

The Baptist Examiner

Baptist Is Our Middle Name

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

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A Study Of Marriage In The Light Of God's Word

By MILBURN COCKRELL
 Mantachie, Mississippi

This text declares marriage to be honorable among all, and men ought not to esteem a thing to be dishonorable when God has pronounced it honorable. Marriage is honorable as a means to prevent impurity and a defiled bed. It is honorable when persons come together pure and chaste, preserving the marriage bed undefiled.

There has arisen in our time a generation which knows not the old-time principles of courtship and marriage. Matrimony is no longer a sacred thing. One man said, "Well, if she don't suit me, I'll get one that does." This illustrates what the present generation thinks of wedlock.

The order of the day is common-law marriages and wife swapping. People are without "natural affection." (II Tim. 3:3). It is a time of quick marriages and quick divorces. Statistics reveal that two out of five marriages end in the divorce courts. This overnight stuff that some call courtship and fly to the justice of the peace for marriage is Satanic. It is leaving behind upon the shores of time a wreckage which is enlarging the population of Hell.

The First Marriage

Thousands of years ago, God created man upright. After this, the Lord said: "It is not good that man should be alone; I will make him a help meet for him" (Gen. 2:18). Marriage was already prefigured in the lower creatures such as plants and animals. In the lower creation man and lady

mated and united, "but for Adam there was not found a help meet for him." There was no one of the same nature or one of the same rank of beings. There was no one for him to cohabit with. And it was then that we read in Gen. 2:21-22 these words: "And the Lord God caused a deep sleep



MILBURN COCKRELL

to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man." The woman was made of a rib out of the side of Adam. She was not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his

(Continued on page 4, column 4)

Was Christ Born On December 25th?

"When was Jesus born?" is a question that has been asked by a multitude of anxious inquirers. Does any one know the exact time of His birth? This fallen race of mankind is prone to worship special days, and this is very evident in all religions where ritualism predominates. The further man drifts from God the more does he observe "days." Hence the observance of days not authorized by the Scriptures is a sign of apostasy. Paul said to the ritualistic Galatians: "Ye are carefully observing days, and months, and seasons, and years. I am afraid lest by means I have toiled over you in vain" (Gal. 4:10,11—B. U. V.). Perhaps it was for this reason that God prevented man from recording the exact date of the human birth of His Son. Man is inclined to forget the fact and cling to the time of the birth of Jesus. I have noticed that those who care most for the time of His birth care less for the importance of that birth.

It might be well to review briefly some of the data regarding the birth of Jesus.

I

Do we know the year of His

birth? Is this A.D. 1934, or some other date? All the facts seem to show that this is not A.D. 1934. What are some of the facts? It would be unwise to use the valuable space of The Baptist Examiner to review the many theories concerning the birth of Jesus.

(1) Herod was living when Jesus was born. (See Matt. 2:1).

According to Josephus, Herod died before the Passover of the year 50 of Rome (Ant. XVII. 8, 1; 9.3—G. H. Gilbert). When he died Archelaus caused a seven-days' mourning to be kept for him, which would seem to indicate that his death occurred more than seven days before the Passover, which feast was held on Nisan 15th. Josephus also mentions an eclipse of the moon just before the death of Herod, and this eclipse probably occurred the night of March 12 and March 13, the year 750 of Rome (Ant. XVII. 6). Just how much time elapsed between the birth of Jesus and the death of Herod we do not know. Herod must have believed that Jesus could have been as much as two years old when he had the children murdered (Matt. 2:16). Josephus says Herod reigned thirty-seven years from the time he was declared king by the Romans (Dr. Chas. F. Deems), hence his reign began either the latter part of 713 or the beginning of 714 of the founding of Rome, and terminated 750. Herod died some four years before our era.

(2) Luke says Jesus was "about thirty years of age" when He began His ministry (Luke 3:23), and this was "in the fifteenth year of the reign of Tiberius Caesar" (vs. 1). The word "about" would signify less than one year. He was either between 29 and 30 or between 30 and 31. Luke probably dates the "fifteenth year" from the time when Tiberius began his associate reign with Augustus, 11 A.D. If this be true, then Jesus began His ministry in A.D. 26, and this would indicate that Jesus was born B.C. 4.

(3) In John 2:20 the Jews said the temple had been forty-six years in building. Josephus says the building was begun in the eighteenth year of Herod's reign, about 20 B.C. Add to this forty-six years, the time the temple was under construction, and it brings us to A.D. 26, the time Jesus opened His ministry. "Born in Bethlehem, according to the received chronology in the year of Rome 54, but in reality some four years earlier, that is 4 B.C."—Winston's Cumulative Encyclopedia, Vol. VI. "Our present era was fixed (525 A.D.) by a learned Sythian, Dionysius Exiguus, who was an abbot at Rome, and died about 550 but it is now admitted to be erroneous by at least four years,"—World Wide Encyclopedia. Dr. Chas. F. Deems, after having read "an immense amount of matter on this question," says, "The 7th day of August, B.C. 6 (A.U.C. 747), is the nearest approach we can make to the date of the birth of Christ. Within a fortnight of that day this great event most probably occurred"—Light of the Nations, p. 28. Many other authorities could be quoted showing that we do not know even the year in which Jesus was born, must less the month and the day.

II

Do we do know the month and the day?

"As to the day and month of the nativity, it is certain that they can never be recovered; they were absolutely unknown to the early fathers, and there is scarcely one month in the year which has not been fixed upon as probable by modern critics. The date now ob-

be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." I Thess. 4:13. How many times have we read this portion of the word of God. I don't know the times I have stood by the cemetery in Big Stone Gap, Virginia, where the body of my oldest son is buried and read this portion of the wonderful Word of God. What a precious comfort it is to our hearts. Then in verse 14 through 18 we read:

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with (Continued on page 2, column 3)

The Rapture, The One Event Awaiting All The Redeemed

By JOE WILSON
 Tulsa, Oklahoma

This message was preached By Bro. Joe Wilson at the Mt. Pleasant Baptist Church of Chesapeake, Ohio, in a recent revival. I was impressed with it that it was the greatest message of the subject I ever heard. I noticed that a brother seated nearby had taped it and I borrowed the tape, and transcribed it for the benefit of our readers, whom I know will enjoy it.

Many times on the billboards



JOE WILSON

and from the advertising agencies around us we see some coming event advertised — spectacular, magnificent, outstanding, don't miss it. In I Thessalonians Chapter 4, I want to read to you about the most grand and glorious event that lies in the immediate future for the children of God; the most outstanding event so far as the next one in the history of the world is concerned. I want to urge you tonight as I preach to you, don't miss it! If you miss it, you will be sorry; you will regret it. Don't miss the rapture!

"But I would not have you to

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE GOSPEL OF GOD"

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." — Rom. 1:16.

In this text, the Apostle Paul declares that he was unashamed of the Gospel. I am sure there were things that the Apostle Paul was ashamed of. I am certain he was ashamed all of his life of the way which he had treated Stephen. Of course, that was before Paul was saved, but I am sure he

never got away from the fact, and I am positive that he was always ashamed of the way he treated Stephen. I dare say there were many things in the life of Paul that he was ashamed of, but there is one thing certain — he surely was not ashamed of the Gospel of the Lord Jesus Christ. As he begins to pen this letter to the church at Rome, he reminds them that he is not ashamed of the Gospel.

I think that the Apostle Paul proved that he wasn't ashamed

of the Gospel by the way he lived, by the way he acted, and by the way he preached. Surely if there was ever a man who showed that he was not ashamed of the Gospel, the Apostle Paul proved that by his life. We read:

"Are they ministers of Christ? (I speak as a fool) I am more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

Of the Jews five times received I forty stripes save one. Thrice (Continued on page 2, column 1)

The Origin Of Christmas

What is the origin of such a day? How does it happen that the professing people of Christ give themselves to the observance of such a day, which is so obviously perverse of the Christian spirit? Did Christ command the observance of such a day in His honor? Does the Bible tell us to keep Christmas? To all these questions we thunder NO. The New Testament warns against the observance of days. See Gal. 4:10. Besides, the date of Christ's birth is unknown. If God meant for His birthday to be observed, would He not have made it possible for us to know the date of it? Moreover, the birthdays mentioned in the Bible give us a hint that their observance is not pleasing to God. There are only two birthdays referred to in the Bible, namely, Pharaoh's and Herod's, and both are notorious as defiers of God and persecutors of the saints.

Christmas is the result of a compromise. It is the effect of mixing Christianity with paganism. It speaks of the wrong method of making Christians. It tells of the effort to win souls by satisfying their sensuous natures. It is the betrayal of Christ with the kiss of profession. It has reached Baptists via Paganism, Catholicism, and Protestantism. It is of heathen origin. Let me give the reader some excerpts from an editorial in the Tampa Times under date of March 26, 1932.

"Easter, like Christmas, is a Christian festival with a pagan origin . . . When Christianity invaded Europe and took possession of the hearts of our ancestors, naturally they were hesitant about giving up these festivities. There were too many sacred memories that clustered about them. So, the Christian leaders were wise enough to translate them into Christian associations and dedicate them to the teaching of great Christian truths. It was a stroke of genius that must have been pleasing to Jesus." (Continued on page 6, column 1)

Xmas, A Compromise Mixing Christianity With Paganism

C. D. COLE

(Now with his Lord)

C. D. Cole, in an article written specifically for THE BAPTIST EXAMINER, declares that Christmas is the result of mixing Christianity with Paganism. He refers to the programs put on by the churches for entertainment at Christmas time, together with the pageants and cantatas, that supplant the preaching of the gospel. He makes mention of the mixing with this of a work of benevolence, participated in by both the church and the world. Concerning this latter he says: "This is Satan's trap for the unwary. If he did not mix good with evil, he would not be so successful in his effort to dishonor Christ and deceive the people." Then, referring to the whole matter of the religious observance of Christmas, he says: "To him whose eyes are as a flame of fire the whole affair is a huge dream of deceit and hypocrisy. The observance of Christmas is not an expression of love to Christ, but is for fleshly gratification."

He then continues.

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JOHN R. GILPIN.....Editor

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"The Gospel Of God"

(Continued from page one)

was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

In weariness and painfulness, in watchings often, in hunger and thirst, in fasting often, in cold and nakedness.

Beside those things that are without, that which cometh upon me daily, the care of all the churches.—II Cor. 11:23-28.

Paul looks back over his life. He remembers some of the experiences through which he has passed in the preaching of the Gospel. He tells how he suffered thus for the cause of Christ. In the light of what he tells us in this passage of Scripture, we know that Paul proved that he was not ashamed of the Gospel.

When the Apostle Paul wrote to young Timothy, he said:

"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."—II Tim. 2:10.

Think what Paul had endured. Think of the things that he had gone through. He said, "I have done all this for one purpose, that the elect of God might obtain salvation, which is theirs in Christ." I say, beloved, Paul proved that he wasn't ashamed of the Gospel by the way in which he lived.

When the Apostle Paul was dealing with the Ephesian elders, he said:

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the

gospel of the grace of God." — Acts 20:24.

Paul tells in the preceding verses what he knew was ahead of him. He had a premonition. He knew what was out before him. He knew he was going to suffer. He knew that he was going to have many things befall him when he went up to the city of Jerusalem by way of bonds and afflictions which would fall on him. However, he said, "None of these things move me. I just want to finish my ministry. I just want to finish my course with joy." I say, beloved, he proved that he wasn't ashamed of the gospel of Jesus Christ.

I

WHAT IS THE GOSPEL OF GOD?

I heard a man on the radio a few weeks ago say, "I am going to preach to you the Gospel of God today. What you need to do is join the church, be baptized, and get right with God." He called that the Gospel.

I remember hearing a Campbellite sometime ago say, "The Gospel? It is the whole Bible, and if you are going to believe the Gospel, you have to believe the whole Bible." I thought, "That is just as near the truth as a Campbellite preacher ever comes."

Several years ago, I preached one night for an associational group in West Virginia. I tried to show that baptism had no part in salvation. They had assigned me the subject of the relation between baptism and salvation. I said, "Brethren, the Bible says, 'What therefore God hath joined together, let not man put asunder.'" I said, "I would paraphrase that in the light of the study of the Gospel of salvation and baptism and say, 'What God has separated, let no man try to put together.' There is absolutely no connection between salvation and baptism. A person is not saved by being baptized."

Beloved, they were furious, and this was a group of Baptists, too. At the close of the service, one man came around and shook his finger in my face and said, "You caused people to leave here tonight believing that they can go to Heaven without baptism." I said, "Praise the Lord! That is what I wanted them to believe." He said, "But I have been preaching here in this church all these years telling them they had to be baptized." I said, "You have been preaching a lie. You have not been preaching the Gospel." I suspect if I had been planning on spending the night in that community, that was one night, like Jesus, I would have gone out in the mountains and spent the night in the mountains alone. I don't think there was a person there who would have invited me to his home that night.

There's lots of people who have a perverted idea of the Gospel. What is the Gospel? God has given us a definition of the Gospel. Listen:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what

(Continued on page 3, column 1)

CHRIST AND HIM CRUCIFIED

MEDFORD CAUDILL
Hanover, Michigan

"For I determined not to know any thing among you, save Jesus Christ and him crucified." (I Cor. 2:2).

This verse of Scripture is one of the most used and abused that we have today. We are told that our preaching is not to be controversial, it is to simply be about Jesus. We are told not to preach about Baptism, the local church, the Lord's supper, or any other doctrine but to do as Paul did

and preach Christ crucified. We would like to look for a few minutes at just what Paul did preach.

I. Paul Preached Jesus Christ. Paul preached Christ. He preached about the real Jesus Christ. Paul didn't preach about a revolutionary hippie running around the country telling everyone to love everybody and everything. Paul didn't preach about an effeminate long-haired Catholic who we can't help but feel sorry for. Paul preached about King Jesus. Paul preached about a sovereign, powerful, mighty Jesus.

He preached that Jesus was

en to her. Paul preached a coming Christ (I Thess. 4:14-18). Paul didn't tell anyone not to preach about the second coming. He said Christ is coming powerfully and gloriously. He said, "Comfort one another with these words." Don't keep it a secret, look for it, talk about it, expect it.

II. Paul Preached Christ Crucified.

The popular fashion today is to preach about the crucifixion in a manner which makes us feel sorry for Christ. He couldn't do anything. He had no control over the situation. He was a great and good man martyred for a cause He believed in but which proved to be a delusion.

Or else we are presented with a Christ dying equally for all men everywhere — the lost sinner in the torments of Hell as well as the child of God in the bliss of heaven.

Let us turn to Romans and see how Paul preached a crucified Christ.

Paul preached Total Depravity (Romans 5:17-18). This is the reason the crucifixion was needed. Men are sinners by nature, completely corrupt. They could not save themselves. Therefore, a substitute was needed to bear their penalty for them.

Paul preached unconditional election (Romans 8:31-33). Paul said God delivered up Christ to die. For whom? Us all. Who does Paul mean by us? Not the Christ-rejecting world but the elect of God.

This brings us to limited atonement (Romans 9:13-18). Did Christ die for Esau whom God hated? No, he did not. Does this make God unrighteous? Paul said it only proves His sovereignty for, "He will have mercy on whom he will have mercy."

Paul preached irresistible grace. (Romans 11:29). The word repentance here means change. God does not change. When He calls someone, He calls them. When He decides to save someone He saves them.

Paul preached eternal security (Romans 8:34-39). God won't take your salvation away from you, and even if someone else wanted to, they couldn't.

So we see that in preaching Christ and Him crucified. Paul preached the whole counsel of God's word. Can we do any less?

If you are unsaved today we might add this word of warning. All the doctrine in the world is not going to save you. You can memorize every systematic theology ever written and it won't improve your condition. You need Jesus Christ. Christ is theology. Christ is doctrine. Christ is your only hope.



MEDFORD CAUDILL

the son of God. (Hebrews 1:1-3). Paul wasn't a Jehovah's Witness. Paul believed that Christ was literally God in the flesh. Paul said that Christ was the image of the person of God and not just the image. Paul said Christ was the brightness of the glory of God.

Paul preached Christ as the Creator (Colossians 1:15-17). The Creator of all things. Not just the earth, and the animals and plants that were created back in Genesis but the things that exist now. "By him all things consist." I was created by Jesus. You were created by Jesus. Without him we would not exist.

Paul preached a Christ who is head of the church. (Col. 1:18). Christ is to have the pre-eminence in all things including the church. He is to come before the preacher, the deacons, the members, the meeting house, before all things. A body without a head is dead. A church without Christ is about as dead a Body as you can find. Paul preached that Christ loved the church (Ephesians 5:23-27). Christ doesn't love every church — just His church. His church is a local New Testament Missionary Baptist Church carrying out the commands that its head has given.

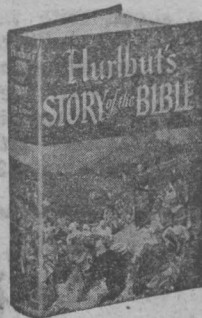
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"... Every man that hath this hope in Him purifieth himself, even as He (Jesus) is pure."

If we really believe this, if we receive in our heart the fact that Jesus may come at any time, we will clean up our lives. There are places we will not go and there are things that we will not do if we really believe that our

(Continued on page 6, column 2)

THE BAPTIST EXAMINER
DECEMBER 2, 1972

"The Gospel Of God"

(Continued from Page Two)
I preached unto you, unless ye have believed in vain.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures.—I Cor. 15: 1-4.

What is the Gospel? Beloved, it is the death, the burial, and the resurrection of the Son of God. So when I ask the question, what is the Gospel of God, it isn't baptism. Baptism is no part of it. It isn't church membership. Church membership is no part of the Gospel. What is the Gospel? It is the blessed story that Jesus Christ, on the cross of Calvary, died for our sins; that He was put into the tomb of Joseph of Arimathea; and on the third day He came out alive, victorious over death, and He is alive forevermore. That is the Gospel: the death, the burial, and the resurrection of the Lord Jesus Christ.

II

THE GOSPEL IS HIDDEN TO THE LOST.

The unsaved know nothing at all about the Gospel of Jesus Christ. It is absolutely hidden to them. They can't see it. They can't understand it. They'll never understand it until it is revealed to them.

You can go to a home and sit down and talk to an individual who is lost. That individual will listen to you when you talk to him about business, or politics, or social life, or ethics, or honesty. He will listen to you and enter into the conversation gladly. When you have finished that part of the conversation and begin to try to talk to him about the Lord Jesus Christ how He died for your sins, was buried and rose again for our justification, that man gets a faraway look in his eye. He is ready to close the conversation, and go elsewhere.

Years ago, I called on a man who had told me how much he had read the Bible. I think he lied. I don't think he read it at all. But he told me how the winter before he spent so much time reading it. When I went to his home and began to talk to him, he tried every way he could to change the conversation. He would talk about religion. He would talk about church membership. He would talk about close communion. But when I got down to salvation — "Have you believed the Gospel of Jesus Christ?" he was ready to change the subject. He was ready to talk

about something else.

When I asked him for a Bible that I might read him some Scripture, he went into the next room to get one. When he did so, I heard something which sounded like he was slapping the dust off of it before he brought it to me. This led me to believe that all the reading he said he had been doing during the winter was false, and that he hadn't been reading it at all. After he had dusted it off sufficiently, he brought it in to me, that I might read to him from the Word of God. As I started to read, I noticed that he began to get nervous and restless. Pretty soon, he said, "You know, I have an appointment. I just happened to think about it." Isn't it strange that that appointment came to his mind just at that particular time?

Beloved, I say to you, the Gospel is hidden to the lost. Listen:

"But if our gospel be hid, it is hid to them that are lost: In whom the god of this world HATH BLINDED THE MINDS OF THEM WHICH BELIEVE NOT, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." —II Cor. 4:3,4.

You'll notice that it says that the Gospel is hidden to a certain class of people. What class is it? To those that are lost. The Gospel is not hidden to me. It is not hidden to the man who is saved. It may be hidden to a lot of preachers. I am satisfied there are a lot of preachers who have never seen the Gospel. Judging by their preaching, I am sure the Gospel is hidden to them, but the Gospel is not hidden to the man who is saved. It is hidden only to the man who is lost. The Devil has blinded his eyes so that he cannot see the Gospel of the Lord Jesus Christ. Isn't it pathetic to think how the Devil has put a blindfold over the eyes of the unsaved, figuratively speaking; how he has put a spiritual blindfold over your eyes so that you can't see that Jesus died, was buried, and rose again for your justification?

Beloved, you ought to leap for joy at the prospect of being saved. When I tell you that the Son of God poured out His life's blood on the cross of Calvary for your sins, you ought to leap for joy. When we come to the close of a service and sing an invitational song, you ought to get up immediately and come forward to profess your faith in Him. Yes, beloved, you ought to even stop the service and say, "Brother Gilpin, I trust in Jesus Christ as my Saviour, and I profess my faith in Him right now." Beloved,

you would were it not for one thing: your eyes are blinded. The Gospel is hidden to them that are lost.

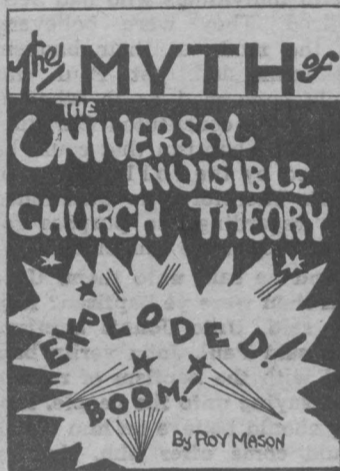
Suppose I were to go out on the street and ask the first ten men that I meet, "Do you want to go to Heaven?" All ten of them will say, "Yes, sir." I'll ask them a second question, "Do you expect to go to Heaven?" They'll all ten answer and say, "I hope to go to Heaven." Then I'll say, "On what basis are you going to Heaven?" Do you know what they will say? Nine out of ten will say, "I'm not a very bad man. I am doing all that I can for my fellowman. I am living as clean a life as I know how. I am doing the best I can and I expect to go to Heaven when I die." What is wrong with those individuals? Just one thing: the Gospel has been hidden to them. They don't know the Gospel. The Gospel of Jesus Christ is hidden to their eyes.

III

THERE ARE MANY FALSE GOSPELS.

In view of the fact that the Gospel is hidden to the lost, we have many false gospels that are

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preached in this world. If the true gospel were not hidden, then these false gospels would not find anybody to believe in them and to accept them so readily.

The Apostle Paul talked about some of these false gospels, which he called "another gospel." Listen:

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

In other words, Paul is saying, "I came to you and I preached to you the Gospel of Christ. Others came along after me and preached to you another gospel. Of course, it is not another gospel. It is just a falsehood that they preach. It is just the fact that they are perverting the Gospel of Christ, and they are troubling you with what they preach." Then he said, "If any man preach any other gospel unto you than that ye have received, let him be accursed." In other words, "Let him go to Hell."

I tell you, beloved, that is exactly where the false preachers are going who preach any other gospel other than the Gospel of Jesus Christ — the fact that He died, was buried, and rose again for your justification.

You say, "Brother Gilpin, there

is a lot of people who don't believe that Jesus' death on the cross was sufficient for their salvation." I know it, beloved. I would say that nine out of every ten professing Christians today would deny the fact that they were saved entirely by the death of Jesus Christ. They would tell you how that church membership, prayer, baptism, a good life, perseverance unto the end, and all those things enter into the matter of their salvation.

I tell you, beloved, it does not. Salvation is an act in a moment's time. It is an act on the part of God, when God saved you by His Gospel — the death, burial, and resurrection of Jesus Christ. Church membership, baptism, and a good life are going to follow, but those things come as a result of having been saved and not as a part of salvation.

I say to you, if anybody preaches any other gospel, he is preaching a falsehood, and the Word of God says that he is going to Hell when he dies. If I understand at all, the majority of preachers in this world are on that road. If I am right in my interpretation of the Bible, then I would say that ninety-nine per cent of the preachers in America are on the road to Hell. Paul says, "Let them be accursed," because they were preaching something else besides the death, the burial, and the resurrection of Jesus Christ.

IV

THE GOSPEL OF GOD IS AN ANCIENT GOSPEL.

The Devil's gospel is an ancient gospel. It began back there in the early chapters of Genesis when the old Devil said to Eve, "Ye shall not surely die." Beloved, the Gospel of God is an ancient Gospel, too. I see the time when Adam sinned and when as a result of that sin he was expelled from the Garden. Before he was expelled from that Garden of Eden, God took an animal, probably a lamb, killed that animal, took the skin of that animal and made coats for Adam and Eve, so that an innocent animal shed its life's blood in order that they might be covered from their sins.

Beloved, that is the Gospel. That is what Jesus Christ did on the cross. He came to the cross of Calvary and died for our sins. Just like that animal did back there in the Garden of Eden so that Adam and Eve might be covered from their sins, so Jesus Christ died on the cross of Calvary. As a result thereof, you and I are clothed in His righteousness, and we are saved and on the road to Heaven.

I tell you, beloved, it is an ancient Gospel that I preach to you. I am not preaching any modern means of salvation. There are individuals who say that as far as we are concerned the Gospel began at Pentecost. That is Campbellism. There are individuals who say there was nobody saved prior to Pentecost. That's Campbellism. There are individuals who say that nobody ever heard the Gospel until the days of Jesus. I tell you, that is not so. The Gospel is something that is ancient. How ancient? It goes back to the time when God killed the animal within the Garden of Eden to clothe Adam and Eve for

their sins. I say to you, what I have to preach is not something modern.

I heard a preacher say sometime ago that God looked down the day that sin became a reality and God was flustered and He walked around over Heaven and wrung His hands. I can see this preacher now as he wrung his hands and walked backwards and forwards across the rostrum in imitation of God. He said that God was surprised and startled and amazed and dumbfounded and just didn't know what to do. Finally, He decided that he would have to get a substitute, and that it was then that He chose Jesus Christ to be a substitute.

No, no, beloved. The Gospel that I preach goes back in time, as far as we are concerned, to the days of Adam in the Garden of Eden. The Gospel of God in the mind of God goes back into all eternity, because we read:

"The Lamb slain from the foundation of the world." — Rev. 13:8.

I tell you, beloved, God planned our salvation before the foundation of this world, and the Gospel that I preach to you is an ancient Gospel.

V

THE GOSPEL OF JESUS CHRIST IS AN EVERLASTING GOSPEL.

God has never had but one plan of salvation and that is the Gospel of Jesus Christ. He'll never have but one, and that is the Gospel of Jesus Christ. Listen:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." — Rev. 14:6.

Notice, time has run out. We are out yonder in eternity, and John says, "I saw an angel fly in the skies, and that angel had a message. It was a message of the everlasting Gospel which he preached."

Beloved, listen, God has never had but one plan of salvation. God will never have but one plan of salvation. The Gospel of Jesus Christ is an everlasting Gospel. It reaches back yonder in eternity past. It reaches out yonder in eternity to come. It is strung all the way through time, anchored to eternity past and to eternity to come. We will never have but one way to salvation — the everlasting Gospel of Jesus Christ.

I am not the least bit worried about my message being out of date. Some preachers seem to think we are living in a changing age and therefore since things are changing, they have to change their message with the age. Not so with me. I know it is a changing age. I know it is a changing time. I know that things are changing rapidly all the time. But there is one thing that remains the same — the Gospel of Jesus Christ, which is an everlasting Gospel.

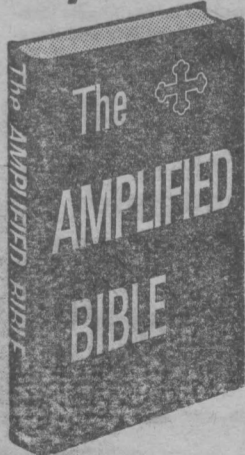
In thinking of this, Paul said: "Jesus Christ the same yesterday, and to day, and for ever." — Heb. 13:8.

VI

THE GOSPEL OF GOD IS SOMETHING TO BE PREACHED TO EVERYBODY.

(Continued on page 5, column 2)

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THE BAPTIST EXAMINER

DECEMBER 2, 1972

PAGE THREE

The Baptist Examiner

FORUM

"From whom should Baptists receive immersion? Should they accept Primitive Baptist baptism, or Freewill Baptist baptism?"

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



I do not believe that a Baptist church should receive Primitive Baptist baptism. Why? Well, for one reason, because they repudiate the very purpose for which Christ started His church. The business of a Baptist church is expressed in the Great Commission given us in Matthew 28. Their theory seems to be that if God elected persons to life before the foundation of the world, then they will be saved whether the gospel is preached or not. Why bother ourselves about such things — God will attend to that! The answer is, He won't do anything of the kind. God ordained that certain persons should be saved under my preaching, and it is my business to preach. In other words, God ordains the MEANS by which He brings things to pass, as well as THE END.

That so-called Primitive Baptists are not genuine Baptist churches is shown by the fact that God doesn't bless them. They carry on in a pitiful little way, barely managing to exist. Also they are a stingy people as relates to God.

The immersion of the Free Wills should not be received either. They can be traced to a human founder, for one thing. I heard a man call them "Wet Methodists" once, and that was a good description, for their theology is of that order. They have nothing to recommend them except immersion, and that they carry on without proper authority.

From whom then should a Baptist church receive immersion? From a genuine sure enough Baptist church.

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I believe that it goes without saying that Baptists should accept the baptism of any, and all true New Testament churches. And any church that meets the test as to its origin, authority and doctrinal stand is one of those churches. The name of the church should have absolutely nothing to do with it in any way whatever. The most heretical group of people in all the world can assume the most Scriptural name to be found. But if you call a rattlesnake a poodle he is still a very dangerous fellow to deal with.

I also believe that it goes without saying that our Lord recognizes only one kind of churches as true New Testament churches. But when some group goes off at a tangent from those New Testament churches it is no longer the same kind of church.

Despite the fact that Hardshells claim to be the Primitive Baptists, anyone who tries to do so can easily find that Baptist churches in the days of Paul were Missionary Baptist churches. In Acts 13:

1-3 the church at Antioch sent out two missionaries. In Phil. 4: 18 Paul compliments the church at Philippi very highly for her sending support to him while on the mission field. And in II Cor. 11:8 we see that other churches supported Paul as a missionary. You would probably insult a Hardshell if you were to tell him that those churches who were supporting a missionary were Hardshell churches.

In 1780 Benjamin Randall was excluded from true New Testament church fellowship because of his heretical teaching. He originated the Freewill Baptist churches. And, as I see it, these churches still stand excluded from New Testament Baptist Church fellowship. In fact, you would insult a Hardshell, or a Freewill if you were to tell him that his church is just like Philadelphia Baptist Church here in Birmingham, or Calvary Baptist Church in Ashland.

If a church was originated in the land of Palestine by the Lord Jesus Christ, and if she still stands for the whole counsel of God, you can be safe in accepting her baptism.

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In order to answer this question we must understand the truth relative to baptism. Not all immersion is baptism. Many denominations or individuals will immerse a person but this does not mean they have been baptized.

There are four requirements that must be set before a person has been baptized. The first requirement is that the person must be saved. When the Ethiopian eunuch heard Philip preach about Jesus, he said: "... See, here is water; what doth hinder me to be baptized?" (Acts 8:36). The answer that Philip gave him shows very clearly that salvation is a prerequisite. "And Philip said, If thou believest with all thine heart, thou mayest." (vs. 37). The eunuch then went on to say that he believed that Jesus Christ is the Son of God. In all the teaching regarding baptism we see that it always follows faith. The first requirement is, then, the proper subject — a believer. It does not matter how many times a person has been immersed, if he were not a believer, it doesn't count.

Another requirement for proper baptism is the design or purpose of it. A person who is baptized for any purpose other than to picture the burial and resurrection of Jesus Christ has the wrong purpose.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. 6:3-5).

The design of baptism is to picture the burial and resurrection of Jesus Christ and also that we are dead to sins and are rising in newness of life.

Of course the next requirement is the mode. Sprinkling or pouring is not baptism. The very word

that is translated baptize is actually a word that means dip or immerse. The picture of a burial and resurrection cannot be seen in any other method other than immersion.

The final requirement is that a believer has to be immersed by the proper administrator. Only the proper authority must be considered. The commission was given to the Lord's church (see Matthew 28:18-20). Any denomination that was started after the Lord went back to Heaven cannot qualify. This includes Primitive and Freewill Baptists.

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Baptists should receive immersion only from other Baptist churches who are contenders for the same Scriptural truths that the church contends for. A Biblical example of this is found in Acts 19. In this chapter, we find several individuals who had been baptized. They were believers, and the mode of their baptism was immersion, yet Paul was deeply concerned as to whether their action constituted Christian baptism or baptism that could be accepted by the followers of Christ. Therefore, he questioned them regarding the purpose for which they were immersed.

"And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus" (Acts 19:3-5).

Paul's concern for these was the doctrine or faith unto which they were baptized, or in other words, Paul was concerned as to what they believed when they were immersed. He knew they were baptized properly as to the mode (immersion), yet he knew their baptism was not Scriptural. Upon further examination, he found that they were immersed unto John's baptism. Though John the Baptist was authorized by God to baptize, yet those who branched off from him were not authorized to continue his work since that work was given to the true church. Upon finding they were not baptized unto the truth, their immersion was rejected, and they were re-baptized by the Ephesian Baptist Church.

From this, we can gather that it takes more to be Scripturally baptized than believing and being immersed in water. These of Acts 19 were believers and were immersed as were the apostles. The difference is in the question which Paul asked, "Unto what then were you baptized?" Thus, Baptists can only receive the baptism which is immersion of the believers who are baptized unto the same truth held by true Baptists.

This same principle, laid down in Acts 19, should be the rule and practice of all true Baptist churches. Though one may go by the name Baptist and be baptized in the Baptist name as were these individuals of Acts 19, yet they should be questioned as to what they were baptized unto, or what doctrine did the people who baptized them believe. Ofttimes, we are accused of preaching that it doesn't make any difference what one believes. Brethren, it does make a difference: even our baptism is to be judged in the light of what one believes.

For the reasons given above, the Arabia Baptist Church rejects all baptism which has been administered unto doctrine for which she does not believe or contend. Even though they may go by the name of Baptist such as Primitive, Free-will, United or even Missionary, if their doctrine is contrary to the Word of God, then their baptism is considered of no value, and we ask them to submit to baptism as did Paul in Acts 19.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (II John 10).

From this verse, we can gather that we (church) are to reject all those who come to us not having sound doctrine. Therefore, we are to judge one not as to his name but as to doctrine.

"And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother" (II Thess. 3:14-15).

Marriage

(Continued from page one)

arm to be protected, and near his heart to be loved.

The Lord God brought this woman to Adam and gave her to him as his second self and a help meet. Adam received this woman as his wife and said: "This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man." Adam gave his wife a name common to her sex, "Woman" is a translation of the Hebrew word "Isha" which means "a she-man."

Then in Gen. 2:24 we have the

institution of marriage for Adam's posterity. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." It appears from Matt. 19:4-5 that God Himself made this statement. This verse reveals that marriage is a Divine institution, ordained in the time of man's innocence, before he had sinned against his Maker and been expelled from Paradise. There never was a time when men and women ran together in hordes and lived promiscuously without any permanent mating of husband and wife. Marriage is not the product of evolution. Since the dawn of civilization individuals have been marrying and giving in marriage. Marriage is as old as man.

Marriage is a Divine institution, designed to form a permanent union between man and woman that they might be helpful to one another. Without this heavenly institution, the inhabitants of the earth would have been a mixed multitude. The family circle, family instructions, parental love and care would have been altogether unknown among the children of men.

Marriage is for

The Propagation Of The Race

It was not instituted because of sin. Before the fall we find God telling our first parents to "be fruitful, and multiply, and replenish the earth." The fall resulted in child bearing being painful (Gen. 3:16), but child bearing is not the result of sin. Women would have had children without pain had Adam and Eve not sinned.

The command, "Be fruitful, and multiply, and replenish the earth," has never been abolished. It is as binding on our generation as any former generation. Only as this command is carried out can "One generation pass away, and another generation come" (Eccl. 1:4).

Polygamy Is Forbidden

The Lord God made only one woman for Adam. He did not give him a plurality of wives. God instituted monogamic marriage, indicating that one man should have no more than one wife. This fact is emphasized in the Bible many times. We read in Eph. 5:31: "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two (not ten) shall be one flesh." It is written in I Cor. 7:2: "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband." Here again it is one man and one woman, not one man and a harem.

God never has joined together one man with a dozen women. Any woman a man may marry in addition to the wife God joined him to, is not his wife. Any (Continued on page 5, column 3)

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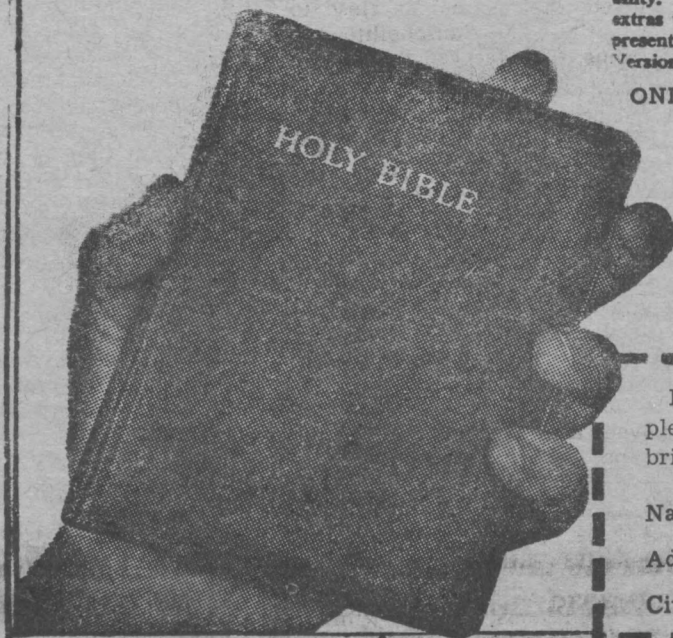
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"JOY UNSPEAKABLE"

"Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Peter 1:8).

We are constantly reminded that we are to love the Lord. Without seeming disrespectful, I would like to ask, "Why should we love the Lord?" That seems like an honest question. So let's take a few moments and see what answers we can find.

We should love the Lord because of Who and What He is. His very essence demands devotion, love and obedience. He is the Creator of all things. He has power and authority over all that He has created. He rules Heaven and earth, the universe and Hell. We are the workmanship of His hands. He is Head over all things to the church. Truly such an One is to be worshipped and loved.

He is the sum of all goodness. He is true holiness. He is Alpha and Omega. He is altogether lovely. Truly He has done us good and not evil all the days of our life. No one can charge Him with any fault. What kind of person would not love such as He? Only a person that was so depraved that there was not a particle bit of goodness in him. Isaiah describes such a person thusly: "From the sole of the foot even unto the head there is no soundness in it; but wounds, bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." (Isa. 1:6). This is the picture God gives of everyone born of Adam.

This Creator and Sustainer of all things left His heavenly home and took upon Him the form of a man and lived among men. He, who knew no sin, shed His pure blood to wash away our sin. I ask you, Why wouldn't we love Him? He is more ready to pardon than we are to sin. He is more willing to grant our desires than we are to confess them. He lived the Law for us. He saved our soul. He delivered us from Hell. He leads us beside the still waters. He

protects, guides, provides, cherishes, teaches, corrects, and comforts us. Love Him? Yea, let us adore Him. The angels serve Him with songs of gladness. A murmur or a sigh would be mutiny in their ranks.

What would it be like without Him? A shudder of dread goes through me even as I write those words. It would be hard to imagine getting up in the morning without Him to go to. Every flower in our spiritual garden would wither and die. Our fruit would decay. Our candle would flicker and go out. Love Him? Yea, with joy unspeakable and full of glory.

It is sad that the world has such a distorted picture of our life in Christ. They see our faith as a type of slavery that deprives us of all pleasure. It seems drab and uninviting to them. Of course, they have eyes that do not see and ears that do not hear. Sometimes we help this picture by coloring it with our sad countenance and gloomy outlook. We go around complaining and worrying. When we show forth a picture of faith in Christ let us not show a blurred negative. Rather, let our gladness show that we serve a glorious Master.

"The Gospel Of God"

(Continued from page three)

I don't know who the elect of God are. I have no way of knowing the elect of God, but I do know that I have a commission from the Lord. That commission is that I am to preach the Gospel to every creature. Jesus said: "Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

I don't know who God has elected unto salvation. I have no way of knowing. I don't know, and I don't want to know. My business is to preach the Gospel to everybody within this world that I come in contact with. It is God's business to do the saving.

As I say, we are to preach this Gospel to everybody within this world. I don't have to go to one man and say, "I have a special message for you," and tell him how to be saved. Then go to another man and have a special message for him. I don't have to do that. I have just one message, and that is the Gospel of the Son of God, and it is to be preached to everybody I come in contact with.

The Bible says to "sow beside all waters." I try to do that. I try to the best of my ability to talk to people every time I might have an opportunity. I try to preach the Gospel over the radio every time I preach. Every time I send out a paper I try to send a Gospel message. Everything that I do by way of preaching is to give forth the Gospel of Jesus Christ. Beloved, my God gave the commission, and He said the Gospel is to be preached to all. That is our task.

VII

THE GOSPEL IS TO BE OBEYED.

You hear a group of people on the radio of the Campbellian persuasion who tell you that to obey the Gospel means to be baptized. Beloved, that is just as close to the truth as the Campbellites ever come. The fact of the matter is, they are rarely ever close to the truth. When I was a boy I used to go to a Campbellite church. I spent most of my time in a Campbellite church because of the fact that I had a friend who went there and I went with him. I know what they believe and I know what they teach. I know that Campbellites are far removed from the truth when they say that to obey the Gospel means that you are to be baptized. They are just thousands of miles removed from the truth.

What does obeying the Gospel mean? We read:

"But they have not all OBEYED THE GOSPEL. For Esaias saith, Lord who hath BELIEVED our report?"—Rom. 10:16.

It is plainly evident from this that "obeying the Gospel" means

to "believe the Gospel." Anybody but a "be-dipped-or-be-damned" Campbellite ought to be able to understand this.

"In flaming fire taking vengeance on them that know not God, and that OBEY NOT the gospel of our Lord Jesus Christ."—II Thess. 1:8.

Notice he says that there are people that God is going to take vengeance on. Who are they? They know not God. They obey not the Gospel of Jesus Christ. What is it to obey the Gospel of Jesus Christ? It is to become acquainted with Almighty God. It is not baptism.

The Apostle Peter writes the same thing to us, for he says:

"For the time is come that judgment must begin at the house of God: and if it first begin at us,

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what shall the end be of them that OBEY NOT THE GOSPEL of God?"—I Pet. 4:17.

Peter goes on to say that the Gospel of God is to be obeyed, and he talks about how a man has to be made righteous to obey that Gospel. Beloved, I say to you, obeying the Gospel does not mean to be baptized. Obeying the Gospel means believing on Jesus Christ as your Saviour.

Sinner friend, I might drag you through the water of the Ohio River, all the way from the Ohio shore to the Kentucky shore, and back again, but it would never change one single sin stain in your life. I might take you to our new baptistry and baptize you, but it would never change one sin stain. Baptism is not obeying the Gospel. Obeying the Gospel is to believe that Jesus Christ died for your sins, and when He died for your sins you trusted Him. That is obeying the Gospel.

I thank God for the blessed Gospel of Jesus Christ and I pray that that Gospel which began back yonder in the ages gone by, and will last through the ages yet to come — I pray that that Gospel might become precious to you, and you might come out on God's side, confess your faith in Him, and take your stand for Jesus Christ as your personal Saviour.

Marriage

(Continued from page 4)

additional women is adultery. No doubt, many in our day are guilty of legalized polygamy under our free and easy divorce laws.

In the time of the patriarchs concubinage and polygamy was common. In the days of the kings of Israel kings and wealthy men had a plurality of wives. This was a sign of royalty. The law forbade polygamy for the kings of Israel. It is written in Deut. 17:17: "Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold." Verse 14 of this chapter reveals that this command was for the kings of Israel. But God never sanctioned it. He punished all who practiced it. God never condoned polygamy in Old Testament times, and He has not

changed His mind about it in the 20th century.

That God is opposed to polygamy is seen in a Biblical type. The marriage relationship is a type of the relationship between Christ and His church. The church is called the bride of Christ. (Jno. 3:29). Christ is not going to be a polygamist. When He returns He will not marry a host of churches, teaching different doctrines. He is going to marry a "chaste virgin" (II Cor. 11:2), "a glorious church, not having spot or wrinkle, or any such thing" (Eph. 5:2). Christ will marry the true church, the church which has kept the ordinances as they were delivered and has contended earnestly for the faith once for all delivered to the saints ever since the personal ministry of Christ.

Marriage Is Optional

The Scriptures force no one to marry; they permit all to marry if they desire. In I Cor. 7:1-2 we read: "Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband." Then verses 8 and 9 say: "I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn." Here the Apostle reveals that the unmarried state is not more holy. The married state is sacred and honorable. In both states we are to live in moral purity. However, it is true that one can serve the Lord better unmarried. This is seen in verses 32 and 33 of I Cor. 7: "But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: But he that is married careth for the things that are of the world, how he may please his wife." The unmarried state is not in itself of greater purity than the married state. But the unmarried person would have more time to serve the Lord. See Matt. 19:10-12.

Some foolishly and wickedly require that their religious officers abstain from marriage. Needless to say, this requirement is unscriptural and often leads to fornication and illegitimate children. The Scriptures teach that ministers of the gospel may marry. I Tim. 3:2 says that a bishop may be "the husband of one wife." We know that Simon Peter was married because in Mark 1:30 we notice that he had a mother-in-law. Anyone knows that before a man can have a mother-in-law, he must be a married man.

The Bible teaches that

Marriage Is For Life

Our first father, Adam, was confined to one wife. If he had put her away, there was no other woman for him to marry. This indicates that the marriage bond was not to be dissolved.

Then we read in Rom. 7:2-3: "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband

liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." I Cor. 7:10 says: "Let not the wife depart from her husband." Then verse 11 says: "Let not the husband put away his wife." So marriage is an indissoluble covenant which can be broken only by death.

A writing of divorcement was given in Old Testament times because of the hardness of men's hearts, "but from the beginning it was not so" (Matt. 19:8). The only legitimate reason for divorce is adultery. This is the only law which is productive of good morals and that secures the proper respect due to a wife and children. In Matt. 5:32 Christ said: "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." The Greek word here rendered "fornication" means "unfaithfulness, unchastity, sexual immorality." So the only Scriptural ground for divorce is adultery.

The act of adultery breaks the marriage bond. In I Cor. 6:16 the Amplified New Testament says: "Or do you not know and realize that when a man joins himself to a prostitute he becomes one body with her? The two, it is written, shall become one flesh."

In most states in the Union, marriage can be dissolved for the least reason. But no legislature or

We Covet Your Prayers!

court, civil or ecclesiastical, has the right to declare that divorce may be granted for any cause but adultery. What God has joined together man has no business trying to put asunder. No earthly laws can trample down the laws of God, or make something right which God has solemnly pronounced wrong.

On the day of judgment men will be judged by the words of Christ, not social opinion. At that time many will be charged with living in adultery who wore the badge of respectability even in church circles on earth. Surely all law officials who had anything to do with granting divorces to couples except for adultery will have a fearful reckoning awaiting them.

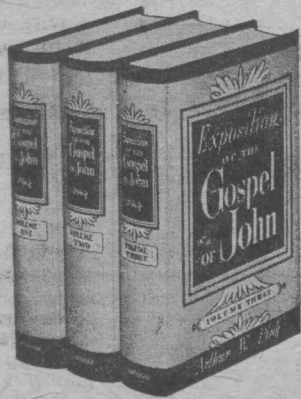
The Bible further reveals that

Marriage Is For This World Only

Jesus said: "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." (Matt. 22:30). The Apostle Paul said in I Cor. 7:20: "But this I say, her husband so long as he liveth; brethren, the time is short: it but if the husband be dead, she remaineth, that both they that is loosed from the law of her husband. So then if, while her had none."

The Gospel Of John

BY. A. W. PINK



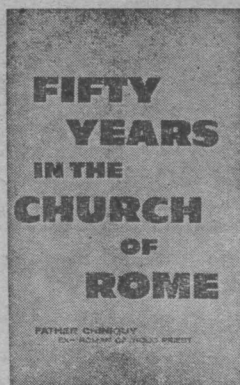
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THE BAPTIST EXAMINER

DECEMBER 2, 1972

PAGE FIVE

Xmas

(Continued from Page One)

The editor is right in what he says about the origin of Easter and Christmas. He is wrong in saying that it was a stroke of genius that must have been pleasing to Jesus. It was a stroke of genius on the part of Satan which must have been very displeasing to Jesus. A further quotation from the same editorial will be interesting and illuminating.

"The Saturnalia, the time of the winter solstice, was chosen to commemorate the birth of Jesus as a babe in Bethlehem. It was the season when the old year was drawing to its close, and in the nature of things it should begin with the birth of the Saviour. Of course Jesus was not born at the time of the Saturnalia, for the shepherds were still guarding their flocks in the fields when they heard the heavenly chorus. But the date of the birth of Jesus was unknown to everyone. It was a clever and sweetly sentimental thing to take the old Saturnalia, strip it of as many as possible of its pagan associations and substitute for them sentiments that might cluster about the birth of the babe of Bethlehem. They even changed the name and called it Christ-mas, in commemoration of the birth of the Messiah."

The above paragraph confesses that the date of the birth of Christ is not known. It calls Christmas a clever and sentimental thing. But cleverness and sentimentality are poor substitutes for godliness and spirituality. The editor does his best and does all that can be done in defense of the observance of Easter and Christmas, but he makes admissions that are fatal to the thing for which he pleads.

I next quote from the Encyclopedia Britannica:

"The earliest identification of the 25th of December with the birthday of Christ is in a passage otherwise unknown and probably spurious, of Theophilus of Antioch (A.D. 171-183) . . . The next mention of the 25th of December is in Hippolytus' commentary on Daniel 4:23. Jesus, he says, was born at Bethlehem on the 25th of December, a Wednesday, in the forty-second year of Augustus. The passage is almost certainly interpolated. In any case he mentions no feast, nor was such a feast congruous with the orthodox ideas of that age. As late as 245, Origin, in his eighth homily on Leviticus, repudiates as sinful the very idea of keeping the birthday of Christ 'as if he were a king Pharaoh.'"

"In Britain the 25th of December was a festival long before the conversion to Christianity, for Bede relates that 'the ancient peoples of the Angli began the year on the 25th of December when we now celebrate the birthday of the Lord; and the very night which is now so holy to us, they called in their tongue mod-ranecht (modra niht), that is, the mothers' night, by reason we suspect of the ceremonies which in that night-long vigil they performed.' In 1644 the English Puritans forbade any merriment or religious services by act of Parliament, on the ground that it was a heathen festival, and ordered it to be kept as a fast. Charles II revived the feast, but the Scots adhere to the Puritan view."

The Rapture

(Continued from page two) blessed Lord might come at any time. We would purify our lives. We would clean up our lives so that they would be what we would want them to be when the Lord Jesus Christ does come.

The word "rapture" is taken from the words "caught up" in verse 17. The two words "caught up" are a translation of a Greek word, and we use the English word "rapture" from those two words. The meaning of the Greek word is "to seize, or carry off by force." This Greek word is used in the New Testament to mean to "claim for oneself eagerly" as if there is something one wants for himself and he exercises power and claims it for himself eagerly. Our Lord has some precious jewels in this world and He said they shall be mine in that day when I make up my jewels. He is coming eagerly to claim for Himself those who have been saved up to that time. The word is used to mean to carry off by force.

So our Lord is going to come, He is going to exercise His almighty power by the force of the strength of His power. He is going to carry His people off to be with Him. Not just like, but sort of like in the cave days when a man saw a woman he wanted and he would carry her off by force. Then she was his. Our Lord has seen some people that He loved from everlasting. They are the objects of His choice, He chose them before the world began, to be His own. He wants them. I don't know why He wants them, but He does, and when the appointed time comes He will carry them off by force.

This word is also used to mean

"to rescue from the danger of destruction." We are in a world today that is headed for the Hell on earth tribulation. There is to come upon this world a time that our Lord said there has never been anything like it before and never will be after. Beloved friends, I see the sin and the rebellion, the awful, vile blasphemy that is rampant in America today. Since I was a boy, but not so long ago at that, this world has accelerated in its mad rush toward Hell. I never dreamed when I was a boy that I would live to see sin practiced openly without hiding its head somewhere as we see it in our day. This world is ripe for the wrath of God, and the terrible pouring out of the judgments of God. But, oh praise God, the Greek word, means to rescue from the danger of sudden destruction. Our Lord will come for His people as He took Lot out of Sodom before the terrible judgment was poured out on Sodom. He will come for His people. He will rescue them from danger and carry them away to be with Him and then pour out His wrath upon this world.

In verse 13 we learn that God does not want His people to be

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ignorant of the truth about the rapture. God says "I would not have you to be ignorant." This thing is clear, it is plain in the Word of God, and God wants every one of His children to understand the glorious truth about the rapture. Now to listen to a lot of preachers you would think that is not true. Multiplied thousands of preachers rarely ever preach on the coming of our Lord, or on the truths relative to the prophetic program of the word of God. Multiplied thousands of church members, because they will not study for themselves, are left in ignorance as to the glorious, precious, wonderful truth of the Word of God about the rapture.

Also, I will say that Satan has so perverted this thing and has so confused the minds of many as to this glorious truth, that he has taken the good out of it. He has taken the joy and comfort, and the power out of it. I heard a fellow preach some time ago on the second coming. What a great message he brought, but he would not follow through with the truth that it might be any time. He had been warped by the post-tribulation theory that saved people will go through the tribulation and then out yonder after the tribulation (if we manage to live through that, which we most likely wouldn't) the Lord will come. Apart from that he preached a great message. When he left that out, I said he left the dessert out. He left the goodies out of it. He left the icing off the cake because the thing that makes this so wonderful and thrilling is that it may take place at any time.

Beloved friends, God wants you to know this. He does not want you to be confused and wondering which person is right and ignoring the truth. He wants you to know the truth about the rapture. I want you to notice in this portion of Scripture that this truth about the rapture is based on the Word of God. The Bible

THE COMING OF THE LORD

He is coming, Christian listen, He is coming back again;
He is coming for the saved of all the earth.
He is coming forth to call them from this world of strife and sin;
He is coming for the ones with second birth.
He will shout triumphant glory there, amid the trumpet sound;
The dead shall hear that sound and shall arise.
And to those alive remaining still His glory shall redound;
As they're "caught up together" to the skies.

Can't you hear it, Christian listen, can't you hear the voice of love;
Can't you hear the words of comfort and of cheer.
Hear Him say "Lo, I am with you," before He ascends above
Hear Him say "fear not," for soon He shall appear.
Yea, soon our Lord is coming, very soon He shall arrive;
He comes in power, glory, strength and might.
He's coming for His children whether dead or still alive;
He's coming and perhaps He comes tonight.

So now hasten, Christian hasten, for the time goes on apace;
And the span when men may work is soon to close.
The time is soon approaching now when we shall see His face;
So let us leave behind ease and repose.
Let us fight His battle bravely, for the coming of the Lord
Draws nigh, yea, it is at the very doors.
So let's take up the helmet and the buckler and the sword;
And let's follow with our Captain to the wars.

He is coming, Christian listen, to the message of delight;
Oh, how it thrills our souls to hear the sound,
The brightness of His coming will banish all our night;
The daystar shall arise and light abound.
He is coming, my dear Christian, with His everlasting peace;
He's coming with His precious balm divine.
The Sun of Righteousness shall come and bid our sorrow cease;
Oh, thank God, through grace, this precious one is mine!

—RAY HIATT, Hazard, Ky.

tells us in verse 15 that "this we say unto you by the word of the Lord."

I am going to tell you some things tonight that are hard to believe. When I meditate on this portion of the Word of God and when it begins to thrill my soul, it seems like it is too good to be true. It seems like a myth or a fairy tale but it isn't. Everything I tell you is based on the word of the Lord. This portion has a comforting word for us about the saved dead. How about those who have been saved by God's grace but are now dead? Well, the Bible tells us that they aren't really dead but they are only asleep. Unsaved people die, but saved people just go to sleep — put to sleep by the loving hand of a sovereign heavenly father, laid in the grave to be awakened at the coming of our Lord. They are not dead as other men are dead, but they are asleep in Jesus Christ. Oh, blessed sleep in the Lord Jesus Christ. The Bible tells us not only that, but it tells us that they are with Jesus now. When Jesus leaves the Father's right hand to come for His people in the rapture, He will bring these who are asleep with Him. The only way He could bring them with Him is that they are with Him right now. And as this portion of the

Word of God tells us, our loved ones who have died in the Lord are just asleep. They are with the Lord Jesus Christ and are better off than we are. They are beyond the battle and away from the storm. They are away from the trouble and heartaches that you and I must yet go through. They are with Jesus and Paul said, "it is better, far better," and so we have that truth and because we have that truth about our saved loved ones we are not to sorrow as others which have no hope.

Now certainly we sorrow when we lose a loved one. We are human and we love them and it brings tears, and it breaks our heart, but praise God it is not like it is if they aren't saved. How good it was in that awful hour when I stood by the casket of my oldest boy to recall his testimony of saving faith in the Lord Jesus Christ. In that dark and dreadful hour, when our hearts are sorrowing, thank God, we do not sorrow as others who have no hope. We have the assurance that if they are saved this wonderful thing will take place some day.

WHAT WILL THE RAPTURE BE LIKE?

Brothers and sisters, you know (Continued on page 7, column 1)

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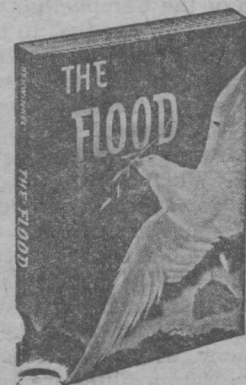
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PAGE SIX



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The Rapture

(Continued from page 6)

that I can't describe that. I can just tell you a little bit about it. It is going to be better than anything I could say here tonight! I want to say that it will be so wonderful that there is nothing that could take place in our lives down here that will begin to compare with the rapture that is described in this portion of Scripture. The Bible says that the Lord Himself shall descend from heaven. He's not going to send a servant; He's not going to send an angel. That is the day that He has looked forward to; it is a day marked down on the calendar of God's eternal predestination when the Lord died to save His people from their sins would receive a large portion of His reward for what He suffered on the cross. He loves His people more than we love Him. I don't understand that. I have never figured out why the Lord would ordain to love such as you and I but I know that because He does, no matter how much I may love Him, He loves me more. And if I want to see Him, and I am looking for that day, and longing for it, He is looking for it more than I am. He is longing for it more than I am. It means more to Him

than it does to you and me. And so He arises from His place at His Father's right hand to go after those who have been saved by His grace and blood up to that present moment.

Next the Bible says there will be a shout. I think it is the shout of the Lord Himself. I don't know, but I think the Lord has looked for this day and as the days and years roll by He has looked forward to that predestinated time. I believe as He arises from the throne, He gives a glad shout of rejoicing as He goes after His jewels to gather them unto Himself. The Bible then says there will be the voice of the archangel. I presume that is Michael. I've had some debate with myself over whether there is one archangel or many archangels but at least one of the chief of the angels of God will accompany Him and there will be the voice of the archangel and then the trump of God. Now our post-tribulation friends who say that the rapture takes place after the tribulation, try to use this trump of God. They say this trump of God is the last trump of I Corinthians 15:52 when the Bible says: "... We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound ..."

They are saying that this trump of the rapture is the last of the seven trumpets in Revelation, and that the seven trumpets in Revelation cover the tribulation period and when the seven trumpets sound, then the rapture will take place. They are confused about the trumpets in the Bible. There are many trumpets in the Word of God. This is the last trump of this age in which we live. You go to school and they ring a bell at the close of a class and that is the last bell. Quit teaching! That is the end of the class! In a little while you hear another bell. That was the last bell of that class and there is another bell for another class. And so this trump of God is the last trump for this age in which we live when God is doing His work in the world through His churches. Then there is going to be an age of the tribulation and there will be the seven trumpets of judgment. This is a trump of glory. This is the trump that gathers the children of God home to a heavenly reunion, with one another and with the Lord. Those trumpets in Revelation are not like this trumpet; they are the trumpet of the wrath and judgment of God poured out upon the earth.

The Bible tells us first the Lord will come, and there will be a shout; the voice of the archangel and the trump of God. Then the dead in Christ shall arise first. Time to wake up. Time to start on another day. Oh let's wake up and see what this new day has for us. Oh, what a day it is going to be — a day without a sunset — a day without a storm cloud — a day without a tear and a day without a heartbreak. It will be

an unending day of glory with the Lord Jesus Christ. Wake up little children, it is time to get up and go to be with the Lord forever more! I've stood by that grave in Big Stone Gap, Virginia and said "Thank God, this is not the end. The story is not over, there is another chapter to be written. It is just a continuation on the next page." When that continuation comes, the grave will open and that body will come forth glorified and will be caught up to meet the Lord. The dead in Christ will rise first.

In I Thessalonians 4:16, I want to emphasize that word "first." Then there is something that is not mentioned here — the dead in Christ will come out of the grave. I believe from Matthew 27:52 the graves will be opened and the dead in Christ will come out of the graves and then we which are alive and remain will be changed in a moment, in the twinkling of an eye. The

Him in the air, and we will go back to glory. In Isaiah 26:20 it says:

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

We will be over yonder with the Lord when the four riders of the Revelation ride across the world and one-fourth of the world is destroyed by those four horsemen — when the seals are opened and the trumpets are blown — when two hundred million hellish horsemen — demonous horsemen with demon horses will ride across this world and kill one-third of the remaining population. For five and one-half months demon beings in the form of locusts will cause men to suffer so that they seek for death and cannot find it. The waters will turn to blood and men will have nothing to drink and the sun will smite them with a great heat. The anti-christ will rule in the world and say "take my mark or die" and the people of earth will fall like flies all over the world. Over one-half of those living after the rapture will die in the tribulation. When the tribulation is over and the Battle of Armageddon is taking place this world will look like one of these pictures of a war-ravaged city or worse than that. But praise God, we will be yonder with the Lord Jesus Christ. He came for us before the tribulation and we will be yonder at the judgment seat of Christ — at the marriage of the Lamb and when the tribulation is over the Bride of the Lord Jesus will mount super-natural white horses of the sky and ride as a cheering section behind their Bridegroom to the Battle of Armageddon to destroy the armies of anti-christ. He will set up His kingdom and we will be with Him during that glorious millennial reign. The boys will wear their hair cut right, and the girls will get rid of their mini-skirts and dress like girls ought to. The hell holes of this world will be shut down by the power of The Son of God, and men will live right whether they like it or not. The glory of the Lord will cover the earth as the waters cover the sea. Oh glorious day! How I long to see it in this world that has hated Him, ridiculed Him, abused Him and brought shame and dishonor to Him. What a glad day that will be when men all over the world will bow and worship and honor and serve the Lord and we will be with Him for the Bible says "So shall we ever be with the Lord."

When that kingdom is over, the thousand year millennial reign of our Christ, the great white throne judgment and the eternal state begins, we will still be with the Lord. Let us think of what this will be. What tongue can tell, what mind can understand how wonderful it will be. All problems will be solved, all troubles over and we will enter into a blessedness that we cannot imagine. What a time it will be here on earth following the rapture.

Bro. Jim Washer told me that

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he was flying on an airplane and was reading this portion of the word of God. A fat lady sat down in the seat beside him and he leaned over and said to her, "Do you believe the word of God?" She said, "Well, I suppose so." So he read this Scripture to her and said, "Lady, do you believe that?" She said, "I suppose I do." He said, "Lady, do you know that according to this passage if the Lord would come right now, if our pilot were a Christian we would just go to be with the Lord and the plane would crash." The lady jumped out of her seat and screamed and the stewardess came running and said, "What is the matter?" The lady said, "He said this plane is going to crash." Jim was trying to find somewhere to hide. They looked at him kind of strange and he said: "I didn't say it was going to crash; I said if Jesus came now and our pilot were saved and he went to be with the Lord, it would crash!" Oh, there will be a terrible time when all the saved of this world are gone and others are left behind.

II

NOW WHO WILL GO IN THAT RAPTURE?

Who is going to be taken? There are those who hold to a partial rapture theory. They say (Continued on page 8, column 1)

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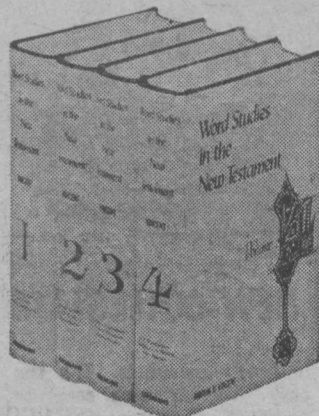
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word "moment" is the Greek word for "atomos" and it means to divide with a negative. It can't be divided. It means a period of time so short that it cannot be divided into a shorter period of time. That is how soon it will all be over when Jesus comes. When He comes, the dead in Christ will come out of the grave and before you can bat your eye all the saved all over the world, who are living, will feel the mighty miraculous power of God Almighty coursing through their physical body and their bodies will be changed and in one moment of time their bodies will be glorified like the body of the Lord Jesus Christ. Sin will be gone — that old sin nature. They are not going to have a second work of grace to get rid of the sin nature when Jesus comes. Oh, to be done with all of that!

The best in these words is "to meet the Lord." That is the best part. Oh, it will be good to see our loved ones who have gone before; it will be good to hug them to our bosom again; to look into their face and see those eyes that were black and stary, to see them shine with love again. It will be good to be done with trouble and trials and tribulations. It will be wonderful to have a glorified body but the best is to meet the Lord — to see Jesus. Many years ago He spoke to my heart, He wooed me by the power of the Holy Spirit; He won my love and I fell in love with the Lord Jesus Christ. I love Him more now than then. I have learned through the intervening years. There has been a deepening experience of love for the Lord Jesus Christ. But oh, that glad and glorious day when I will see Him — when all else will pale into insignificant nothingness beside the rapture's view and face to face I shall behold Him, Jesus Christ who died for me.

Brother, that is just the beginning for the Bible says "So shall we ever be with the Lord." We will be with Him during the tribulation period. We will meet



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The Rapture

(Continued from page seven)
that only certain ones from saved people who lived up to that time will go in the rapture. I Thessalonians 4:14 says, "... if we believe that Jesus died and rose again..." That is all, that's the ticket to the rapture. The rapture is the completion of the predestinated salvation and it is all by the grace of God. The Bible tells us in John 14:2,3:

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

He said I go to prepare a place for you and I will come and receive you. Receive who? Those who believe in Jesus Christ. Listen, I've got a paid for, reserve seat at the rapture. It was paid for by the precious blood of the Son of God and my works have nothing at all to do with it. Anyone anywhere who will believe the Gospel that Jesus died for our sins, that he was buried and rose again the third day and will believe on Him, and depend and trust in Him, has

this hope. That's all of it, that's all there is to salvation and the rapture is the wind-up to the experience of salvation. So anyone, whether they are Baptists or not, if they are saved have that promise. Saved people ought to be baptized, they ought to go through a pool of water in baptism into the door of a true church of the Lord Jesus Christ, a Missionary Baptist Church and they ought to be a loyal, faithful member of that church until the Lord comes, but that is not what pays their way into the rapture. It is the work of Jesus Christ and our believing that He died and rose again. Do you believe in your inner soul and trust for your eternal salvation in the Lord Jesus Christ. Then you will go in the rapture.

III

ANOTHER QUESTION QUICKLY — WHEN WILL IT BE?

When is it going to take place? This wonderful, glorious event, when will it take place? No man knows the day or the hour but we do know that it may take place at any time. We don't know when, but we do know that it will take place before the tribulation. The rapture is the next revealed event on the prophetic calendar of God. There is nothing that is written that remains to be

fulfilled before the Lord Jesus Christ comes. So far as He is concerned there is a set time but as far as we are concerned He has not revealed when that time will be. He has taught us that we are to be ready; we are to be looking; we are to be watching and longing for that day. Pray tell me how a man who says the rapture can't take place until seven years from now at the end of the tribulation can look and watch and wait and long for that day. Pray tell me how those who say it will be a thousand years from now at the end of the millennium, tell me, how can they look for the coming of the Lord. I will be over at Huntington tonight about 12:30 looking for a bus and you come and say, "Joe, what are you looking for?" and I will say that I am looking for the bus to go to Indianapolis and you say, "Joe, when is the bus coming?" And I will say it will be seven years at least before that bus comes but I am looking for it! I would be very foolish. And that is the description of those who say they are looking for the coming of the Lord, but don't believe it can happen for seven years, or a thousand years. You can't look for it if you do not believe it can happen at any time. And do you know what Paul said? He said, "We which are alive and remain." Some of the Post-tribs ought to straighten him out on his theology. Paul didn't know but what he would be in it. So far as Paul was concerned, Jesus could come in his lifetime and as far as he knew he could be living when Jesus came. Now if I had been a post-trib or a post-mill I would say, "Now Paul, you shouldn't write that." Paul, you ought to have said that the tribulation is coming and the anti-christ is going to reign and nearly all the saved people are going to be killed by him but if you manage to live through it, then seven years from the time it starts the Lord will come and you will be caught up and return to earth with Him. That is not what Paul said. Paul said "we." Paul was a pre-tribulationist and a pre-millennialist and he believed that the Lord might come in his lifetime.

Now turn to Revelation 22:20 and listen as John says: "... Even so, come, Lord Jesus." Now some post-tribs would have run to John and said, "You shouldn't pray like that, don't you know Jesus can't come now. Jesus can't come for at least seven years or longer. He can't come now and, John, you shouldn't pray 'even so, come, Lord Jesus.'" John was just like we are, he was a pre-trib and a pre-mill and he said that the Lord might come at any time. He had seen what it was like on the other side and he was in a hurry to get there.

So dear friend, when will it be? It may be the next sunrise or even before that but if not before that, the next sun may rise on the day that Jesus will come. It may be the next corner we turn. It is as near as can be, the coming of our blessed Lord. The great I. M. Haldeman said, "The Bible makes the coming of our Lord so imminent — if you would read the Bible for the first time and come to the last page and close the Book looking up, expect that the Lord might come at any time." He was not sound on some things but if any man could preach the Second Coming he could. Oh dear friend, are you ready for the grand and glorious event, the coming of the Lord Jesus Christ?

I have a conviction based on II Thess. 2:11-12 which reads as follows:

"And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

I believe that if you have heard the Gospel, if you heard that

Christ died and was buried and rose again and if you reject it and Jesus comes, though a multitude will be saved after the rapture, you would not be in that number — you would be damned — that the coming of the Lord will seal your doom if you have heard the Gospel of the Lord Jesus Christ.

Don't miss it. You will be sorry if you miss it. It will be the most wonderful thing that has ever taken place and if you miss it you will be sorry. You know how you go in the rapture? Believe on the Lord Jesus Christ. Trust Him as your Lord and Saviour and when Jesus comes you will be in that number that is caught up to meet the Lord in the air. Those who are left behind are left behind to judgment, left behind to tribulation, left behind to the awful wrath of God poured out on a Godless world. May the Lord enable you just now to believe on the Lord Jesus Christ and thou shalt be saved.

December 25th

(Continued from page one)

served — December 25 — cannot be traced further back than the middle of the fourth century" — World Wide Encyclopedia. The year was not begun with the birth of Christ until the ninth century, and the observance of December 25 was not in general use before the fifteenth century. Even now we do not date the year from December 25 but from January 1. The Roman Catholic Church adopted December 25, while for some time the Greek Catholic Church kept January 6th, but later came over to December 25th. Clement, who died A.D. 220, says that some thought Jesus was born April 19, or 20th, and others be-

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lieved He was born May 20th. In Egypt, as far back as the third century, some believed Christ's birth to have been on January 6.

The early Christians were so interested in the work and worship of their glorified Lord that they cared but little about the time of His birth. Not until worldliness and formalism had begun to enshroud the churches did they turn from the simple worship of the Saviour to the observance of days. Neander, the German Ecclesiastical Historian, thinks that a probable reason for the observance of Christmas was that heathen people were having festivals and if Christians could have something resembling their festivals it would prevent some of

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I

It is the only disease that is contracted by an act of the will.

II

It is the only disease that requires a license to propagate it.

III

It is the only disease that is bottled and sold.

IV

It is the only disease that requires outlets to spread it.

V

It is the only disease that produces revenue for the government.

VI

It is the only disease that is habit forming.

VII

It is the only disease that provokes crime.

VIII

It is the only disease that is permitted to be spread by advertising.

IX

It is the only disease without a germ or virus cause, and for which there is no human corrective medicine.

X

It is the only disease that will condemn you to eternal separation from God in hell. (Gal. 5:21).

their own from attending these heathen special days. Thus the origin seems to grow out of a desire to mimic the world. How true is this today: the world is pulling our people away from the churches and we must have something like the world to keep them at home.

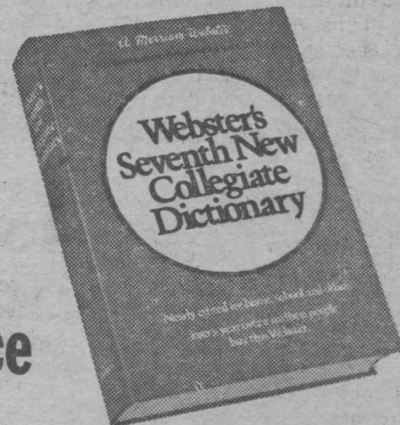
Prof. Gilbert says: "Against December as the month of Jesus' birth, and against the winter season in general, some weight must be given to the fact that the shepherds were out with their flocks. Most critical scholars agree that the month and the day of Christ's birth are wholly unknown." — The Student's Life of Jesus, p. 24. It is understood that the shepherds took their flocks to the fields in the spring and returned them to the fold in the fall. It was while they were in the pasture-fields that Jesus was born.

If Paul should return to earth and see Christians observing Christmas, Easter, Good Friday and a host of other days, and then note the utter desecration of the Lord's Day, the First Day of the week, would he not again say: "I am afraid of you, lest by any means I have toiled over you in vain?"

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THE BAPTIST EXAMINER

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