



THE DIE IS CAST!



Sometimes it is hard to take a stand. Sometimes it involves friends of long standing. Sometimes it involves many circumstances of the past, both painful and pleasurable. Sometimes it is with the greatest of costs that such decisions must be made. Sometimes it hurts greatly, because others are definitely involved.

Many times through the years, the editor of The Baptist Examiner has been compelled to make such decisions. They have always been made slowly, deliberately, cautiously, and especially prayerfully. I have never been one to do things hastily, nor to make decisions hurriedly.

After much prayer, consideration, and deliberation, I have been compelled to make one decision—the most far-reaching decision I have ever made. After months of agonizing prayer and reflection, the decision has been reached. In order to be true to the teachings of God's Word, friends who have supported my written ministry through the years, and after counting the cost, the decision has been reached. Realizing I must count my love for my Lord and His Word above everything else, and realizing I must have His smile of approval rather than that of any man or group, I have made a most momentous decision, which involves lifetime friendships, Calvary Baptist Church, The Baptist

Examiner, and the financial support of our missionary activities.

I have been compelled to ask Bro. Austin Fields — my boy in the ministry and my closest friend in the ministry — to quit writing for our paper. There are a number of things which he has been saying that were highly offensive to the age-old Truth of Baptists. During the entire last half of 1973, we were deluged with phone calls, personal visits, and an avalanche of letters concerning Bro. Fields' position in spiritualizing various portions of the Bible. When this contrary mail began pouring in, I sent out a form letter to a few of our supporters and some of our close personal friends, and without telling them the entire story, and without calling by name any member of the Forum panel, I asked for advice. These individuals told others of the problem, and this triggered a chain reaction, which resulted in considerably over a thousand letters being received. About two per cent of these expressed an agreement with Bro. Fields as to his doctrinal belief, while fully ninety-eight per cent showed opposition, which might be characterized as mild, average, and most violent.

Among those of his friends who wrote might be mentioned: Bro. John Carder, Mansfield, Ohio; his brother-in-law, Oscar Combs, Chillicothe, Ohio; Bro. Harold Gill and Donald Hackney of Huntsville, Ala-

bama; a former church member of his (a lady), now living in a southern state; and a few others whose names I cannot recall. In addition to those who wrote defending

THE CURTAIN'S FALLEN, THE ACT IS NOT OVER.

Sometimes the curtain goes down at the end of the act, but it hopefully rises for the continuation and conclusion of the play.

Well, the curtain has fallen. I have suffered paralysis of the third nerve of my left eye (whatever that may mean), and I'm in the hospital, hoping for the best. This is being dictated from my hospital bed. The medics are far from encouraging as to the future and I'm trying to get this completed, even under adverse circumstances.

I had a fight the first day I went to school, and I had one every day thereafter, except on the days when I had two or three. In all my ministry, I have had to do a lot of fighting in order to contend for the Truth. If the doctors are correct in their first diagnosis, this could be my last fight. I don't think they are right. I'm not giving up! (Continued on page 2, column 1)

Bro. Fields, over a thousand wrote, many of whom said that they had wondered as to my own doctrinal soundness, in view of the fact that I

had tolerated his teachings for so long.

Then there were two letters from preachers who left me in doubt as to which side they were on. They were like the snake the poet wrote of, who "wandered in, wandered out," and left the folk in doubt as to whether the snake was "going north or coming back." I have absolutely no use for a preacher of this type. I love any man who will take a stand, even if he is against me. I can't tolerate a preacher who tries to take both sides of the road at the same time — God deliver us from the pusillanimous milk sops who never take a stand for the Truth. As I say, there were two of these who wrote me. I don't know which side they were on and frankly, I care less.

Accordingly, just before the first of the year, I wrote Bro. Fields and told him we would not be using him as a member of the Forum after the first of January. I offered three reasons for this decision: His interpretation of "deeds done in the body" (which is characteristic of all of his teachings relative to the church), his position on the unpardonable sin, and his heresy of the priesthood of the church. There were other things that I might have mentioned. These three characterized and summed up most of his doctrinal position wherein we differed.

I don't want anyone to misunderstand me. I love Bro. Fields,

but my Lord more. Bro. Fields has stood by me, when others were against me. He has been one of my dearest friends, and I would not do anything to hurt his ministry. Nothing could bring greater joy to me today than to hear him admit his error, renounce his heresy of spiritualizing the Scriptures, and resolve to stand true to the Word of God in the future. God knows I could not love any man more, for we've had a "Jonathan and David" friendship.

Bro. Fields has led our song leader astray on this issue. In my absence on Labor Day week-end, this song leader attempted to take advantage of me. He spent an hour and one-half on Sunday morning teaching what he had learned from Bro. Fields, whereby he spiritualized the Word of God, even finding the true and false church in the 7th chapter of I Corinthians, where he should have found only a husband and wife in the privacy of their bedroom. I told him publicly to either "shape up or ship out," that I would not tolerate such false teachings. I refused to yield the floor to him. I understand he now says I did not give him a chance to defend himself. I concluded that he had spent an hour and a half propagating his heresies which I answered in thirty minutes, and he did not deserve the opportunity to further sow the seeds of heresy. I believe that a (Continued on page 2, column 1)

Discussion Of The Evil Of Sin—Its Meaning And Origin

By MILBURN COCKRELL
Fulton, Mississippi

PART I

"Their feet run to evil, and they make haste to shed innocent blood: Their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: Whosoever goeth therein shall not know peace . . . For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with



MILBURN COCKRELL

us; and as for our iniquities, we know them" (Isa. 59:7-8,12).

Sin seems to be one of those words irrelevant to modern society. It has no place in the vocabulary of modern youth and many adults. We have come to a day of situation ethics and the new morality. Many have substituted the word crime of sin. Much of what used to be sins against God have been reduced to crimes against society and individuals. Still others call sins social maladjustment, ignorance, hereditary deficiency, and immaturity.

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

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WHOLE NUMBER 1957

"THE SECOND COMING OF CHRIST"

By WILLARD WILLIS — MONROE, OHIO

(Continued from last week)
(Ezekiel 38-39)

A close look at a world map will show the above location to be that of present day Russia.

The name "Meshech" in verse two is an ancient tribal name for Moscow. Some believe "Meshech" is related to "Moschi," a people who inhabited part of the country between the Black and Caspian seas. The people of Moschi were, at a later date, called Muscovites from which the name Moscow is derived.

The name "Tubal" is often regarded as an ancient tribal name

from which the former eastern capital of Russia, Tobolsk, is derived. Gesenius, in his Hebrew lexicon, contends that Meshech and Tubal are related to present-day Moscow and Tobolsk.

"Persia" is present day Iran. Cush and Put cannot be identified with absolute certainty, but they are probable nations that are adjacent to Iran. Jewish historians contend that "Gomer" is present-day Germany, at least the eastern part. "Togarmah" is usually identified as Turkey.

The above nations, and many others, will join Russia in her in-

vasion of Palestine.

When will Russia invade Israel? She, according to Ezekiel 38:11, will not strike until Israel feels no need of being on guard against her neighbors. This fact means that some great world power will guarantee protection to Israel to the extent that she will see no need of preparing for war. The United Nations is probably the power that will guarantee protection to Israel. The ground work for such protection is now being laid, as Dr. Kissinger and others are seeking peace in the middle-East.

(Continued on page 8, column 2)

Complex Doctrine Of Election Defined Simply, Completely

E. FINKENBINER, Pastor
Maranatha Bible Baptist Church
Marion, Ohio

"He came unto his own and his own received him not. But as many as received him, to them gave he power to become sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." — John 1:11-13.

Every contributor to our New Testament recognized the Bible doctrine of election. Further, the doctrine of election is so clearly defined that it is easy to under-



E. FINKENBINER

stand. Yet there is more confusion in the church over this simply revealed truth, than there is about any other truth in Holy Scripture. Persons who understand the doctrine of election are content to rest in that great dignity the Lord was pleased to bestow upon us, even John exulted in the fact:

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." — (I John 3:1).

There is no conflict or confusion (Continued on page 6, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHAT A SINNER CANNOT PRAY FOR"

"Now we know that God heareth not sinners."—John 9:31.

Almost thirty years ago, I was invited to preach one Sunday afternoon at a Baptist Church over in Ohio. When I had finished my message, the pastor gave what he called an exhortation. In actuality, it was an invitation to come to the mourner's bench. I think there were some half dozen individuals—maybe a few more—that came up to the bench in front of the building, bowed down, and started praying. They had the whooping and the hollering, and

the shouting, and I thought as I sat there, all they needed to have Hell was some fire and brimstone, because they had the weeping and wailing.

As I sat there near the back of the rostrum, the pastor was first praying with one, and then another—beating one or another on the back, and telling them to pray harder—to pray through. I sat there and just about passed out. Finally, I could stand it no longer and I got up and said, "Let's just stop this right now. You get up here and sit on the

front bench, and if you are really interested, I'll tell you how to be saved."

They sat down on the front bench and I went from one to another and preached Jesus to them as their Saviour. Strangely, there wasn't one of them that said he was saved. But I dare say, if I had sat still, that presently, the pastor would have beaten them on the back, into the church. I am not saying that he would have beaten them on the back, into Heaven, but I am saying that I (Continued on page 3, column 1)

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The Baptist Paper for the Baptist People

JOHN R. GILPIN ----- Editor

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The Die Is Cast!

(Continued from page one)

pastor is responsible for his church. Would to God that other pastors might learn from this experience, and then stand boldly and firmly for the Truth.

Out of over a thousand letters, I have culled a very few that I wish to share with our readers.

Those who have definitely taken a stand with Bro. Fields have all centered their criticism against Bro. Joe Wilson, Sr., and have blamed him for the entire matter. This is the farthest in the world from the truth, for Bro. Wilson

THE CURTAIN'S FALLEN

(Continued from page one)

I'm going to do everything possible to get well. I never did think too much of the harp so far as music is concerned. I certainly don't want to learn to play one just now — after while, yes, but not yet. I want to live to edit this paper, and I call upon our friends to remember us much and often in prayer in this respect.

knew nothing at all as to what was going on until I advised him of the matter. When I wrote Bro. Fields terminating his position on the Forum, I wanted to make the letter as charitable and loving as possible, under the circumstances. I even sent a copy of this letter to Bro. Wilson and to a few others in advance, before sending it to Bro. Fields, and I asked Bro. Wilson if I had written the letter kindly and lovingly.

From Bro. Wilson's reply I take the following:

"You have been exceedingly kind to him.

I consider Austin to be terribly wrong in the following: 1. Hardshellism. 2. Hyper-churchism. 3. Spiritualizing. 4. Making false doctrine and false churches to be about the only sins. I am sure you have seen these things in him as well as I have. And that you are overlooking them in your letter to him as you are trying to be as kind and gracious to him as possible. And that you are hoping, as I hope, that he might turn from these errors and be one of us again. So I feel you have only skimmed the surface of what you could have said to Austin, but I felt you had a good and noble purpose therein. Brother Gilpin, what is wrong with the man, that he seemingly cannot look at a single verse and just preach what it says, but has to see something in it that no one

else ever thought of? And that he seemingly has to see the church wherever he looks."

I mention Bro. Wilson by name and print this comment by him that you might know his attitude. There's one other from whose letter I wish to quote, that I will call by name. He is a preacher member of Calvary Baptist Church and is loved by all our readers — our missionary to New Guinea. Bro. Halliman says:

"Brother Gilpin, I have always appreciated you as a friend, a preacher and for the past few years as pastor, but since reading the copy of the letter that you were forced to write to Brother Fields, my love for you as pastor and a man of God has no bounds.

Knowing how close you have been to Bro. Fields over the years, I know that must have been one of, if not the hardest letter that you ever undertook to write. Frankly, while I thought such was overdue, due to the close personal ties with the Fields family, I doubted that you would ever get courage enough to go through with it.

From a personal point of view on my part, I read the letter through tears. First, I was thinking as I read it how it must of torn your heart out to have to write a letter like that to one that had been so close over the years. Then, secondly, my heart was going out to Bro. Fields. Oh! that he might see the error of his way and return to the truth he once stood for. I pray God that He might use this message from you by way of that letter to open his eyes to just how far he has gone in the last five years.

While things like this are by no means pleasant, they are sometimes necessary. In this case, I felt that you had done the only thing you could do without giving over to heresy. I am so thankful that God gave you grace to come clean with the situation regardless of the cost to you in personal feelings or otherwise.

While I am over a half a world removed from you in distance, I want to reaffirm that my love for you as pastor is unexcelled by any member of Calvary Baptist Church. I believe every member of the church loves you dearly, and possibly, the best they know how, but having been a preacher myself for twenty-two years and a pastor for nearly eight of those, and having had a small taste of what you have had to endure over the years because of your stand for the Truth, I believe I know how to love you a little better than the average church member. Please be assured that you have my backing and support in your recent actions and/or decisions, and furthermore, you can count on me for any type of support and backing so long as you hold to the precious truths that you stand for now — I have no fear that I will ever have to back up."

A Florida pastor wrote:

"I was awfully sorry to receive your letter concerning Bro. Fields, and I know what it must have cost you to write that letter to him, yet under the circumstances you mention, I hardly see how you can do otherwise.

Yes, I think you have written very kindly and considerately, although you will probably be blamed for it."

An Ohio pastor wrote:

"Brother Gilpin, in your proposed letter you have not broken fellowship with Fields. I feel sure the letter is intended to heal, rather than wound and I hope your desired ends may be

We owe to God not a whit less than our all.

realized. But, if fellowship is broken with Fields, it is yet a small price to pay in defense of Bible truth.

Regarding the Fields matter, it grieved us greatly upon first being convinced that Fields had imbibed what we consider to be heresy, and was bold in propagation of his neo-orthodoxy. However, your action in refusing to further print his heresy occasioned much joy amongst our people. So, we fix an A-MEN to this action, and we are sure God will bless your stand for truth.

We are sending a one hundred dollar offering, our regular offering will follow. We are hoping that churches which regularly support TBE will send an extra offering to compensate in some measure for any financial difficulty caused by your stand in the Fields situation. We are further praying that TBE will get some new support from churches that have never supported TBE."

A Michigan pastor wrote:

"This is just a brief note to thank you for your unusually good sermon on the subject of TANGENTS. You have expressed the sentiments that I hold strongly in that message, and in a way that will not only be understood, but cannot possibly be misunderstood. I do hope that it will make a strong impact on Baptists everywhere."

Another Florida pastor wrote:

"Praise God for your message on 'TANGENTS.' I was delighted to see the stand you took against spiritualizing the Holy Scriptures. Please forgive me for misgivings I had about your doctrinal position. This clears things up."

A pastor in Alabama wrote:

"As to your great sermon on TANGENTS, I have read it with interest, and I can truthfully say that I can say Amen a dozen times over to everything in it."

Another Ohio pastor wrote:

"I, too, am sorry because of the controversy that has arisen, but I'm in agreement with you. Austin, however, is very close to me and I love him dearly, even as you do. I, along with you, will continue to pray for him and trust the Lord for His guidance."

Another Michigan pastor wrote:

"I would like to comment on your recent article in TBE on 'TANGENTS.' I agree with it 100% and appreciate it."

I realize that I am seriously ill, and this could be my last editorial. I can't believe, however, that the doctors are right. I have a feeling I'll be up on my feet again soon, preaching. I hope to edit The Baptist Examiner for a number of years. I believe I can please the Lord by so doing, in view of our stand for the Truth. However, if this is the last that I write, I want



"WHAT DO YOU MEAN, I'M NOT AS SPIRITUAL AS I COULD BE? I BOWL IN THREE CHURCH LEAGUES, DON'T I?"

all of our friends to know just sin. What was formerly unthinkable where we stand, and even on a bed of illness, I have not backed one inch of my position that the Word of God means exactly what it says. It is to be accepted literally, and not to be spiritualized.

I realize that this stand is going to cost us heavily financially. Some of Bro. Field's friends have been some of our best supporters. However, neither money, nor friendship, or love for a preacher can come first, God's Word and our fidelity to it must be given first place.

I'd love to hear from literally hundreds and thousands of our friends — those who believe we are standing for the Truth. Send your letters to Box 910, Ashland, Ky., and I'll get them there. If the "curtain" does not rise so I may read them, some of our faithful helpers will read them to me. It will be a tremendous encouragement to me, just now, to hear from you, and to know you are standing for the Truth.

May God bless you!

The Evil Of Sin

(Continued from page one)

Look at the world today, and you will see sin abounding more than ever before. The sins of hip-podrom and college campuses would put the antediluvians to shame. In the home, wife swapping and infidelity are growing in popularity. In business, fraud, larceny, cheating, and swindling are the general rule. In government, there is coverup, income tax evasion, bribery, lying, cursing, homosexuality, adultery, and other evils to be seen in high places.

People's attitude toward sin has certainly changed in the last 20 years. Modern man has attempted to de-emphasize the importance of

able is now thinkable. What was once horrible and wrong is now not so bad. What would have gotten one put in jail 20 years ago is accepted in religious circles. What was at one time considered evil is now acceptable.

Society once condemned homosexuality and passed laws against it. Now it has won acceptance in society. Pre-marital sex was formerly denounced. Now it has many advocates — even the National Council of Churches. Nudity and pornography were once intolerable, but at present it is common in movies, magazines, and theaters. We have arrived at a day of unrestrained immorality.

Sin may have changed in the mind of man, but sin has not undergone any change in the mind of God. God still hates all the workers of iniquity (Ps. 5:5). God will not be mocked. Every sin will be exposed and every offense paid for. "Be sure your sin will find you out" (Num. 32:23). "But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. 3:25).

Family Of Sin

What is sin? To this question one can get a variety of answers. Some would say, "Sin is whatever you believe is wrong." Others would state: "Sin is whatever backfires in your face." Still others might reply: "It was the bombing of Cambodia and the war in Vietnam." All such answers come short of giving the correct definition of sin.

The word "sin" is "hamartia" in the Greek, and it means "a failing to hit the mark." The word in its original sense is found in Judges 20:16: "Among all this people there were seven hundred chosen men left-handed; every one could sling stones at an hairbreadth, (Continued on page 7, column 2)

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"Sinner . . . Pray For"

(Continued from page one)
am sure he would have made them ecclesiastical corpses in the church. Beloved, who wouldn't have given up after a while, to escape being beaten on the back? I was reading in the paper just a short time ago where a man made a profession of faith on the 53rd verse of the invitational song. I would give up, too, in order to go home.

When I came back that Sunday afternoon, after attending this Ohio service, I asked myself a question, what is there for a sinner to pray for? I ask you, tell me, for what could a sinner pray? I want to show you some things for which he can't pray.

I A SINNER CANNOT PRAY FOR GOD TO LOVE HIM.

"For God so loved the world, that he gave his only begotten

Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

Of course, you know the word "world," as used here, does not mean all of mankind, but rather, it means the elect of God. The Arminians say it means everyone, without exception.

Regardless of what interpretation you put upon the word "world," and irrespective of what your opinion of it may be, the fact remains, a sinner cannot pray for God to love him, because this text says, "For God so loved the world, that he gave his only begotten Son." So that is one thing a sinner can't pray for—he can't pray, and say, "God, please love me."

II A SINNER CANNOT PRAY FOR SPIRITUAL LIGHT.

"The entrance of thy words GIVETH LIGHT."—Psa. 119:130.

How do you get light? By "the entrance of thy words." You will

not read any place in the Bible where God gives a sinner any light except upon the basis of the entrance of the Word of God.

I ask, why should a sinner pray for light? Why should he pray for spiritual light? You get that through the entrance of the Word of God. God's Word has to come into a person, before he can have spiritual light.

Those half dozen people that were at the mourner's bench that Sunday afternoon — what they needed was the entrance of the Word of God that they get light. So they couldn't pray for light.

III A SINNER CANNOT PRAY FOR UNDERSTANDING.

"The entrance of thy words giveth light; it GIVETH UNDERSTANDING unto the simple."—Psa. 119:130.

Notice this, the sinner cannot pray for God to love him, for God loves the world. The sinner

cannot pray for spiritual light, because spiritual light comes with the entrance of the Word of God. The sinner cannot pray for understanding, because the Word of God gives understanding to the simple.

How do you suppose that you would ever understand anything if it were not for the Word of God? The reason there is so much ignorance in the world today is because of the lack of the Word of God. If the Word of God were preached faithfully from every pulpit Sunday after Sunday, there would be much more light in the church than there is at the present time. It is through the Word of God that you get understanding. You need not pray for understanding, because understanding is something that is given of God to the simple.

IV A SINNER CANNOT PRAY FOR THE HOLY SPIRIT.

We read:

"And we are his witnesses of these things; and so is also the Holy Spirit, WHOM GOD HATH GIVEN TO THEM that obey him."—Acts 5:32.

The sinner can't pray for the Holy Spirit, for God gives the Holy Spirit to the man that is obedient to Him.

Here is a man that is a sinner. He is not obedient to God. He has never yet bowed in submission to the Lord Jesus Christ. He has never yet shown any obedience to the Father. He can't ask for the Holy Spirit, for this text says that God gives the Holy Spirit to them that obey Him. Therefore, you can see that a sinner cannot pray for God to love him, he can't pray for spiritual light, he can't pray for understanding, and he can't pray for the Holy Spirit.

(Continued on page 4, column 4)

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FEBRUARY 16, 1974
PAGE THREE

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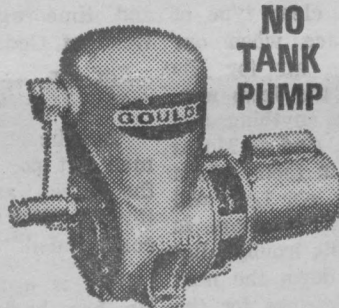
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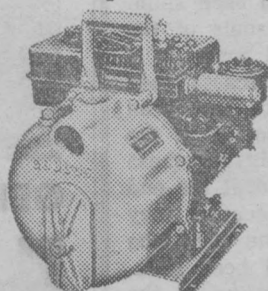


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FORUM

"If 'the rapture' occurs just before the start of the Great Tribulation and there are two resurrections, kindly explain the resurrection of the saved and martyred during the Great Tribulation period. When will they be resurrected?"

ROY MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



There are a couple of things here that I am not sure about. First, I am not sure that the rapture is just before the start of the Tribulation. There may be a period of more time than is commonly assumed. Second, I am not sure that there are only two resurrections, strictly speaking. Some bodies were raised from the dead at the resurrection of Christ. (See Matt. 27:52-53). Christ, during His ministry, raised some from the dead (Matt. 9:25). Some were resurrected under the ministry of the apostles. (See Acts 9:36-41 and 20:9,10). To be sure there will be two great resurrections in the yet future — one the resurrection of the saved, at the Rapture of the saved, and the resurrection unto damnation, at the close of the Millennium. (See Rev. 20).

Undoubtedly, the Scriptures teach that there will be a great host of people saved, and likewise martyred, during the Tribulation. We are told of these in Rev. 20:4-6, and we are told that they will live and reign with Christ during the Millennium (v. 4). That would certainly require a resurrection, but I don't find mention of when that will be. It would seem that there must be a special resurrection of the martyrs of the Tribulation.

This, and the other resurrections mentioned a moment ago, does away with the idea that there are to be only two resurrections. I sure wish we were told more about the resurrection of the martyrs, but since we aren't, I can't give the information I would like to give.

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I see from your question that you either do not believe in the pre-tribulation rapture, or that there is a doubt in your mind. Let me first of all make sure that you understand me. There is no "if" to the question. The Bible teaches very plainly and clearly that this is true.

Such passages as James 5:8, "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh," shows that the rapture could be at any time. Revelations 22:12 says, "And behold, I

come quickly; and my reward is with me, to give every man according as his work shall be." The word quickly means speedily, without delay. His coming is imminent and we should be looking for and longing for it.

Some have difficulties with the two resurrections. There should be no problem. The two resurrections are speaking of the resurrection of the righteous and the resurrection of the wicked. The resurrection of the righteous begins with the rapture and continues through the tribulation period. There will be 144,000 Jews saved and a multitude of Gentiles saved after the rapture. They will be caught up as will the two witnesses of Rev. 11:11-12. "And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."

Frankly, I believe that as soon as they make a confession of the Lord Jesus as their Savior, they will be put to death and that's when they will be caught up.

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The "rapture" is indeed going to occur before the Great Tribulation, for the Word often exhorts God's people to continually expect His coming for His own. The Scriptures require that we are to "look up, for our redemption draweth nigh." There is an urgency about it. He is coming soon!

It is true that there are only two resurrections, one for the saved, the other for the lost. One unto eternal life with a glorified body united with the soul; the other unto eternal death with resurrected body united with the condemned soul to be cast into the lake of fire burning with brimstone, where there is weeping, wailing, gnashing of teeth, pitch blackness, always in the throes of death, but never achieving it. Read Rev. 20:10-15.

The rapture is part of the first resurrection, and the resurrection of those saved and martyred during the Tribulation is also part of the first resurrection.

Rev. 7:14-17 and Rev. 20:4-6 show two distinct groups of resurrected saints. Both groups are identified by John as having come out of the Tribulation, but these resurrections are shown to be at different times.

The group in Rev. 20 is called

the first resurrection, although there are at least three other resurrections which precede it:

1. Those resurrected immediately after our Lord's resurrection. (Matt. 27:57).

2. Those resurrected at the rapture (I Cor. 15:51 and I Thess. 4:13-18).

3. Those resurrected out of the great tribulation (Rev. 7:14-17).

We must conclude that if the very last group of resurrected saints is called the first resurrection, then the three preceding groups must also be called the first.

Most important is the question: Which resurrection will you be in — the first or the second? Come quickly Lord Jesus!

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I am afraid we are all too prone to read into the Word of God things that He did not put there. We speak of our Lord's second coming, but so far as I am able to know, there is nothing in the Bible about a second coming, as such. We see much about His coming, but where is it called a second coming?

In I Cor. 10:11, we learn that the things that came to pass in the lives of the children of Israel did so for types for us in these last days. And if you recall Moses came down off Mount Sinai with the tables of the law twice. The first time he came down he found the Jews worshipping a golden calf. He ground the golden calf into powder, sprinkled it upon their drinking water and made them drink it. This is a clear type of what will take place when our Lord comes in the air for His saints. He will find the Jews worshipping just about anything and everything but Him. And as Moses made the Jews drink their golden calf in the long ago, our Lord will pour out His wrath on them in what is called Jacob's trouble. But when Moses came down the next time, he brought blessings for the Jews. So when our Lord comes down to the earth at the end of that awful time of tribulation, He will bring unspeakable blessings to His elect Jews.

As there is nothing said, so far as I am able to know, about how many times our Lord will come back, there is nothing said in the precious Book about a specific reference about the resurrection of the martyred Tribulation saints. There are, however, two or three things that convinces me that it will take place at the end of the Tribulation.

In Rev. 6:9, John saw the souls of the saints who had been slain. He did not see the souls of the saints who had died prior to I Thess. 4:16, simply because they were not there. They had been reunited with their bodies at the rapture. We can safely say these were to be resurrected at the end of the tribulation because they must wait until all the ones who were to be slain had been slain. This would take them up to the end of the Tribulation. However, they must be resurrected before our Lord comes down to the earth, because we see Him coming with all His saints in I Thess. 3:13. That would include the ones John saw under the altar. Another proof that the dispensation of grace, or the church age, has already ended when this time comes, is the fact that these souls under the altar are asking for vengeance on their enemies. This is peculiar to the Jewish economy. In Psa. 143:12 David asks that his enemies be cut off and destroyed. But in this

church age, we are to pray for our enemies. So this church age has already ended with the rapture before John hears the souls under the altar asking for vengeance on their enemies.

"Sinner... Pray For"

(Continued from page three)

A SINNER CANNOT PRAY FOR FORGIVENESS.

Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit." —Acts 2:38.

Notice again, does Peter say that if you want remission of sins, then pray for it? No, no. Ask God to give you remission of sins? No. Rather, he says if you want remission of sins to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

I'll pause just long enough to say that I am not turning Campbellite when I read this passage of Scripture. I am just determined not to let the Campbellites pick one verse out of the Bible and run off with it. That is exactly what they have done with this verse of Scripture.

Notice Peter said, "For the remission of sins." That little word "for" is one of the most interesting words in all of the New Testament. It is the little word "eis," a Greek word. The Campbellites say that when it says, "Repent, and be baptized for the remission of sins," it means in order to get your sins remitted.

Beloved, it doesn't mean any such thing. That word "eis" means "because of," and it says to repent and be baptized because of the remission of your sins. That is the way it is used time and time again throughout the Word of God.

For an example of this, we read:

"And he charged him to tell no man but go, and shew thyself to the priest, and offer FOR (eis) thy cleansing according as Moses commanded."

Here is a man that is a leper. He has healed, and now Jesus

says, "You go and offer for thy cleansing."

I ask, was that in order that he be cleansed? No, he had already been cleansed. That word "for" means "because of," and so when Peter on the day of Pentecost said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," he means because your sins have been remitted.

I say to you, beloved, a sinner cannot ask forgiveness, because this text says that if you want remission of your sins, you are to repent in order that you might have remission of sins.

VI

A SINNER CANNOT PRAY FOR CHRIST TO COME TO HIM.

The Lord Jesus Christ said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." —Mt. 11:28.

A sinner is wrong when he tries to pray for Christ to come to him. Christ says to "come unto me." It is not for the sinner to pray and say, "Christ, you come to me," but Jesus Christ says to the sinner, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

VII

A SINNER CANNOT PRAY TO GOD THAT GOD WILL RECONCILE THE SINNER.

The Word of God tells us that it is God that does the reconciling. Paul says:

"We pray you in Christ's stead, be ye reconciled to God." —II Cor. 5:20.

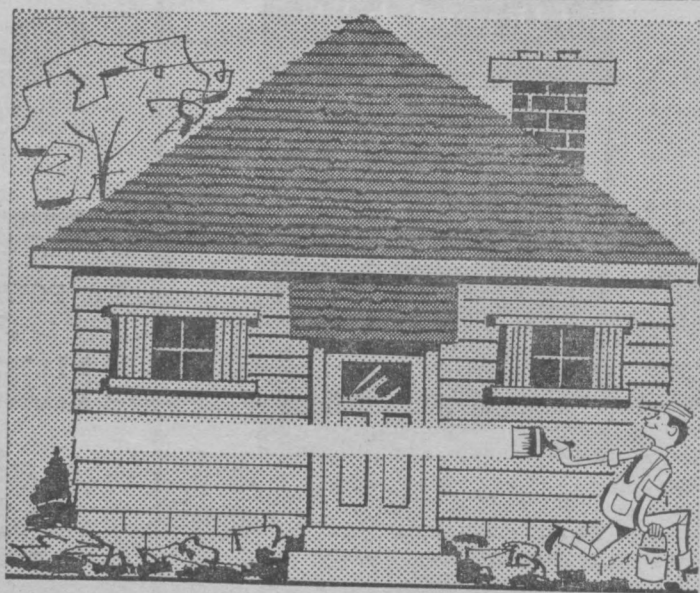
So when a sinner bows at a mourner's bench and prays, and says, "Oh, God, let me be reconciled to you," he is not praying in the light of the Bible. The Bible says that God reconciles the sinner, and therefore the sinner cannot pray to God to be reconciled.

Paul certainly wrote a stirring epistle to the Corinthians when he finished off that fifth chapter by saying, "We pray you in Christ's stead, be ye reconciled to God." I shouldn't pray to God that God be reconciled to me, for God has already said in His Word that we are to be reconciled to God.

VIII

A SINNER CANNOT PRAY FOR THE GRACE OF GOD.

God's Word would teach us that (Continued on page 5, column 2)



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PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"SOBRIETY"

"The aged women likewise, that they may be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women TO BE SOBER..."

The dictionary says sober means calm, serious, reasonable or steady. Some of the opposites are excited, overwrought, giddy, or immoderate. We could meditate on those words alone and know with assurance what it means to be sober. Since the Bible has much to say on this subject, let's see what more we can learn.

It isn't just the young women who are admonished to be sober. Paul tells Timothy that ministers and their wives are to be sober also. Here in this second chapter of Titus, aged men and young men are included. Again in I Thess. 5:8, all who are "of the day" (all saints) are to be sober.

The Gospel is our schoolteacher in this matter.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live SOBERLY, righteously, and godly, in this present world" (Titus 2:12,13).

There are several reasons why we are to be sober. Peter tells us to "be sober, be vigilant; because to your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (I Pet. 5:8).

When Satan sees us being frivolous and giddy, he immediately moves in. He knows at these times we are careless with our speech, and often get involved in conversations we later regret. Sometimes our jesting is cruel and unkind. How he loves to encourage us in this!

We are admonished in I Tim. 2:9 to be sober in our dress. "In like manner also, that the women adorn themselves in modest apparel, with shamefacedness and SOBRIETY..." The reason these instructions are included in the Word of God is that we women may know how to please our Lord. And isn't that what we want more than anything else? We aren't cheating ourselves by ignoring the fashions of the day. The Lord does

not think us dull when we refuse to be caught up in the giddy, empty conversation of the world.

Another reason we should be sober is the return of the Lord is near.

"But the end of all things is at hand: be ye therefore SOBER, and watch unto prayer" (I Peter 4:7).

We need to be alert and watchful. Sobriety leads to prayer. Have you ever heard a Christian pray in a flippant or jesting manner? No, when it comes to prayer, we get very serious.

These are troublesome days we live in. The world is laughing and joking itself right into the pit, and knows it not. They are children of the night. They have eyes that do not see. But we, who are of the day, can see and discern the sign of the times. Knowing the return of the Lord is very near, let us be SOBER, watchful unto prayer, that we may in this grace also, be pleasing unto our Lord, to the praise of His matchless Name.

"Sinner... Pray For"

(Continued from page 4)

we are not to pray for the grace of God, because the grace of God is a gift of the Lord. Listen:

"For the grace of God that bringeth salvation hath appeared to all men."—Titus 2:11.

I can't pray to God for grace, because God gives grace, and the grace of God brings salvation.

I often think how foolish it is for a sinner to come to a mourner's bench and pray, and say, "Oh, God, give me grace," when this text says, "The grace of God that bringeth salvation."

IX

A SINNER CANNOT PRAY FOR CONVERSION.

We read:

"The law of the Lord is perfect, converting the soul."—Psa. 19:7.

A sinner can't pray for conversion, for he is converted through the Word of God. It is the Word of God that takes a sinner and teaches him the truth of the Bible, and it is the Word of God that brings conversion.

I see that thief hanging on the cross. When he looked over and saw that superscription that had been written by Pilate: "This is Jesus of Nazareth, the King of the Jews"—when he saw that superscription, the Word of God says that his manner changed, and he said, "Lord, remember me when thou comest into thy kingdom." Jesus stopped dying long enough to say to him, "Today shalt thou be with me in paradise."

Beloved, I want you to notice this, that man was saved by the Word of God, with the only verse

of Scripture he ever read. He was saved by that superscription that was on the cross that became a part of the Word of God.

Beloved, I say to you, a sinner can't pray for conversion, for it is the Word of God that brings conversion to a sinner.

X

A SINNER CANNOT PRAY FOR RELIGION.

I have been very much impressed of recent date in reading the book of James. In fact, every time I read it, I see how far short I come. I don't read but mighty few verses of it but that I realize the extreme practicality of the book of James. James said:

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1:27.

What is pure religion? It is acts of charity and acts of purity. The sinner can't pray for religion, because the Word of God tells us that pure religion is something that you do after you are saved. You visit the fatherless and the widows in their affliction (acts of charity) and keep yourself unspotted from the world (acts of purity).

XI

A SINNER CANNOT PRAY FOR FAITH.

We read:

"Faith cometh by hearing, and hearing by the word of God."—Romans 10:17.

A man gets down to the mourner's bench and says, "Oh, Lord, give me faith." He has come to the wrong place for faith. "Faith cometh by hearing, and hearing by the word of God." A man could pray, and pray, and pray forever for faith, but God would never give it to him, because faith doesn't come as a result of prayer. Rather, faith comes because of the Word of God.

XII

A SINNER CANNOT PRAY FOR SALVATION.

When Cornelius was instructed to send for a preacher that would tell him how to be saved, the Word of God says that he was told:

"Who shall tell thee words, whereby thou and all thy house shall be saved."—Acts 11:14.

Here's a man who wanted salvation, and how was he to get it? "God will give you a preacher that will tell you words whereby thou and all of thy house shall be saved." A sinner is not saved by praying, because praying comes as a result of words that shall be preached unto him.

You remember the Ethiopian eunuch who was riding in the chariot one day. He was reading

GIMMICKS

It seems that churches everywhere are doing things today To try to bring their attendance up by giving things away. They're running buses all over town in a way they think is dandy, Giving all the boys and girls that ride some bubble gum or candy. And maybe they'll have a contest; Give the winner a free plane ride Or offer them a ten-speed bike that would make one swell with pride. God does not use this kind of plan to save one from his sin, But uses visitation to bring the sinner in. So if you're using this unscriptural plan, perhaps you had better stop. Or your rewards in heaven might be just a lollipop.

the Bible as he rode along. When Philip ran up to the chariot and said, "Understandest thou what thou readest?" the eunuch said, "How can I, except some man guide me?" He had a Bible, but he said, "I need some man to guide me. I need the Word of God to be preached to me."

So, beloved, I come to this truth, if this Ethiopian eunuch were saved (and I think he was), if that be true, then he was not saved on the basis of what he heard, or on the basis of what he had learned in Jerusalem, but he was saved because the Word of God was preached to him.

So I say that a sinner can't pray for salvation, for salvation comes, as God said to Cornelius, "Tell these words whereby thou shalt be saved."

XIII

A SINNER CANNOT PRAY FOR REPENTANCE.

We read:

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

You can't pray for repentance because that is a gift from God.

When somebody gives you something you don't pray for it do you? If somebody offers you something as a gift, you don't say, "Please give it to me." You don't pray for it. A gift is something that you receive without praying for it. Repentance is a gift. It is a gift from God, and this text would indicate that God has given repentance unto life to the sinner.

XIV

A SINNER CANNOT PRAY FOR SAVING POWER.

Paul said:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."—Romans 1:16.

A sinner can't pray for the power to be saved, for the gospel is the power of God unto salvation.

I think about the man who comes to the mourner's bench and prays, "Oh, Lord, give me power to be saved." What a strange way to approach a sovereign God who has already given the power to be saved through the gospel of the Lord Jesus Christ.

XV

A SINNER CANNOT PRAY FOR SANCTIFICATION.

The Lord says:

"Sanctify them through thy truth: thy word is truth."—John 17:17.

Here are fifteen things that a sinner can't pray for. In fact, the Bible does not teach the sinner to pray at all.

I grew up on the idea that a sinner could pray. I grew up on the idea that children ought to be taught to pray. Mrs. Roy Mason helped me more, through one simple letter that she wrote me, to see this truth than anyone that I have ever known.

Years ago, in THE BAPTIST

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PAGE FIVE



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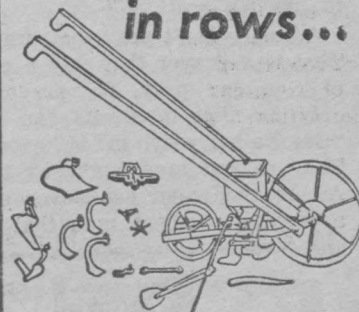
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FINEST IN THE FIELD

"Sinner . . . Pray For"

(Continued from page 5)
 "Now we know that God heareth not sinners."—John 9:31.

What is there for the sinner to pray for? There is not one thing that I know of that has to do with his salvation, that he is to pray for. Instead, the Word of God says that God doesn't hear the sinner's prayers.

Listen again:

"And the whole duty of man is to fear God and keep his commandments."—Eccl. 12:13.

Mark it down, the sinner's duty is to fear God and keep His commandments.

That word "fear" has to do with reverence—awe—an awesome feeling. A feeling of reverential awe ought to overtake every unsaved individual. He ought to obey the commandments of our Lord. Our Lord says to the sinner that if Jesus Christ died for his sins, the sinner is not to pray for any of these things. He is to take God at His Word and to obey the commandments that God has given. Repentance, faith, and salvation all come as a gift from God, and the sinner is to accept it as such.

When I think of this, I am reminded to say to you that prayer is the most glorious privilege in this world, but it is a Christian's privilege, and not a sinner's obligation.

I don't know how many Baptist preachers I have known in life who took the position that a sinner was to pray to be saved. I have had preachers by the dozens write me, to tell me where I was wrong as to a sinner praying, but there has never been a man yet that has given me a verse of Scripture that would indicate that a sinner is to pray. He has told me what he was taught as a child. He has told me what he has seen. He has told me how he has seen lots of people converted and added to the church. He has told me things of this type, but not one time has a man ever given me a passage of Scripture to show me why a sinner is to pray.

I say, beloved, there is not a thing in this world for a sinner to pray for. Prayer is a Christian's privilege, for Jesus said:

"After this manner therefore pray ye: Our Father which art in heaven."—Mt. 6:9.

A sinner can't pray that prayer. That is a prayer that only a child of God can pray, for prayer is only for that man who can say, "Our Father which art in heaven." The unsaved man can't say that. An unsaved man can never pray acceptably. Only a man that has

a Heavenly Father can pray, for Jesus was teaching His disciples about prayer, and He said, "After this manner therefore pray ye: Our Father which art in Heaven." If God isn't your Father—if you are not His child—if you haven't been saved by the grace of God, then you can't pray.

CONCLUSION

All this leads me to say this: To those of you who are saved, I would to God that you make much of the privilege of prayer, and those of you who are not saved, I would to God that you might realize that prayer will never save. Rather, I would to God that you would believe this truth:

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

Would to God, sinner friend, that you believe this. Don't in any wise at all fall back on prayer and say, "I am going to pray through. I am going to pray until God hears me. I am going to keep on praying until He saves me." If you want to be saved, God has a way. He said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." I tell you, only the man who has come to Jesus Christ has the privilege of prayer.

Might it please God to reach down and touch some heart here, and cause someone to realize that the only way to salvation—the only way that you can be saved, is not through prayer, but rather, it is through the Lord Jesus Christ, who died on the cross for your sins.

The Word of God says:

"He that turneth away his ear from the hearing of the law, even his prayer shall be an abomination."—Prov. 28:9.

Beloved, if you are saved, you can't turn away your ear from the hearing of the law. Even your prayer will be an abomination in the sight of God. If that be true, how much more true is it that a sinner can't pray because he has never yet inclined his ear to the law of God.

May God bless you!



Election

(Continued from page one)
 In John's statement, rather it is the purest kind of spiritual assurance that produces joy!

Grace believers rest sweetly in the marvel of His grace work (Heb. 4:3), but some others knock

themselves out to prove their humility through choosing Jesus! Like Rudyard Kipling's "east is east, and west is west, but never the twain shall meet!" so, "election is election, but free-will is free-will and never the twain shall meet!"

One of the favorite texts used by the "free will" group is the passage we have selected for examination in this paper. Our "free will" friends insist that because He came to His countrymen only to be rejected by them, that as many of us Gentiles as did receive Him, to us He gave the high dignity of Sonship! Trouble there is one insurmountable barrier to such theological reasoning, that barrier is:

"Natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: NEITHER CAN HE KNOW THEM, because they are spiritually discerned."—I Cor. 2:14.

In his letter to Ephesus, Paul revealed the only way a poor lost Gentile can be helped, and that was when "He (God) made us acceptable in the beloved." That grace act consisted of a resurrection according to (Eph. 2:1) where the record reads simply, "and you HATH HE QUICKENED, who were dead in trespasses and sins." Then the apostle really placed the truth before their eyes and hearts when he establishes the doctrine of election thus:

"By grace are ye saved through faith; AND THAT NOT OF YOURSELVES: it is the gift of God: not of works, lest any man should boast."—Eph. 2:8-9.

The stubborn problem facing our "free-will" friends is this, how can a "dead man" help himself? Jesus informed Nicodemus that election is the divine process behind the new birth:

"Except a man be born again (from above) he cannot see . . . or enter into the kingdom of God. Ye must be born again (Gennao Another, from above)." — John 3:3,5,7.

It is a fact that the birth of any child is not the result of that child's decision to be born, rather the birth of any child is determined by two consenting adults who are entrusted by God with power to bring a third person into existence. It is well to remember how this fact prevails in the areas of flesh and spirit:

"That which is born of the flesh is flesh: and that which is born of the spirit is spirit!"—John 3:6.

In every recorded instance of physical birth, two consenting adults launched the process that resulted in a third human being! That third personality was incapable of making decisions relative to his own birth, because he did not exist to make such decisions!

But to the text found in John 1:11-13, and such information as awaits all who take time to do some exegesis of Greek words used by Holy Spirit. All begins with the statement, "He came unto His own and His own received Him not!" Matthew had stated that Jesus "was not sent but to the lost sheep of the house of Israel," (Matt. 10:6). Not until after 4,000 years of careful prophetic preparation did God, "send forth His Son made of a woman, made under the law, to redeem them that were under the law," (Gal. 4:4). The inspired apostle announced that "the gospel is to the Jew first," (Romans 1:16). But in spite of such omniscient effort, and inspirationally revealed facts over 4,000 years of human history, the record states bluntly, "He came unto His own, and His own received Him not." Luke revealed the nature of Jewish hearts when he recorded the parable about God's kingdom in abeyance, the citizens of that kingdom were reported as saying "we will not have this man to reign over us!" (Luke 19:14).

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APPOINTED

To fix, to settle, to establish or fix by decree or decision (Webster).

I Pet. 2:8: "And a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient, whereunto also they were appointed."

I Thess. 5:9: "For God hath not appointed us to wrath but to obtain salvation by our Lord Jesus Christ" (I Thess. 8:3; Acts 22:10; Psm. 79:11).

Job 14:5: "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass" (Chap. 23:14).

Acts 17:26: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

Prov. 31:8: "Open thy mouth for the dumb in the cause of all such as are appointed to destruction."

I Kings 20:42: ". . . Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, . . ."

ORDAINED

To decree, to appoint, to arrange, to prepare (Webster).

Jude 4: "For there are certain men crept in unawares who were before of old ordained to this condemnation . . ."

Acts 13:48: ". . . And as many as were ordained to eternal life believed."

Eph. 2:10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Chap. 1:4).

Habak. 1:12: "Art thou not from everlasting, O Lord my God, mine Holy One? We shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction" (Rom. 13:1; I Cor. 2:7).

cal consideration of the Greek words Holy Spirit used in these verses. In John 1:11, Holy Spirit selected the Greek word PARALAMBANO, the compound of two roots, PARA and LAMBANO. PARA means "vicinity of, nearness, proximity;" LAMBANO means to "lay hold upon, seize, appropriate!" Thus, the statement in John 11 tells us how "Jesus come into the vicinity of His own countrymen, that they might seize upon the opportunity to enter into their kingdom!" Their reaction, "His own received Him not!" continued the Divine author.

Verse 12:

"But as many as received (Lambano) Him, to them gave He power to become the sons of God, even to them that believe on His name!"

Eagerly our "free-will" friends pounce on this verse to justify their decision to receive Jesus as personal Saviour. Once again we remind each reader, remember Paul's commentary about natural man in I Cor. 2:14, he is incapable of discerning spiritual things: Thus to help our "free-will" friends, let

us proceed to learn that the English word translated "received" in verse 12, is not the same Greek word translated "received" in verse 11. In verse 11, the Greek word was PARALAMBANO, but now the Holy Spirit settled on LAMBANO only. Paralambano is objective, because man has an opportunity to act on something in the vicinity! But Lambano is subjective as persons are empowered to act by some power apart from themselves! We should be able to understand this better by considering the incident recorded in Matthew 16, when Jesus asked men to identify Himself. Only Peter cried out "Thou art the Christ, the Son of the living God!" Instantly Jesus added, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven!" Peter's ability to recognize the person of God's Son was God-given!

The material in verses 12-13 confirms this fact to be true of those who believed in verse 12. By using (Continued on page 7, column 1)

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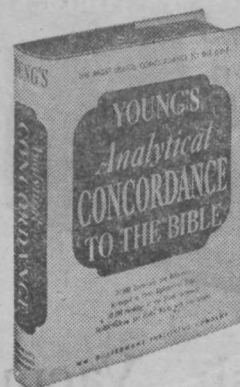
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PAGE SIX

Election

(Continued from page 6)

the one root LAMBANO, minus the prefix PARA, now the evidence is removed from the vicinity of man! Therefore, "them that believe on His name," were able to do so through the power of Divine intervention! But let the verse state this fact ever so clearly: "them that believe on His name," did not do so "or blood, or the will of the flesh, or the will of man!" Ability to believe was "of God!" This agrees with every other passage of Scripture which deals with the doctrine of election.

Consider with me the statement issued by Paul to Corinth, "Of Him (God) are ye in Christ Jesus!" James contributed this clear statement about God's elective process:

"Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures."—James 1:18.

The real impact from Holy Scripture on human spirit is found in (Acts 13:48) where Dr. Luke declared "As many as were ordained to eternal life believed;" let our "free-will" friends believe that ordination to eternal life was necessary before belief was possible!

The most complete commentary on election is found in Romans 9, a passage which is crystal clear. Paul began his commentary by announcing that Jacob was elect, but Esau was not! Instantly objections and criticisms arose (Romans 9:14-19); the apostle silenced them all with this incisive statement:

"Nay but, O man, who are thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"—Romans 9:20-21.

Let all men understand that we are but clay, and not the potter!

Let us establish this fact in the mouth of two or three witnesses, and we begin with the Apostle Peter who recorded this step by step commentary about grace salvation:

"Elect, according to the foreknowledge of God, the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace unto you and peace be multiplied."—I Peter 1:12.

Any mind capable of understanding English can discern that this verse is a systematic, progressive development of the process called salvation!

Paul stood in agreement with Peter, a truth that is easy to establish by turning to the apostle's commentary in:

"We are bound to give thanks always to God for you, brethren, beloved of the Lord, because GOD HATH CHOSEN YOU TO SALVATION"

THROUGH SANCTIFICATION of the Spirit, and belief of the truth: whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."—II Thess. 2:13-14.

Is it possible that our "free-will" friends are in the same predicament as were the Sadducees when they tried to trip the Lord with that sticky problem presented in Matthew 22? He dismissed their folly with, "Ye do err not knowing the Scriptures, nor the power of God." (Matt. 22:29).

Little wonder the inspired Apostle admonished the Ephesian elders thus:

"And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."—Acts 20:32.

The Evil Of Sin

(Continued from page two)

and not miss." The sense of this passage is that these men could sling stones at a hair breadth, and not miss the mark. Hence, sin is any moral deviation from the divine goal, either in going beyond or falling short.

Transgression Of Law

The underlying idea of sin is that of a law and of a lawgiver. "For where no law is, there is no transgression" (Rom. 4:15). The Bible reveals God is man's lawgiver: "There is one lawgiver, who is able to save and to destroy" (Jas. 4:12). Hence sin is everything that is contrary to the expressed will of God: "Who committeth sin transgresseth also the law: for sin is the transgression of the law" (I John 3:4). All sin is law-breaking, and he who commits it is a transgressor in the eyes of God. Sin rejects God's authority and, consequently, rejecting God Himself.

All Unrighteousness

"All unrighteousness is sin" (I John 5:17). God is righteous: "The Lord is righteous in all his ways, and holy in all his works" (Ps. 145:17). Any want of conformity on the part of the creature to the character of God, whether it be in act, disposition, or state, is sin. To sin is to be unlike God; therefore, sin displeases God.

Lack Of Faith

Romans 14:23 declares: "For whatsoever is not of faith is sin." Here we see that questionable indulgence is sin. Whatever is done with a conviction that it is disagreeable to the will of God is sinful to the doer. Often the minister is asked, "Is it right to dance, smoke, drink, etc." The very fact that one doubts God will approve of his actions is enough to tell the questioner the answer to his query.

Foolish Thoughts

"The thought of foolishness is sin" (Prov. 24:9). We become

guilty of sin not only by foolish acts, but also by foolish thoughts. We pass off many things with a jest which are really sin.

Vain Conversation

"In the multitude of words there wanteth not sin" (Prov. 10:19). In much speaking there is often much sinning. Generally those who speak much amiss. Jesus Christ said: "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5:37). He again declared: "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36).

Neglect Of Good

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). This Scripture discloses that omission of known good is wrong. For a Christian to miss church or fail to pray is to commit sin. Many saved people are guilty of the sins of omissions more than of commission. But let us not forget that sin is still sin in God's sight.

Unbelief

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me" (John 16:8-9). Unbelief is behind all sins to some degree. It is the taproot of all our sinning. Unbelief separates one from the cure of sin, Jesus Christ. It is the

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work of the Holy Spirit to convict men of sin by showing them their unbelief in Christ. He uses the sin of unbelief to intensify our sense of all other sins.

Fact Of Sin

He who doubts the existence of sin is a fool: "Fools make a mock at sin" (Prov. 14:9). Sin is no laughing matter; it is a sad and awful reality. There are four very conclusive proofs of the existence of sin in the world.

Testimony Of Scriptures

Of this terrible thing the Bible gives no uncertain sound. "For there is no man that sinneth not" (I Kings 8:46). "For there is not a just man upon earth, that doeth good, and sinneth not" (Eccl. 7:20). "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one" (Ps. 14:2-3). "For all have sinned, and come short of the glory of God" (Rom. 3:23). "But the scripture hath concluded all under sin" (Gal. 3:22). "For in many things we all stumble" (Jas. 3:2 ASV). "If we say that we have no sin, we deceive ourselves, and the truth is not in us. . . . If we say that we have not sinned, we make him a liar, and his word is not in us"

Teaching Of Environment

Do you know why we possess weak, sick, aging, and dying bodies? Because we are all sinners: "For the wages of sin is death" (Rom. 6:23). Do you know why our world is war-torn? Because men are sinners: "From whence come wars and fighting among you? come that not hence, even of your lusts that war in your members?" (Jas. 4:1). Do you know why there is crime, divorce, and poverty in the world? It is because "the heart of the sons of men is fully set in them to do evil" (Eccl. 8:11).

Declaration Of Conscience

Man's consciousness gives witness to the fact of sin: "Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another" (Rom. 2:15). Every person knows he is a sinner. No mortal has ever lived a life free from the sense of personal guilt. Each son of Adam is haunted by the remorse of conscience for wrong doing.

Witness Of Men

The prophet Isaiah said: "Woe is me! for I am undone" (Isa. 6:5). Simon Peter declared: "Depart from me; for I am a sinful man, O Lord" (Luke 5:8). When speaking of sinners the Apostle Paul would say: "Of whom I am chief" (I Tim. 1:15). "Verily every man at his best state is altogether vanity" (Ps. 39:5). When we do our best for God as Isaiah, Peter, and Paul did, we remain "unprofitable servants" (Luke 17:10).

Human governments give their testimony as to the reality of sin by enacting laws against it. Even false religions and secular literature reflects it to some degree. Seneca, the Roman philosopher, said: "We have all sinned, some more, and some less." The German poet and philosopher, Goethe declared, "I see no fault in others which I myself might not have committed." An old Chinese proverb reads: "There are two good men: one is dead and the other is not yet born."

Fountain Of Sin

Sin originated with Satan. When pride entered the heart of Lucifer, he sought to exalt himself above God (Isa. 14:12-17). He fell by committing the sin of pride. "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil" (I Tim. 3:6). This is the first entrance of sin into the universe.

Sin entered the human race through Satan's deception and man's disobedience. The Devil in the form of a serpent tempted Eve to eat of the forbidden fruit. Both our first parents partook of this tree. "And Adam was not deceived, but the woman being deceived was in the transgression" (II Tim. 2:14). "Wherefore, as by one man sin entered into the world. . . . For as by one man's disobedience many were made sinners. . . ." (Rom. 5:12,19). Ever since Adam ate the forbidden fruit, the Adamic race has been fond of forbidden paths.

At present sin proceeds from

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man's corrupt nature. The psalmist disclosed: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). Sin is in our bodies as soon as we come out of the loins of our parents. We come into the world with a wretchedly degenerated nature. We have from birth the snares of sin in our bodies, the seed of sin in our souls, and the stain of sin upon both. This is the foolishness bound in the heart of a child.

Jeremiah the prophet said, "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). There is more wickedness in our hearts than we want to think about, more than any of us suspect to be there. The human heart is subtle and false; it is apt to supplant.

(Continued on page 8, column 1)

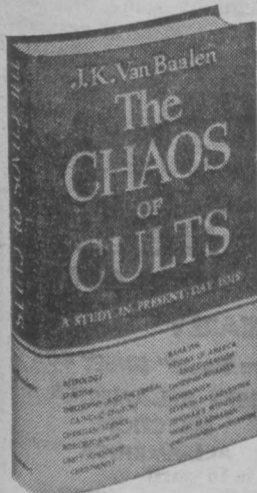
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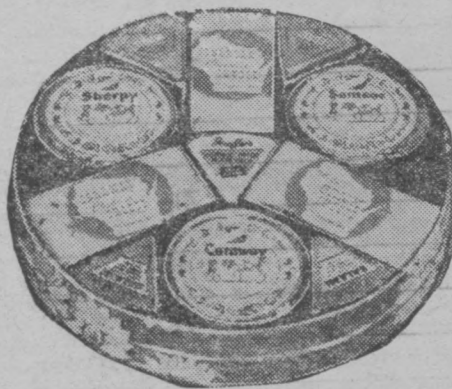
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PAGE SEVEN

The Evil Of Sin

(Continued from page seven)
It is prone to call evil good and good evil. It puts false colors upon things and cries peace to those to whom no peace belongs. This means men are self-deceivers and self-destroyers since their hearts are incurably wicked.

Jesus Christ, who knew the hearts of all men, said: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19). What horrible creatures lurk in the heart of man! What a corrupt stream which flows from the fountain of man's being! These awful sins are the outward fruits of that wickedness which resides in the heart.

Nowadays you hear preachers who tell the sinner to give his heart to Jesus Christ. How foolish and unscriptural. Christ does not want the old defiled, corrupt polluted heart of the natural man. For the sinner to be delivered from his sins he must have a new heart. God only can give this to him by efficacious grace. The Lord prom-

ised: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. 36:26).

I pray not that you shall open up your heart and let Jesus in as the modern evangelist pleads. Instead, I pray that the God of all grace will open your heart that you might believe in Jesus Christ to be your Saviour. "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul" (Acts 16:14). Oh, may God work in you both to will and to do His good pleasure.

Second Coming

(Continued from page one)

Russia, then, will not invade Israel until Israel feels that all is well, and that there is no need to fear. It will be at this time that Russia and her allies will strike.

"And thou shalt say, I will go

up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates"—Ezek. 38:11.

Will Russia and her allies succeed in their attack? The answer is given in the following passages:

"For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone"—Ezekiel 38:19-22.

"Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: and I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel"—Ezekiel 39:1-2.

Russia and her allies, according to the above verses, will be severely defeated. Russian soldiers, in fact, will kill each other, and deadly diseases, rain, hail and brimstone will also reduce the great army, so that all but one-sixth of the army will be destroyed. The defeat of this great army, according to Ezekiel 38:23, will have a world-wide effect.

"Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

This great victory will also have a dynamic impact upon Israel as is shown from the following verse:

"So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel"—Ezekiel 39:7.

Russia's defeat will be a sign from God to His people, Israel, to the extent that vast numbers of Jews will return to the God of their fathers. The 144,000 sealed Jews and the two witnesses will be God's instruments in leading His people back to Himself.

The defeat of Russia will also give the Antichrist unquestionable rule in the earth, for his armies (western federation of nations) will still be one unit, while the Russian army will be destroyed.

Let it be known and proclaimed that Russia and her allies are lining up now, even as God has informed us would take place.

"Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch"—Mark 13:35-37.

We have been speaking of that which is yet to come. There is more, however, that lies before us and that is the resurrection of the righteous and the wicked. The righteous will be raised to enjoy eternal bliss, while the wicked will be raised and cast into eternal fire. These resurrections, however, will not occur at one and the same time. The redeemed, in fact, will be raised from the dead while the resurrection of the wicked will be a resurrection of the dead. The resurrection of the righteous, which is from the dead, is defined

in the following passage:

"But they which shall be accounted worthy to obtain that world, and the resurrection FROM the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection"—Luke 20:35,36.

It is very obvious that the lost are not the "children" of this resurrection, since they are not "accounted worthy to obtain that world, and the resurrection from the dead."

We, if we take four from six, have two left. The same applies to the resurrection from the dead. The righteous are taken from the dead, and the dead (the redeemed are not considered as dead) remain in the realm of death.

Our Lord, according to Acts 17:31, Romans 1:4, I Cor. 15:20 and I Peter 1:3, came forth from the dead. It necessarily follows that our resurrection is from the dead too, since we are in the first resurrection of which our Lord was the first-fruits.

"But now is Christ risen FROM the dead, and become the first-fruits of them that slept"—I Cor. 15:20.

Our Lord, as the above verse clearly reveals, was resurrected out from among the dead. This same truth, therefore, is applicable to the believer. Paul, in Phil. 3:11, refers to this resurrection:

"If by any means I might attain unto the resurrection from the dead."

This verse, in the Greek, says, "If by any means I might attain unto the out resurrection which is from the dead."

These words by Paul would have no meaning if there was to be only a general resurrection. It is very obvious that he desired to be in a particular resurrection, namely, the resurrection from the dead. It is this resurrection that Paul refers to in I Thess. 4:14-18:

"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 archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

These Scriptures leave no place for the resurrection of the lost. You will note that those who participate in this resurrection are those who "are asleep." We all know that only the redeemed are said to be "asleep" and only the redeemed can call Jesus "Lord." The lost, according to Revelation 20:12, will be resurrected and stand before "God" their judge, but the redeemed will stand before their "Lord."

The righteous are to be in the "first resurrection" (Revelation 20:5,6). It stands to reason that there is to be a second resurrection, since there is to be a "first resurrection"—a first resurrection which is from the dead while the

second is of the dead. The second resurrection, or the resurrection of the dead is described in Revelation 20:11-15:

"And I saw a great white throne, and Him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them. And I saw the dead (not those who are asleep), small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead (not the living) were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell (all of them) were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

It is to be carefully noted that "death and hades" are to be cast into the lake of fire. It is obvious, therefore, that the righteous will not be there. We are not in this class, since the righteous are not considered as being dead, but only "asleep." The presence of the "book of life" also makes it obvious that the righteous will not be there, in view of the fact that the book of life will only reveal those who are not written therein. We are aware, however, that many differ with us because of that which is written in John 5:28, 29:

"Marvel not at this: for the Lord is coming, in the which all that are in the graves shall hear His voice, and shall come forth; that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

We, in these verses, have the association of the righteous with the wicked. This association, however, does not prove that both will be resurrected together. It is not unusual in Scripture to find two events that are separated by a period of time, appearing in the same verse. We, in Isaiah 9:6 and 7 have an example of this fact:

"For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this."

Some of the truths in these passages have already been fulfilled and some are yet future, yet they all appear in the same verses.

We see, then, that John 5:28,29 (above) do not teach a general resurrection. The word "hour" in verse 28 is to be interpreted as it is used in verse 25. Here the meaning is that the time is coming.

It is thought by some that Acts 24:15 refers to a general resurrection, but let it be remembered when we read this verse that Paul, the writer, believed in a resurrection from the dead and of the dead. (To be continued next week)

THANKFUL FOR TBE . . .

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SELECTION

1. TWICE AS SWEET as any other corn at harvest. Four times as sweet 48 hours later. New hybrid breeding discovery by University of Illinois doubles sugar content . . . checks conversion to starch after picking.

Makes "sweeter" corn for eating fresh, for premium markets, for freezing or canning.
Big 3-oz. packet (600 seeds) only \$1.00 postpaid.
Mail dollar bill or check and get yours by return mail. One pound (3000 seeds), \$3.00 postpaid.

ILLINOIS FOUNDATION SEEDS, INC., 107-K, P.O. Box 722, Champaign, Ill. 61820

First ALL-AMERICA sweet corn in 15 years!

All the super-sweetness and great flavor of ILLINI XTRA SWEET.

Matures two weeks earlier. Make two plantings of each variety and enjoy delicious corn for four weeks.

Big 3-oz. packet (600 seeds) \$1.50 postpaid. One pound, \$4.00.