds and people and tongues" (Rev. 7:9) and His from before the foundation of the earth. (Eph. 1:4). When God calls a man, he calls him to be a saint (1 Cor. 1:2) and to love the Gospel and to love the proclamation of the Gospel. Regeneration is always through the Word of the Gospel (1 Pet. 1:23-25) but it is BY HIS OWN WILL (James 1:18) that we are begotten.

Those who are saved by His grace walk in "good works" that God "before ordained" (Eph. 2:10). Those who profess the name of Christ but do not walk in good works that God has ordained were not elected of God but of themselves and are but tares that can say all the right words and though they were enlightened were never regenerated. (Heb. 6:4).

I trust that you will not count me an enemy because I have in love sought to tell you the truth (Gal. 4:16).
Luke 9:23.

With love in our Lord
Yours because His

Timothy Pietsch
Tokyo Bible Center
Neguro P.O. Box 20
Tokyo, Japan

"Miry Places"

Continued from page three) wouldn't be a bit surprised that in the church of Jerusalem ultimately it may have reached a membership of 100,000 before God scattered them because of the persecution of Saul. We read:

"So MIGHTILY GREW the word of God and prevailed." — Acts 19:20.

As that stream began mighty small but after a while was a stream that you couldn't pass over, the Gospel of Jesus Christ is in itself a river of life-giving waters; it had a mighty small beginning in Jesus' day, but the Word of God says that "mightily grew the word of God and prevailed."

That is why it is that we ought not preach anything but the Word of God. That is why it is that I have no business of ever preaching anything but God's Word. It is the only thing that is going to prevail. The Bible doesn't give any promise that anything I say will be blessed, but it does give a promise whereby He says that the Word of God, when it is preached shall grow mightily and prevail.

We read:

"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" — Jer. 23:28,29.

What a challenge to a preacher to preach nothing else but the Word of God, and preach it faithfully! Why? Because the Word of God is like a hammer. It is like a fire; you can't control it. You can't tell that fire not to burn. You can't tell that hammer not to have its effect when it falls upon a stone.

I see this stream that began small. It had a very, very small beginning, but it became a tremendous stream in the end. As I say, the third thing that arrests my attention about this passage of Scripture is that the Gospel of the Lord Jesus Christ became a river of life-giving waters that flowed out from the Lord Jesus Christ from that sacrificial death, to the extent that though it had a small beginning, someday the Gospel is going to have its effect that this earth is going to be populated with saved people and a group of folk who know the Lord Jesus Christ to the extent that there are no unsaved ones here, but rather as the waters cover the sea, so the Glory of God is going to cover this earth.

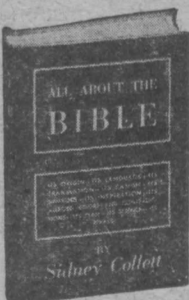
III

THE RIVER DIDN'T ATTRACT ALL.

My text says:

"But the miry places thereof and the marshes thereof shall not be healed." — Ezek. 47:11.

Here is a stream that flows out (Continued on page 6, column 1)



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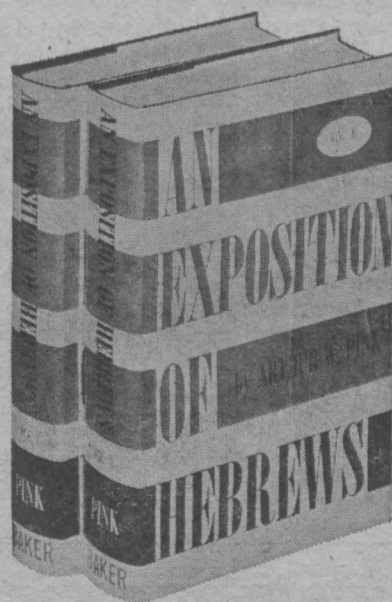
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"Miry Places"

(Continued from page five)
from the sanctuary, or in other words, our Gospel flows out from God in our behalf to become living water. This stream flowed down to the Dead Sea and caused the Dead Sea to live; but there were marshes and miry places along that were not healed.

What are marshes and miry places? Beloved, it is a mixture of sand and water. It represents those who have a mixture religion — those who have a religion whereby they mix a little of grace and a little of works together in hopes that they shall be saved.

I tell you, beloved, there is nobody saved by a mixture of grace and works. This text says that the miry places, the places where the sand and water were mixed, is never healed. You can't mix works and grace together and get salvation out of it. Listen:

"Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." —Rom. 11:5,6.

Paul says that you are either saved by grace or by works — it can't be a mixture, and his conclusion is "a remnant according to the election of grace."

I want to tell you, beloved, those miry places, the mixture of sand and water, weren't healed. They still remained a miry place. Likewise, when you try to mix grace and works, it is not going to work. There is not going to be any salvation there.

In the Old Testament we have the story when the children of Israel were taken captive out of the land of Canaan. The heathen king went out in other countries that he had conquered and brought other people into the land of Canaan. The Word of God tells us how the king of Assyria led people to the cities of Israel. Then the Word of God says that God sent lions among them, which slew some of them.

When these lions were sent among them, they said to the people of Assyria, "Why is it that the lions have killed us?" The king of Assyria said, "You don't understand the God of that country, and that is why it is that the lions have come upon you. I'll tell you what I will do. I'll send you one of the priests that I have brought hither and let him teach you about the God of that country." As a result, one of the

priests who had been carried away from Samaria came and dwelt in Bethel and told them how they should fear the Lord. What effect did it have? Listen: "So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence. Unto this day they do after the former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, whom he named Israel.

So these nations feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day." —II Kings 17:32-34,41.

What does it say? Lions came down upon them and they said to the king of Assyria, "This is a strange country." He said, "You don't understand the God of that country. I'll send you a priest that I took away." So he sent back a priest and he taught them to fear the Lord. They said, "That sounds good. We'll fear the Lord and we'll also keep our idols. We'll fear the Lord and we'll still serve our god."

Beloved, that was what they did. And what was the result of it? There were no blessings upon them at all.

Those marshes that we read about represent a mixture of sand and water. They represent the crowd that would mix up works and grace. Paul said it is either by grace or by works, and there is "a remnant according to the election of grace."

Beloved, the river didn't attract all and the Gospel of Jesus Christ isn't going to attract everybody. There are going to be a lot of people that are not going to be attracted by the Gospel. They are going to keep on with their mixture religion of works and grace and never have anything at all except a miry place to show for it.

This is an age which specializes in what we call "do-it-yourself." The stores have special sales in which they sell things that are designed for a "do-it-yourself."

I remember a letter which I received from a fellow who used to be a member of this church until he moved away. His wife was expecting a baby and he did not have any money. He wrote me and said, "Brother Gilpin, you

are going to have to help me or I am going to have to get a 'do-it-yourself' kit. I don't know how we are going to get by if I don't get some money to put her in the hospital."

This is, as I say, an age in which the idea is "do-it-yourself." That is exactly what we have here. We have a picture of the marshes that were not healed — a mixture of sand and water, which tell us that they are people who are mixed up. They do it themselves. They try to mix up the Gospel with works, and what is the result? There is no salvation. The marshes are not healed.

I am not saying everybody in this world is going to be saved, but I am saying that it is going to save all of God's elect and they are all going to come to Jesus and be saved. We read:

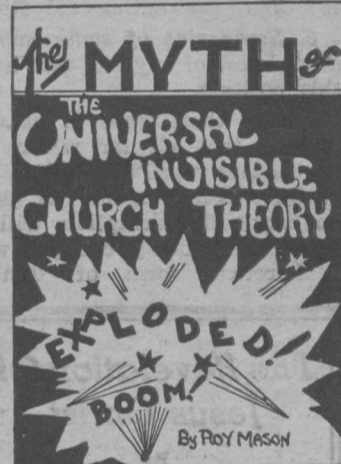
"ALL that the Father GIVETH me SHALL COME to me." —John 6:37.

CONCLUSION

THE FINAL JUDGMENT.

My text not only says that the marshes were not healed, but that "they shall be given to salt." "Given to salt" means that they were dead. If one is not saved by the life-giving waters, God is not going to provide any other means

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of salvation. Eternal death will be the result.

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Death is what it pictures. When I see these marshes and miry places that were not healed, I say that after a while, eternal death is waiting a man that dies outside of Jesus Christ because he has been salted down. Eternal death will be the result.

As I was preparing this message, I was thinking of all that is being said about pollution — the pollution of air and the pollution of water. I thought about all that has been said in the last few years about ecology, about keeping the country as clean as possible and not polluting the atmosphere nor the environment. I thought that while large sums are being spent on the study of how to control pollution, that men would be as deeply concerned spiritually. Beloved, there is a spiritual pollution in this world — miry places, marshes, a mixture of religion of grace and works. What is needed today is an old-fashioned preaching of the Gospel of Jesus Christ. It is the only thing that is going to save men.

I get a lot of papers, but I do not get a chance to read them much any more on account of my eyes. I get a lot of book advertisements, but I check these over rather closely because of the bookstore. I have noticed and

smiled at several that have come in during the last few months. One was "God's Minute." It used to be "Sweet Hour of Prayer," but now it is just "God's Minute." Another one was "How to be a Soul-Winner." But the one that capped them all was this one, "The Sixty-Five Ways for the Evangelist to Get a Confession."

Beloved, I don't know anything about what those sixty-five ways are. All I know is to preach God's Word and depend on God to save them. The only thing I know to do is to give you the Word of God as I have done this morning. I can see the Gospel flowing out from the Lord Jesus Christ and every place it touches, there is life. The miry places and the marshes weren't touched, and there was death.

Some of you have been touched by the Gospel and you are saved. You have life. Some of you haven't been. You are still trying to save yourself. There is death. My prayer for you is that the Gospel of Jesus Christ shall reach your soul so that you'll be swimming in that stream that was wide enough, and deep enough, and big enough that you couldn't cross over it.

May God bless you!

"Thou Fool"

(Continued from page one)
church and to the poor widow who lived down the street or road from his house, but we find that no such thoughts entered his mind. He, rather, afflicted himself with anxious thoughts concerning how he would store his goods and his first question was, "What shall I do because I have no room where to bestow my fruits?"

The question, "What shall I do," is dripping with perplexity and frustration. A man in the middle of a desert without any water could not have asked a more perplexing question. One will find that this is a common question among the rich. They cast their eyes upon their riches and say with the rich fool, "What shall I do?" How can I retain this abundance and how can I add to it? How shall I spend it and where should I spend it? What bank will be the safest and give me the greatest rate of return? I am not speaking against wise investments, but I am only dealing with those who are like the rich fool — those whose thoughts are only of this world.

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more

than meat, and the body than raiment?" — Matthew 6:25.

The rich fool made a gigantic mistake when he termed the fruit of the ground, "his fruits." He relished the thought that all was his and he displayed these inward thoughts when he said, "my fruits and my goods." He did not consider for one second that both his ground and his fruits belonged to God.

"For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepare for Baal. Therefore will I return and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax to cover her nakedness." — Hosea 2:8, 9.

It must always be remembered that we are God's stewards. A person, if he used my truck to make a living, should not forget me when he prospered thereby, especially if I kept the truck in running order and supplied the gas. God keeps His earth in running order and supplies the sunshine and rain; therefore, we are fools and very selfish if we forget Him when we have acquired a portion of goods from His earth.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." — Psalm 24:1.

The man before us was a fool to think that his goods would be well bestowed by his act of hoarding them up. He could not know, from where he was sitting, that his new barns would not spring a leak or burn down. He could not be sure that a strong wind would not blow them over. He could not be sure that the rats would not eat all of his corn; yet he looked into the future with a smile on his face.

The rich fool would be very careful when he hauled his goods by the Lord's church so that not one potato fell off and rolled into the church yard. The Lord requires one tenth or 10 potatoes out of every one hundred, but he would not even give the Lord the peeling from one potato. There are many today who will not give the Lord one dollar out of every hundred, let alone ten dollars of every hundred.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." — Malachi 3:10.

The man before us was a fool to build larger barns because of one year's increase. We all know (Continued on page 7, column 1)

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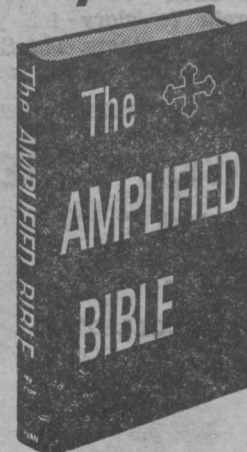
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"Thou Fool"

(Continued from page 6)

and he should have known that years of famine often follow years of plenty. His small barns may have been too large the following year so that the extra cost put into the larger barns may have off set the value of his abundance. I have assisted in building a barn, and I know that there is a lot of work involved and a lot of expense.

It is interesting to note from verse 19 (Luke 12:19) what he expected to benefit from his plans.

"And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." — Luke 12:19.

This man was a seven fold fool for basing the comfort of his life on an abundance of goods.

"And He said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." — Luke

12:15.

The rich fool placed his comfort in his abundance even though he had not yet entered into that abundance. He obviously was not aware that there is nothing certain outside the Lord Jesus Christ.

"Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. For ye ought to say, if the Lord will, we shall live, and do this, or that." — James 4:13-15.

It is obvious that the man before us was a fool to count upon certain ease because of his abundance. We are just as big a fool as him if we follow his line of reasoning. Do we not know that there are a multitude of diseases that can bring us to the grave even in the midst of plenty? One can sleep on a mattress of one thousand dollar bills, and yet be miserable if a loved one or health has been lost. Money cannot cure a broken neck or bring a loved one back from the dead.

The man before us was extremely foolish to say all of these things to his soul. It would have been foolish enough for him to have said these things to his body, but to say such to his soul reveals that he was a seven fold fool. The soul is an immortal spirit and has no interest in a barn full of corn or a field of fresh ripe strawberries. We only feed the flesh when we set down to a table where there is an abundance of chicken and dumplings. The soul is spiritual and has no smell or taste for that which the flesh thrives upon. There are multitudes whose stomachs are fat, but whose soul only has the bones of a skeleton. They are dead even while they live.

Let us now observe God's judgment of this foolish man, remembering that it is by His judgment that we either stand or fall. The Lord said to him:

"Thou fool, this night thy soul shall be required of thee."

It is important to note that the man before us had not committed any of the acts that his heart and mind had contrived; yet God condemned him for the course of his thoughts. May we learn that the Lord looks on the heart and condemns for the thought as if it were the act.

"The thought of foolishness is sin." — Prov. 24:9.

The rich man looked, with a pleasant smile, upon his abundant harvest and determined to make it a means of his future enjoyment but God had other ideas regarding him.

"There are many devices in a

man's heart, nevertheless the counsel of the Lord, that shall stand." — Proverbs 19:21.

"Then whose shall those things be?" — Luke 12:20.

The rich today, like the rich man before us, must leave their abundance to they know not who.

"For when he dieth he shall carry nothing away: his glory shall not descend after him." — Psalm 49:17.

"Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? Yet shall he have rule over all my labour wherein I have laboured, and wherein I have showed myself wise under the sun. This is also vanity." — Eccl. 2:18, 19.

Observe the surprise that the Lord's announcement must have brought to the rich fool. The Lord said, "This night thy soul shall be required of thee." The fool might have answered, "But I'm not ready. I have just begun to live." God said, "this night," however, the fool might have said, "I'll do better," but God said, "This night."

"My heart panted, fearfulness affrighted me: the night of my

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pleasure hath He turned into fear unto me." — Isaiah 21:4.

It is a great blessing to be rich, but let one count it as a blessing and use it to the glory of God.

"Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." — I Cor. 10:31.

God has given us our life and sustains our life, therefore, let all honor and glory be His. He has given us His Son, His Spirit, His Word, His church and is preparing an eternal home for us. Let Him therefore be first in our thoughts and in our acts.

"We think it a great kindness in a man to spare our life, but what kindness it is in God to give us our life. We draw our breath from Him; and as life, so all the comforts of life are from Him. He gives us health, which is the sauce to sweeten our life; and food, which is the oil that nourishes the lamp of life. If all we receive from His bounty, is it not reasonable we should glorify Him." — Watson.

The Future

(Continued from page one)

Son, and in the hand of God the Father and sealed by the Holy Spirit of God, I think we are safe. I think we will make it all the way to glory, and I don't believe there is any power that can shake that security which we have in Christ.

III

For every child of God, the future holds an ever-present Companion. There is someone who is going with us all the way.

I look back over my life since the Lord saved me, and I've seen some friends fall by the wayside. I've seen some who have walked with me a little while, then went their way and they are not my friends anymore. I've seen some who have stood with me and they were my friends and now they are my enemies, and we walk in opposite ways. But there is One who will go with us all the way. We have an ever-present Companion. In Isaiah 41:10 we read:

"Fear thou not: for I am with thee; be not dismayed; for I am thy God: I will strengthen thee: yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Then I look at Hebrews 13:5: "... I will never leave thee, nor forsake thee."

And then I think of the Apostle Paul in a Roman prison. Oh, that man that God has used so greatly, and how his friends had fallen by the wayside. He said: "Notwithstanding the Lord stood with me, and strengthened me." — II Tim. 4:17.

I thank God for Christian friends and for sweet fellowship with them. I hope that God will always let me have a few that will be my friends and companions, but I know this, I will always have one Companion through all the days of my life because the future holds for you and me an ever-present Companion, the God of glory.

IV

Then I want to show you that the future holds for every child of God a providential control of all things that causes them to work for our good. There is a hand that rules this world. There is a power that controls everything in the world and He is working it out for the good of the children of God. The Bible says that "... All things work together for good to them that love God, to them who are the called according to His purpose."

Brother Gilpin brought out in the Sunday School lesson about the Lord using the Philistine invasion of Israel to deliver David, and how it thrilled my heart. David's faith was at times a little weak. He once said, "I am just going to die one of these days at the hand of Saul." But he wasn't going to die. There wasn't any danger of him dying. He should have known better for the Lord had told him that he was going to sit on a throne and he hadn't been on that throne yet.

No matter what takes place in this world; what upheavels and uproarings in the world and society, and our own lives, they are all for our good. Every one of them are a part of the eternal purpose of God and God is controlling them. You see, before the world began, God purposed everything that would come to pass and in time He sees to it that His purposes are completed and all of these things are working together for the good of the child of God.

V

The future holds for every child of God the continual supply of all our needs.

David said: "I have been young, and now am old; yet have I not seen the righteous forsaken." — Psalm 37:25.

Philippians 4:19 is a promise to a missionary Baptist church that is active in the support of missions, and yet I think it is a promise to the children of God as individuals.

"But my God shall supply all

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your need according to His riches in glory by Christ Jesus.

Has He kept that promise. You can look at me and see that He is more than generous. He gave me a few things I didn't even need. He gave all we needed and then some.

God will supply everything through all the days of our lives, whatever our needs might be. We can know only a part of the Word of God; that the future holds the supply of our needs by the power of our God. We will never lack anything that we really need.

Would a dad withhold a piece of bread from a hungry child? Not so, not anyone with any fatherhood nature within him. Shall our Heavenly Father look upon His children in their need and withhold the things that they need? Certainly not. The love of God for children is pledged to the support of their daily needs.

VI

Also, the future of every child of God holds the needed strength for the day and the work. God gives us some big jobs to do. He makes some demands upon our lives and our time and our soul. But we have a promise in Deuteronomy 33:25:

"... And as thy days, so shall thy strength be."

He may give you some dark days. He may give you some trying days and some long ones. But as the day, whatever kind it is, He will give you strength for that day.

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

I cannot do anything myself (I don't have any power of my own) but I can do all things through Christ which strengtheneth me.

So I assure you that your future, as a child of God, holds the supply of strength from the Lord for the days and tasks that God gives you to do.

VII

The future holds for the child of God the continual blessings of God, all through life.

David said in Psalm 23:6:

"Surely goodness and mercy shall follow me all the days of my life." (Continued on page 8, column 3)

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Premillennial

(Continued from page one)

"Ana-Baptists" also Montanists, Novations, and Donatists and Cathari (pure). These were all the same type of churches and all were premillennial in their belief. "Associated with this view of Christianity was the belief in the approaching end of the world, and the thousand-year reign of Christ among His elect." (W. Frend, *The Donatist Church*, Oxford Press, P. 114).

The Roman Catholics hated these because of their purity, their premillennialism, and the fact that they believed that Ana-Baptist churches only would be in Christ's Bride (Frend, p. 203).

Through the years the Ana-Baptists continued to exist. Much of their tremendous evangelistic zeal can be traced to their blessed premillennial hope. Some Ana-Baptists were called Paulicians and these were premillennial in their belief as seen in Conybeare's *Key of Truth*; others were called Waldenses. These also held to this view (Moreland, *Evangelical Churches of the Valleys of Piedmont*, p. 99-140). Also see C. C. Ryrie, *The Basis of Premillennial*

Faith). The Ana-Baptists of the world held always, some radically, to their hope of Christ's return and reign all the way down to the 16th century. (See *Spiritual and Ana-Baptist Writers* and W. L. Lumpkin's *Baptist Confessions of Faith*). In England where, since the 1st century, Baptists have always been, premillennialism has also always been. (See *Pentecost*, p. 375).

Baptists have been blessed with a number of great men, all of which held to the premillennial truth. John Gill, the 17th century champion of God's sovereignty, was also a champion of the Scriptural teaching of Christ's return. C. H. Spurgeon, the burning fire of evangelism in England, burned also for the glory of our Lord's appearing. The belief of Bunyan was the same. Also, John A. Broadus and the greatest Southern Baptist that ever lived — J. R. Graves, (A. D. Dayton, E. Y. Mullins, H. B. Taylor, followers of Graves) — all of which believed in a Sovereign God and a Soon-coming Lord. Every Baptist seminary originally founded in this country was founded as a premillennial institution. The most out-

standing men of the day are premillennial in their belief.

B. H. Carroll, a most outstanding Baptist scholar throughout his life was not premillennial in his view: however, even at a late age willingly admitted his mistake. A. T. Robertson, probably the greatest of all Greek scholars was a non-millennialist but admitted that Rev. 20:1-8 must be taken literally. Before his death, Robertson admitted that the premillennial interpretation was the only fully consistent one. As Graves sums up: "Christians of all ages have held that the world would enjoy a thousand years of peace and happiness."



The Future

(Continued from page seven)
my life: and I will dwell in the house of the Lord forever."

David wrote that wonderful Psalm and I have thought it would be wonderful to read a book written by the people of God — a chapter by each one — that the 23rd chapter has been a blessing to. Wouldn't it be a blessing to see how God has used that Psalm in the lives of His children.

David says, "Surely this is the one thing I can count on, the one thing I can depend upon." He couldn't depend on Saul very much, could he? Saul said he was sorry for what he had done, and that he would let David go but the next day he was trying to kill him again. He couldn't depend on Saul, could he? He couldn't depend on Jonathan — Jonathan was dead and gone.

David said, "Surely goodness and mercy shall follow me all the days of my life," and he knew that he could depend upon the blessings of God through his life.

Brother, sister in Christ, we can know that tomorrow, the day after, the week after, the year after, and as long as we walk through this life, God's blessings will be upon us, that they will surely follow us and be heaped upon us and we can say that is true, can't we? Every day has seen a new blessing from God. Great is my God!

Each day has brought us different blessings from the Lord and we can get up in the morning and say, "I wonder what the Lord has in store for me today? I wonder what blessing God will send my way this day."

VIII

The future holds for every child of God the Lord's presence in death, if it comes. If our Lord tarries a few more years, you and I will be gone. One by one, if our Lord tarries, we will go down through the valley of the shadow of death and cross over to the other side. We will not be alone. God has promised to be with us.

He said in Psalm 116:15: "Precious in the sight of the Lord is the death of His saints."

I believe, in a special way, with a little added blessing, God will be with His children in the hour of death when and if it comes.

David said, "Surely goodness and mercy shall follow me all the days of my life . . ." and then he said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me." Ps. 23:4. I think this includes more than death, but I think it includes that last valley and that last hour and battle. And I think he is saying, "Even though I walk through the valley of the shadow of death, even then, Thou wilt be with me."

When you and I go to that place where no human friend can help, when medical skill has done its utmost and friends stand by and cannot reach you, when you and I go down into that valley and over into eternity, the

Lord will be with us. That is a promise to every child of God.

I believe here is something special the Lord gives us. I remember when my boy died, in that hour just preceding there was fear in his face and suffering, but I stood there, and in those last few minutes, you will never make me know anything but that God was there in a special way. I saw a change, I saw a smile. I saw the fear and panic replaced with confidence and peace. I saw a smile I had never seen before and I know as he went through that valley, the Lord was with him.

I went home and wrote in my Bible beside Psalm 23: "The Lord was with Steve on November 22 and that year that he went out to meet the Lord."

I know He will be with every one of the children of God in that place where no human hand can help and no human companion can go. The Lord has promised to be with His people.

IX

Then the future holds for the child of God the ever imminent possibility of the Rapture. We may not die; I think we are moving close to the coming of the Lord.

I don't have much hope for a great revival in our day. I think we are winding up. I think we are moving toward the end. Things are getting ready for that time of the anti-Christ and the great tribulation and before that time I think we will hear a voice saying, "Come up hither," and I believe we will see a door open and we will be called up to meet the Lord in the air.

I believe the Lord will say to us before that terrible time of the tribulation. "Come up people. Enter into thy chambers. Hide thyself for a little while."

And I believe there is the imminent possibility that today is the day when we will hear the shout and the trumpet and the archangel and we will be changed in a moment, in the twinkling of an eye and we will be caught up to meet the Lord in the air and so shall we ever be with the Lord.

There will be some of God's children living in that time, and you and I may be in that number. I do not want to mark a day. I do not want to take a day and put a circle around it and say that is the day, but I do not see how we can go much further. I do not see how things can deteriorate much further until we must be in the tribulation period and it is true for the children of God to lift up their heads and look up, for their redemption draweth nigh.

X

The future also holds for every child of God an eternity of unspeakable joy. Who can describe it? I could preach from now until the sun goes down tonight, and I could try to describe it, and if I had the eloquence of all mankind put together, and the ability of all the speakers of all

time, and I tried to tell you about heaven and how wonderful the joys and the delights that shall be ours when we get there, then when the Lord comes and you get to heaven, you will say, "Joe, you missed it. You didn't come anywhere near it. It is better than that." And so, beloved, the future holds for you and me, in a little while, a few more days, just a little while longer — an eternity of unspeakable joy.

I know you have heard the song —

"Farther on, still go farther
Count the mile posts one by one
Jesus will forsake us never
It's better farther on."

Children of God, go farther down the road, the best is yet to be. Ask God to give you strength. Pray for the Holy Spirit to empower you to stand true a little longer and to be faithful a little longer, and a little ways down the road it will all be over, the dark and the trouble, and we will be on the other side in the eternity of a joy that is unspeakable.

We cannot describe it but the Bible says there will be no death and no pain, no tears, no former things, they are all passed away.

XI

There is one more thing I must mention to you. The future holds for every child of God the judgment seat of Jesus Christ. Every child of God will be called upon to stand before his Lord, and Master, Who saved him by His grace, who gave him time, talent and opportunity. We will stand before the judgment seat of Christ and give an account of our stewardship. We will give an ac-

**EVER THOUGHT OF
PRAYER CONDITIONING
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count of that life we lived since God saved us, and of those talents, ability and opportunity that God has given us.

There is in our future a judgment seat of Christ, and you and I are to live our lives this day in the light of that fact, that when Jesus comes we will be caught up to meet Him in the air, and meeting Him, we will give an account of our stewardship. We are to live in the spirit a clean, holy life and we are to endeavor to do so by the grace of God (only by the grace of God).

Beloved, if we live a half-way decent life and stay out of jail, it is by the grace of God. If we are able to believe the truth and be in a sound church and are faithful, it is the grace of God. Let us pray that God will enable us by His grace to be what we ought to be, because in the future of every child of God there is the judgment seat of Jesus.

May the Lord bless you and use the message to be a spiritual blessing to your heart and life.

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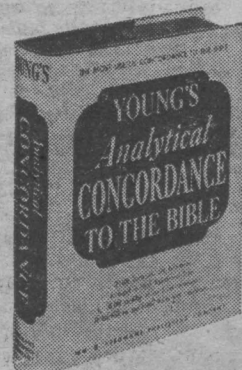
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