

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 44 No. 3

ASHLAND, KENTUCKY, FEBRUARY 1, 1975

WHOLE NUMBER 2004

PART II . . . CONCLUSION NEXT WEEK

FAKE AND FRAUD OF FAITH HEALERS

By RAYMOND WAUGH, SR.
Midland, Texas

PART II

Is This The Age of Suffering?

Because of such insight, such Scriptural information, and such a Holy Spirit relationship with the Father through faith in the Son of God, all of God's own can know that this is not the Scriptural Age of unlimited healing, and neither is our day to be one of physical respite or fleshly ease. Rather, all of God's own know this is the Age in which promised, "In the world ye shall have tribulations (affliction); but be of good cheer I have overcome the world" (John 16:33). Even the Apostle Paul wonderfully informs us, "But we glory in tribulation (afflictions); knowing that tribulation worketh patience" (Rom. 5:3). How could honest Christians rejoice in tribulation if this were the Age of healing, and tribulation were the specific evidence of particular, personal, contemporary sinfulness?

Though men may sometimes refuse to believe it, in every book of the Bible God makes it so very definitely clear that this is the Age in which Satan attacks those who are the Lord's in every possible way. God turned the body of Job over to Satan for an abundance of affliction, though God Himself informs us that Job "was perfect and upright, and one that feared God, and eschewed evil." God clearly enlightens us that even one so great in His catalogue of the faithful as the prophet Daniel "was sick certain days" after he was in the very presence of God and after he had walked in the prophetic arena as few men in all of history. But perhaps the most amazing wonder of all in this is that both Daniel and God profited from this physical depravity. (See Romans 8:28) Truly, this is the Age in which God is able to get glory from human inability; the Age in which God can actually glory in our frailty; and the Age in which God can show forth His strength

through our weaknesses. Though men may reject the truth, though men may turn their backs on the plain teachings of the Word of God, and though men may find a multitude of excuses to parlay their unscriptural healing heresies and healing schemes into money-making rackets, God makes it irrefutably clear in His Holy Word that this is the Age of the Gospel of Jesus Christ — not the Age of fleshly miracles. Therefore, no less an Apostle and no less a scholar than the Apostle Paul could repeatedly cry, in varying contexts, "Most gladly therefore will I rather glory in my infirmities (weaknesses or sicknesses), that the power of Christ may rest upon me" (II Cor. 12:9). In fact, the Apostle Paul states most emphatically, "For my strength is made perfect in weakness," and, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong" (II Cor. 12:10).

OUTSTANDING TREATISE BY HOBBS . . .

The Sin Of Covetousness

JAMES E. HOBBS
McDermott, Ohio

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee"—Hebrews 13:5.

There are two sins that cause a child of God more inner heartache than any other. They are the sin of jealousy and covetousness. I have known preachers who were jealous of others and were miserable as a result, and have known others who coveted another man's position and been just as miserable. The Bible warns against the sin of covetousness in no uncertain terms. The words that are translated covetousness, or covet, are words that mean avaricious or avarice and, generally, carry the meaning of greed or having a strong desire for that which belongs to another.

God's people are told in many places to beware of covetousness. Jesus was teaching against hypocrisy and such things and he said, "... take heed, and beware of covetousness: for a man's life con-

sisteth not in the abundance of the things which he possesseth"—Luke 12:15. Another time after He had rebuked the Pharisees, in His explanation to the disciples, He said, "... That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man"—Mark 7:20-23.

Paul had much to say on the subject. He made it clear that he was not guilty of coveting. "I have coveted no man's silver, or gold, or apparel." (Acts 20:33). In his second letter to the young preacher, Timothy, he talked about things that would happen in the last days. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, (Continued on page 8, column 3)

WILLIS TABERNACLE SERIES — THE

Outer Court

By WILLARD WILLIS
Monroe, Ohio

Exodus 27:9-19.

Our guide, He the Spirit, has now brought us to consider the outer court. We, as we observe the outer court, will note that it is not paved. We, in fact, can see only the desert sand. We wonder why the floor is so unattractive while the sides are adorned with great beauty. We, of course, won't have to look far in order to find the answer. We know that the Tabernacle represented our Lord — our Lord who was as a root out of dry ground.

"For He shall grow up before (Continued on page 6, column 5)

The Baptist Examiner Pulpit

A Sermon by Joe Shellnutt

"CHRIST—PROPHET, PRIEST AND KING"

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds"—Heb. 1:1,2.

Note the qualifications of His person. God has spoken to us at sundry times and in divers ways spake in time past. God has spoken to us through the prophets. Now Jesus

Christ in His many offices and the representation of every facet of existence is called the prophet — not just a prophet, but the prophet. There is a great deal of difference between a prophet and the prophet, but God has spoken to us through His Son in this day by whom He made the worlds: Now that is sufficient qualification for anything. His Son, Jesus Christ, of whom we speak, is all things to the believer. The quicker the believer finds that

He is everything, the quicker and the sooner we find that He is qualified to speak and to be all He has claimed to be in the Word of God. The question has always been the authenticity of what Jesus Christ has claimed to be. The Devil has always questioned that. He has always questioned whether Jesus Christ was truly deity, whether He was truly the Son of God, and he used every effort he knew to defeat (Continued on page 4, column 3)

THE GOLD HOAX

JAMES 5:1-3 WILL BE FULFILLED

The greatest fraud ever perpetrated upon a free people began recently with fraudulent gold being sold. This is a scheme brought upon our nation by those who have the gold (sic) and for the purpose to get millions of dollars for something which is worthless.

Atomic Scientists Could Make Gold Thirty Years Ago

Dr. Lee Chesnut, who helped make the first atomic bombs, being a leading engineer for General Electric at the time, and is the author of several books on atomic energy and physics, warned the nation about the gold which could be made from lead. Without getting into chemistry, here are his words in simple English, "One of the stable and most plentiful forms of lead, for example, is lead 208, indicated by the symbol Pb 208. This indicates that the sum of its protons and neutrons is 208, and since lead is element number 82, it has 208 minus 82, or 126 neutrons. The most plentiful and stable isotope of gold is number 79; its total mass number is 197. Its number of neutrons is 197 minus 79, or 118. Putting these figures into a table now, we see this comparison:

	Lead Pb 208	Gold Av. 196	Lead Minus Gold
Number of Protons	82	79	3
Number of Neutrons	126	118	8

Thus, if we start with an atom of lead, Pb 208, all we have to do to make gold out of it is to REMOVE 3 PROTONS AND 8 NEUTRONS. Three electrons must also be removed, since electrons and protons go in pairs, but in the conducting metals particularly, the electrons will adjust themselves and pair off with their companion protons automatically. "Yes, it's just as easy as that to make gold!"

It Cost Too Much Money To Make Gold Thirty Years Ago

This great scientist said, "Trouble is that at the present cost of scientists and equipment, it would probably cost about a million dollars an ounce." (The Atom Speaks, pp. 117-118).

The Great Advancement in Scientific Technology Since 1945

The above quotation is from a scientist who wrote nearly 30 years ago. What has been done in this time? Why would there be such a frantic effort to sell gold? The simple fact is: There is plenty of gold and at a high price.

The Real Gold Was Removed From Fort Knox, Kentucky

Dr. Peter David Beter who served as monetary counsel (lawyer) for Presidents Kennedy, Johnson and Nixon in the General Council of American Gold and held other outstanding positions in the monetary field says the gold was taken from Fort Knox on November 14, 1973 in Army trucks and deposited in Europe. —Courtesy of R. Lawrence Crawford Missionary Baptist Church, Hayward, Calif.

EDITOR'S NOTE: Since the writing of this article, it has been established by a committee of seven men, appointed by Congress, that the gold is still in Ft. Knox.

BEGINNING THIS WEEK . . . PART I

Meditations On Missions

By MILBURN COCKRELL
Fulton, Mississippi

PART I

"As my Father hath sent me, even so send I you" (John 20:21).

At the outset there needs to be a clear conception of the term "missions." What is a comprehensive definition of the word? Our English word, derived from the Latin, means "the sending out with authority of persons by a religious organization to preach, teach, or proselyte in a foreign country." The term "missionary" means "a person sent on a mission."

In Matthew's account of the choosing of the twelve we see what a missionary is: "And when he had called unto him his twelve disciples, he gave them power . . . These twelve Jesus sent forth . . . and He said unto them: "And as ye go, preach" (Matt. 10:1,5,7).

Here we see Jesus sending the twelve out with authority to preach. These twelve men were missionaries. The very word "apostle" is borrowed from the Greek word "apostolos" which means "one sent off" or "sent forth." The Greek word "apostolos" is translated "one that is sent" in John 13:16.

The Baptist A Missionary

John the Baptist was a missionary: "There was a man sent from God, whose name was John" (John 1:6). God gave him his mission and his message. Jehovah had said by prophecy centuries before of John: "Behold, I will send my messenger, and he shall prepare the way before me" (Mal. 3:1; Matt. 11:10).

(Continued on page 7, column 2)

IN THE APOSTOLIC ERA . . .

THERE WERE

By OSCAR B. MINK
Mansfield, Ohio

There were Congregations of believers, but no "Congregationalists!"

There were Apostles, but no "Popes!"

There was the day of Pentecost, but no "Pentecostalists!"

There were methods of worship, but no "Methodists!"

They had the seventh day, and looked for the advent of Christ, but there were no "Seventh Day Adventists!"

There were men and nights, but no "Mennonites!"

(Continued on page 8, column 5)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN, Jr. Editor (Temporary)

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box #10, zip code 41101.

Published weekly, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50
Five years — \$7.00; Life — \$25.00
CLUB RATES: 15 or more — each \$1.50

When you subscribe for others or secure subscriptions — each \$1.50

BUNDLES: 10 to 50 copies to one address \$10.00 for each 10 yearly; 60 to 100 copies to one address \$9.00 for each 10 yearly.

FOREIGN: Same as in the United States.

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Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

Indiana Church Holding Special Meeting Feb. 1

The Fall Creek Baptist Church of Noblesville, Indiana are holding special meetings beginning February 1 through the 7th, at 7:30 each evening, with Elder R. E. Pound, II delivering the messages.

Their church is located at 126th Street and Ohio Road, Noblesville, Indiana, and a phone to secure additional information would be 849-4187. All of our readers in this area are cordially invited to visit with them and share in their special services.

Also, this church conducts a regular radio ministry each Sunday at 12:15 on radio station WHYT, Noblesville, 1110 on the AM dial.



Dear Brothers and Sisters in Christ,

I am writing in regard to sending this subscription to you, not knowing if and when we will receive the Baptist Examiner. However, we know what Romans 8:28 tells us. We will just rely upon the Lord and see what is to be will be.

Our church sent a card and with it a new address where we have moved in DeSoto, Missouri, and now is known as the "New Testament Baptist Church." I am the Sunday School Superintendent, Church Clerk and try by God's grace to lead the singing.

Pray for us as we often pray for the church there. May the Lord richly bless you all.

ARNOLD C. WAGNER,
Missouri.

I knew Bro. Gilpin only through The Examiner and his sermons meant so much to me. TBE taught me so many "Bible Truths" and was a great blessing. The greatest truth Bro. Gilpin led me to see was the "Sovereignty of God." That God is sovereign in everything, and this has been a great blessing to me.

I trust the paper will continue and stand for the Bible and teach the Word in its purity and power.

A friend,

MRS. O. C. WHITAKER,
Texas.

THE BAPTIST EXAMINER

FEBRUARY 1, 1975

PAGE TWO

Dear Mr. Gilpin, Jr.:

We know you have a wonderful mother, but we felt so close to your daddy because of the truth he stood for, even though we never met him personally. We admire you and Rhoda for sticking with your daddy and being helpful to him. Trust that you can continue TBE.

With sympathy,
MR. AND MRS. C. W. DENNEY,
Kentucky.

Gentlemen:

We trust that things are going well with you. Our prayers are with you continually and just can't find words to express how deeply we sympathize. However, we do know that our beloved Brother is with the Lord and rejoicing in Christ, our precious Saviour.

In Him,
"THE CURRIES"
Maine.

I trust we are praying without ceasing about our church, for Bro. Halliman and family and their work in New Guinea, and the publication of TBE. May the Lord be merciful and bless us in all these, both spiritually and monetarily. God bless each and all is my constant prayer.

ELLEN PINKERTON,
Arkansas.

Dear Bro. John, Jr.:

I wish to send my sincere sympathy to you and your loved ones, to your precious mother and to all the church in the passing of your father, and our beloved pastor. Truly, it is a great loss to all of us, but Heaven's gain. The Lord be praised for all of His goodness to us in sparing to take home this precious one as long as He did.

I am praying that the work will be carried on as usual, that we may have a good pastor to succeed our departed pastor, and that TBE continues as in the past. This, I feel is the greatest work for our Lord in the world today and can only be exceeded by the Bible itself.

I will try to keep on with my support as in the past and pray that He will undertake for us. Our beloved pastor's Thanksgiving message is our marching orders. So keep on, keeping on! May He continue to guide, bless and keep us looking up. Psalm 121.

With love,
OPAL SAWHILL,
Idaho.

Dear Brethren:

Enclosed is our check for \$45.00. This is our monthly offering for publication of TBE.

We all miss the paper very much and would like to encourage you to continue printing it. We will continue our support as we have been doing. We have been praying about the paper and for your choice of pastor, that all will be in accordance with God's Will.

Sincerely yours,
ADDIE GATEWOOD,
Kentucky.

Dear Friends:

Although I never met Bro. Gilpin in person, I wrote to him several times and had talked to him by phone and through TBE. I felt like I knew him personally. I don't know how to tell you in a letter how much I miss him.

I would like to have a book of Bro. Gilpin's sermons, if you have such a book.

FLORENCE RUSHING,
Colorado.

Ed. Note: Other than his sermons on Catholicism, Bro. Gilpin never published his own writings except through the columns of TBE. His book on Catholicism, (very few remaining), is available through the church's bookstore, Box 910, Ashland, Kentucky 41101.

Greetings:

Enclosed is my offering for TBE and New Guinea Missions. You have my sympathy as my dad is gone on and my mother, years ago. I know the road is rough and things

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"WHERE GOES THE SOUL AT DEATH?"

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul"—Gen. 2:7.

On the question of where the soul goes at death, there has been endless confusion through the years gone by — confusion not only in the ranks of the Arminians and the Universal Church crowd, but confusion even among Baptists. May I say that this confusion is not God's fault, for the Word of God says that God is not the author of confusion. Listen:

"For God is not the author of confusion"—I Cor. 14:33.

Therefore, this confusion which exists on the part of this theological concept as to where the soul goes at death, is not God's fault.

It is like all the balance of the confusion that is in the world religiously. Confusion is man's fault. God is not responsible in any wise at all, but man is wholly responsible for all the religious confusion that exists in this world, on this theological concept, and all others as well. The fact of the matter is, I am positive that the Bible contains the solution and actually presents the answer as to where the soul goes at death.

With this in mind, if you will come to my text, you will find that the creative act, which is described to us in Genesis 1, is described a little more in detail in our text. In the first chapter of Genesis we read:

"So God created man in his own image, in the image of God created he him; male and female created he them"—Gen. 1:27.

are looking bleak, but there is always a bright tomorrow.

Relative to the paper, do you think you could send it out once a month? It sure is a good paper and I want to also know if I should continue sending money for it and also what I should do about money for New Guinea Missions?

Happy New Year to all of you and I praise the Lord daily for all His grace and bountiful blessings unto me.

MRS. FANNIE GAFFNEY,
(72 years young!)
Florida.

Ed. Note: Yes, Mrs. Gaffney, you may continue to send your offerings just as in the past to The Baptist Examiner, P.O. Box 910, Ashland, Kentucky 41101. The Calvary Baptist Church voted to continue with all phases of her work and your offering will be deeply appreciated, especially at this time.

Our hearts are very sad at the passing of Bro. Gilpin. Heart-felt sympathy to all of you. How we treasure and re-read TBE! What a loss to the sound Bible world! How we fed on his teachings, and the ministry of the paper fed us when we had no other source.

We are praying for you and all the tremendous decisions that have to be made, but God will lead and raise up a pastor we know.

MRS. ROBERT RECORD,
Pennsylvania.

Dear Brothers and Sisters:

Our hearts are heavy and sad for the unexpected departure of our dear pastor to be with our Lord and Saviour, Jesus Christ. We sympathize with you, but know that we shall soon see him at the resurrection of the saved.

All of us shall miss Bro. Gilpin

himself, had befriended others. A woman, whose son had died, called unto Elijah, and Elijah gave her son back to her by way of life. The text says that Elijah stretched himself upon the child and prayed that the child's soul would come into him again, and the Word of God says that the soul of the child came into him again and he revived. That would show us then that the soul had abandoned the body at the time that this child died.

Notice again:
"For as the BODY WITHOUT THE SPIRIT is dead, so faith without works is dead also"—Jas. 2:26.

In other words, when we die, the soul abandons the body; the soul leaves the body.

I couldn't begin to tell you how many times through the years I have heard brethren in Bible Conferences and elsewhere, particularly preacher brethren, argue the question about what happens to the soul at death. As a preliminary statement, let me insist that the soul abandons the body at the time the individual dies. When you stand beside one who is passing from this world, and you see that individual bid goodbye to the things of this life — when that one closes his eyes, and his heart ceases in its fluttering, and the lungs cease to resuscitate the body, and the individual dies, the soul has then abandoned the body.

II
WHERE THE SOUL DOES NOT GO.
(Continued on page 3, column 1)

THE SOUL ABANDONS THE BODY AT DEATH.

This ought to be a trite statement. It ought to be a statement that would be taken for granted, yet may I say that it certainly is not taken for granted by the majority of people. I repeat, the soul abandons the body at death. Listen:

"And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord, my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived"—I Kings 17:21,22.

If you will read the preceding verses, you will find that Elijah had been befriended here in this particular city, and that Elijah,

because he was a man who loved the Word of God and taught us to also love the Word, and stand for the truth as he stood these past fifty years.

I pray for the members of his immediate family in their time of sorrow and pray with you that —
(1) God will send our church a pastor who also loves the truth and the Word of God.

(2) That God will bless the missionaries and the missionary work of Calvary Baptist Church.

(3) That God will continue to bless our church's radio work.

(4) That God's blessing will remain on the book store that is so needed in this sinful age in which we are living.

(5) That God will continue publication of The Baptist Examiner, which paper was so dear to the hearts of our beloved pastor, and put it upon the hearts of God's people to give and support it financially.

(6) That God will provide someone to take over the editing and publication of the paper.

Your brother in Christ,
ARTHUR BONIN,
Tennessee.

Dear Friends:

I wish to express my sympathy upon hearing of the passing of Brother John Gilpin.

The funeral sermon, directed to the living, by Fred T. Halliman, was most appropriate.

BOLTON DAVIDHEISER,
California.

We are so sorry about the home-going of your pastor, Bro. Gilpin. Precious in the eyes of the Lord, are the death of His saints.

With sympathy,
HARRIS FAMILY,
Arkansas.



THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By
L. M. HALDEAN

408 Pages

\$6.50

This is the best book we have ever read on the Tabernacle. It exalts the substitutionary, sacrificial work of Christ as that to which the Tabernacle system pointed. On nearly every page, our attention is called to something which typifies the work of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH
P. O. Box 910, Ashland, Kentucky 41101

Where Goes The Soul

(Continued from page two)

The soul does not go into the grave to sleep until the time of the judgment. The Russellites say that when a person dies the soul and the body are both put in the grave, and the soul is there with the body until the time of the judgment. If I didn't have a Bible, I could refute that. To me, that is the most ridiculous theological philosophy that I ever heard in my life. I insist, beloved, that the soul does not go into the grave with the body, and I want to read to you a rather lengthy text that I think answers this very conclusively. Listen:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame"—Luke 16:19-24.

I want you to notice that two men lived, two men died, and two men lived on after death. There is not a hint nor an indication that the body and the soul of these individuals went to the grave. It says that "the beggar died, and was carried by the angels into Abraham's bosom." Doubtlessly, beyond the shadow of a doubt, it is referring to the soul. "The rich man also died, and was buried." Undoubtedly, it is referring to his body.

There is a song which says, "Death is only a dream." There may be some truth to that song if you define some of the terms within it, but in the main, the song is an heretical song. It is an unscriptural song. The soul does not go to the grave to sleep. The soul does not sleep until the time of the resurrection.

There was one man in our Bible Conference this past year who argued lively and long with one of our friends at the Conference that the soul sleeps in the grave, right in the body, until the time of the resurrection. Beloved, I say to you, I do not believe that. In the light of the passage that I have just read, I say to you, the soul does not go to the grave in any sense whatsoever.

There are two other passages that I am sure will clinch that truth. We read:

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

This is a reference to the transfiguration of the Lord Jesus Christ, and it says that two men appeared with Jesus on the Mount of Transfiguration, Moses and Elijah. Notice, these two had been gone from this world for a long time. For example, Moses had died and was buried on Nebo's mountain. The Word of God tells us that God, Himself, scooped out the grave with the hollow of His hand and buried Moses on Nebo's mountain, and nobody ever knew where his grave was. But now here is Moses coming back down to this earth to talk to the Lord Jesus Christ about His death. We know that Moses was disembodied. We know that it was Moses' soul that came back, for the simple reason that nobody knew where his grave was. Nobody could have found his grave. Nobody in this world today knows where Moses was even buried. I say that Moses' body was in the grave where God put it, and it was Moses' soul that was disembodied and came back and met with the Lord Jesus Christ to talk about His death that He was to accomplish at Jerusalem.

Let's notice the other passage:

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it"—Eccl. 12:7.

How could a man read a passage as plainly written as this, and as unequivocally stated as this, and say that the soul and the body are both in the same place—that both are in the grave waiting the morning of the resurrection? This verse says that the spirit returned to God who gave it, and that the body returned to the dust from whence it

had come. So I say that the soul does not sleep in the grave until the judgment.

Again, to answer the question as to where the soul does not go, I say that the soul does not go to Purgatory. There are lots of people who talk about Purgatory, and when they speak of Purgatory, they mean a place that is an intermediate place between death and eternity, where men are purged from their sins. That would make Purgatory a great and successful reform school, where the incorrigibles of this world who would not be corrected in time, are corrected in eternity, and gotten ready to live then in the Kingdom Age that is to follow. To me that is an inconsistent, ridiculous statement. Listen:

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

Notice, this doesn't say anything about a Purgatory in between. It doesn't say anything about an op-

vine tradition. They are not talking about the Bible; they are talking about the traditions that have been handed down through the years. I'll say this: if you can't back up what you believe by the Word of God, you had better not believe it.

Let's notice another Scripture to show you that the soul does not go to Purgatory:

"And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come"—Mt. 12:32.

Notice, God says that sin is not going to be forgiven in the world to come. So I say that the soul that abandons the body at death does not go into the grave to sleep with the body, and it does not go into Purgatory to be changed by the fires, and transformed into a different being, but rather, that soul goes someplace else, and I am going to show you where the soul goes.

III

WHERE THE UNSAVED GO.

Where does the soul of the unsaved go? You certainly ought to be able to realize where it goes in the light of Luke 16:19-24 which I read to you. As I said, two men lived, two men died, and two men lived on after death, but they lived in different areas of abode. The Word of God says that the rich man in Hell "lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." They were in different places. Where do the unsaved go? It says that the unsaved was in Hell, "being in torments."

I am willing to admit that the word "Hell" here is the word Hades which I will explain presently, but I want you to notice this, that this man when he died, went to Hades, and that ultimately he was going to Hell. Listen:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them.

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

And the sea gave up the dead

which were in it; and death and Hades delivered up the dead which were in them: and they were judged every man according to their works.

And death and Hades 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"—Rev. 20:11-15.

Where goes the soul at death? The Word of God would indicate that the soul of the unsaved goes to Hades. And what is Hades? May I illustrate?

If a man commits a crime, he goes to jail and is held in prison. After he is tried, he is sentenced and is taken to the penitentiary. He is in punishment from the time he is arrested until he gets to the penitentiary. It is a little different place, but nevertheless, he is in punishment. I say, from the hour that he is arrested and put in prison, he is in the custody of the State entirely. He is in the prison first, and later, he goes to the penitentiary.

Hades is God Almighty's prison. Hell is God Almighty's penitentiary. Where does the soul go when it dies? It goes to Hades. It suffers there. It is in torments there. As long as one is there, he is suffering. There is no hope for alleviation of his condition. There is no thought of his condition ever being one bit better. Later, he is transferred from Hades to Hell, which is God Almighty's penitentiary. There is no hope of getting out. He is there, and there forever.

I look at this rich man as recorded in Luke 16. When he died, he went to Hades, and in Hades he lifted up his eyes, being in torments. He asked for water, but no water was given to him. He didn't ask to get out, but as a second request he asked that somebody be sent to his father's home, for he had five brothers who were hot-footing the road of vice just like he had. This request was denied. Here is a man that every prayer that he prays is entirely too late, and every prayer that he prays as a request was denied. He suffers in Hades. He begs for water—even for as much as a drop of water, that it might cool his tongue. Here is a man that has no hope of having his condition ever made one bit better.

I contend, beloved, that that man in Hades eventually comes to the judgment of the great White Throne, and will be judged, and his body and soul will be cast into Hell. In Luke 16, it is the soul that is suffering; in Revelation 20:11-15, it will be body and soul combined that will suffer throughout a never-ending eternity.

Any hope of getting out? None whatsoever. There is no hope of getting out of Hades. There is no hope of getting out of Hell. There is no possibility of an alleviation of his condition in Hades. There is no possibility of an alleviation of his condition in Hell. I tell you, when the soul of the unsaved dies, it goes to Hades, then to Hell, and throughout a never-ending eternity suffers with no thought of a second chance, no opportunity to ever get out, but always remains in Hell throughout eternity.

Now that is rather hard on Catholicism. That is rather hard on the Russellites. The Russellites say that when a man dies, he just sleeps away, and he sleeps and sleeps and sleeps; he has a good long sleep until the Lord wakes him up in judgment and gives him an opportunity to be saved. If he won't be saved, then he is just shoveled into Hell and burned up and that is the end of him. He'll be annihilated and he'll be the same as no more.

The Romanists have a little bit different approach to it. They say that when a man dies unsaved, he goes into Purgatory. There is only one person with the Catholics that ever escapes Purgatory and that is the woman who dies in child-

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portunity in between for men to get right, that have been wrong here in this world. Rather, it says there is a day appointed unto men to die, and after that the judgment. So I say then, that men's souls do not at death go to Purgatory.

In making preparation for this message, I noticed particularly one statement that the Catholics made in the Catholic Question Box on page 308. They said: "The strongest argument for the existence of Purgatory is the witness of divine tradition."

Beloved, if I didn't have some Scripture to back up my argument, I would keep my mouth shut. They say that the strongest argument for Purgatory is the witness of di-

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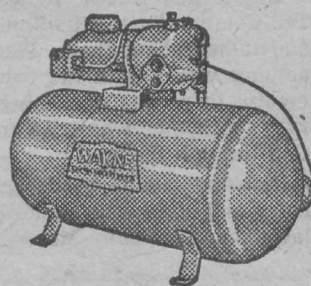
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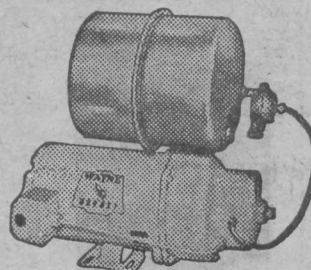
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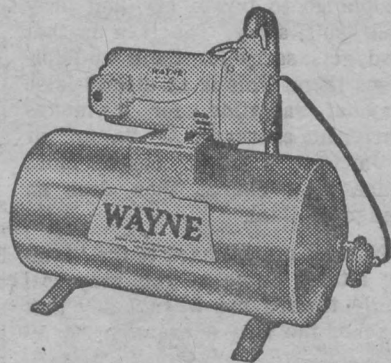
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"Please explain the difference between a family altar in a Baptist home, and a mourner's bench in an Arminian church?"

E. G. COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



As I see it a family altar is a coming together of the members of the family for the purpose of Bible study and prayer together. And a mourner's bench seems to be a place where lost people come in response to graveyard tales, sob stories and any other trick of the trade that will get them up there where the workers(?) either beat what they call salvation into them, or else persuade them to pray through something and get it for themselves. It is a place thoroughly packed with emotionalism, where just about anything can happen except a new birth. So there is no comparison between this thing called a mourner's bench and the family altar.

JAMES HOBBS

Rt. 2, Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church

South Shore, Ky.



If there is a Biblical term "Family Altar" I do not know it. I have heard people speak of a family altar and I assume that they are referring to a time of Bible study and prayer. This term is, of course, a carry-over from the mourner's bench idea. The only difference in the terms that I can see is that the mourner's bench is supposed to be a place where sinners come and beg and plead with God to save them, and the family altar is supposed to be where a Godly family studies and prays.

I see no need for the use of the term "family altar." It is misleading and implies something that is not true. An altar is a place where an animal was killed to picture salvation. Christ, our Lamb, was crucified for us in fulfillment of the Old Testament altars.

We do need to practice family devotions. In fact, our church covenant reads in part: "We also engage to maintain family and secret devotion; to religiously educate our children . . ." Paul spoke highly of Timothy's early training. "And that from a child thou hast known the Holy Scriptures . . ." (II Tim. 3:15). Timothy had a Godly mother and grandmother and they had taught him the way of the Lord during his childhood. Paul spoke of them in this manner, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and

thy mother Eunice; and I am persuaded that in thee also" (II Tim. 1:5).

There are many Scriptures that admonish Bible study and prayer. We could write many columns on that alone. We are to pray without ceasing and for everything. We are to study to show ourselves approved unto God.

We also find where the father is to be the head of the house and therefore must lead his family into Spiritual truths.

Every family should have devotions that glorifies God and brings the family closer together. Do not confuse it with an altar.

PAUL TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH

1643 Lee Road
Cleveland Heights,
Ohio



The mourner's bench is a place to which sinners are invited to pray long and hard in order to gain salvation. We can't find a Biblical reference which approves of such a device. We do know of plenty of Scripture which states that God saves sinners totally apart from any effort or ability on man's part.

We suppose that what is meant by the family altar is the occasion for family Scripture reading and prayer. There is ample Scripture for such a practice (Eph. 6:4; Eph. 6:18 and Prov. 6:20-23).

The difference, then — mourner's bench is a place where sinners pray, and are not heard — family altar is a place where saints pray and are heard.

ROY MASON

RADIO MINISTER
BAPTIST PREACHER

Arlington, Florida



The "family altar" in a Baptist home is a place of family worship, where the Scriptures are read and members of the family engage in prayer. The mourner's bench in an Arminian church is a place where people go to try to cry and pray their sins away. The idea is that God gets sorry for them and forgives them. This is an utterly false way of salvation, for it makes Christ unnecessary. An "altar" or a "mourner's bench" has no more place in a church than does an image of Baal.

Now let me get back to the "family altar." Some of you may feel badly toward me when I say that I abhor the very expression, "fam-

ily altar." I have heard preachers almost drool over the expression, "family altar," as they urged people to install one in their home, but an altar has no place in either church or home. An altar, in the Bible sense, is a place of BLOOD SACRIFICE. The last altar ever needed was the cross of Christ, where he was sacrificed for us. No sacrifice other than Christ will ever be needed. He was the supreme, and last Sacrifice ever needed for any one's sins.

SHOULD A HOME OF A CHRISTIAN HAVE A PLACE OF WORSHIP — or rather, should the family have worship?

YES, YES, YES, and a hundred times more YES!

But don't call it family — or any other kind of ALTAR! Altars and mourner's benches need a good strong axe long enough to reduce them to kindling wood, then those who believe in them, need a good study of the Bible to teach them the right way of salvation.

"Christ — Prophet"

(Continued from page one)
the truth about His person and His works.

Prophet

What is a prophet? A prophet is one who foretells future events; also one who speaks with authority and authenticity from God. There have been many prophets who speak God's Word, but there is something particular, and unusual, and special about this prophet because He is a prophet of God. Moses said that the Lord would raise up a prophet like unto himself.

"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken"—Deut. 18:15.

I wonder if we might consider if this is truly the person of whom Moses spoke. Certainly, there is enough evidence, but this question should be settled once for all. The Scripture says, "By the mouth of all his holy prophets since the world began" — that is, that Christ should suffer so that He hath fulfilled that which had been spoken of Him. The Lord said, "Had ye believed Moses, ye would have believed me, because he wrote of me." Moses knew this person who is the prophet.

The woman at the well said that that prophet should come. The religionist of the day asked John if this particular person is the Christ. The Lord said to go back and tell him that the dumb hear, and the blind see, and the Gospel is preached to the poor. All he had to accredit in so doing was the teachings of the book of Isaiah concerning the one prophet who should come.

Now all the prophets of the Lord spoke of a future event. I love to read it. Start at Genesis and look throughout the Old Testament. Jesus Christ makes sense in every way, and He satisfies when you look for Him in that message we are looking to God to receive. This prophet who speaks the things of God, foretelling what God had said, had the letter details of the message. All the prophets of the Lord truly are certainly God's chosen men, but when God speaks through His Son, He would have us to hear in a special way.

Now this prophet, likened to Moses, is certainly worth considering for these reasons: Why and how is He like unto Moses? He must be from the midst of the children of

Israel. The Lord is faithful who promised. That Messiah, that Redeemer, that One who should come, that prophet, that priest, that king should have to fulfill all the prophecy that had been written of Him in the Old Testament, and He must come from the brethren. He could not come from the outside. He couldn't be a Gentile. He had to be a Jew; and as He was from the midst of Israel, He was of the brethren. He was not a proselyte and not an outsider. In other words, He came from the right place.

Scripture has said, "God has spoken to us through him in this last day that this person, Jesus Christ, came of the brethren." Just as Moses was raised up for a purpose, the Son of God was sent for a purpose. The Scripture says, "You are sent that we might be redeemed, or saved." So that question that was asked, "Art thou that prophet?" the Lord gave the answer, "Yes."

Again, He was like unto Moses as a leader of the people. He was one chosen. God sent forth His only begotten Son, the elect of God, the elected. Jesus Christ is the elect of God. He is the only person in the universe that God could, and through Him redeem us, because it was His purpose and His plan. He was that prophet, and this person Jesus Christ was to be a leader of His people. He was to lead His people out of bondage. All the time, from the beginning of the world and before the foundation of the world, the intention and purpose of God was to be fulfilled in Him. He was like unto Moses in that God chose Him, and He chose Him to lead His people out of bondage, and "His name shall be called Jesus, and he shall save his people from their sins."

Then the Lord Jesus Christ as prophet was to be a lawgiver. So many say that we aren't under the law of Moses, that we aren't under this law or that law. I don't know what people mean "under" law. If you mean we aren't saved by this law or that law, that God's laws are disrepute and not of value, then I disagree, because the Lord Jesus Christ is the lawgiver. It was on Mt. Sinai that He gave Moses the law. The Lord Jesus gave him the embodiment of all the law.

I love the subject of law, because all my education and training was on that basis, and I love it because it gives me a chance to analyze from every facet of God's Word the purpose and intent of the law.

He said, "These are the laws." First, He said to love God with all your heart; then love your neighbor as yourself. Now He is the lawgiver, but it is the law of love. Law binds, and love binds, and God's law in Christ is the law of love today.

This is like Moses. He gave the Ten Commandments and men cried and talked about them. There was nothing wrong with the commandments; there was something wrong with the sinner who tried to reach God through them.

Now the law is good, and it is holy, and it is still right, but the lawgiver, like unto Moses, giving

the law of God and the law of love, gave these two commandments. These two commandments in themselves are evidence that He is more than a prophet, but that He is the prophet of whom God spoke.

Now let's consider the future events. The Lord Jesus Christ foretold all the things that would happen at His death. He knew when He would die, how He would die, by whose hands He would die, the words that would be spoken on the cross, and the very minute He would die. Then He knew the hour He would be raised from the dead. He knew where to find the disciples where they had banded together. He knew all things, because He need not that man speak of, or tell Him, because He knew what was in man. These things are certainly evidence that He is that prophet.

Then He goes on in Matthew 25 to tell us the things that would happen before His second coming. He said in the last days there would be false christs. We see them everywhere. He said there would be wars and rumors of wars. We see that everywhere.

But once again, is He the one to tell all things? Is Jesus Christ the One who fulfilled this prophecy in Psalm 22? Yes, He was. In what sense was He the prophet to tell us all? In other words, men had waited for Him. As one Scripture puts it, Simeon was waiting for the consolation — waiting for someone who could give the very essence of the truth that God would speak directly to the hearts of men. I know that the prophets were speaking God's Word, and that God's Word was verbally inspired. I accept it as such, believing it, but here is something different, for when Simeon had seen this particular prophet, seeing him as a babe, he said, "I am ready to go."

Brother, the minute we hear the words from the lips of our Lord, that is enough to satisfy the heart to the uttermost. So the Lord Jesus Christ, the prophet that God had sent, was not only the prophet that Moses had prophesied, that the counsel had agreed upon, but He was the prophet that all the Old Testament prophets had been waiting for, that He would do the work that He had to do. In so doing, He declared His message is very simple, and we ought to look to Him if we wish to know God.

Jesus Christ was made man, and certainly we want to have the highest estimation of Him. The Ten Commandments couldn't be any higher; if there could be greater laws than the Ten Commandments, God would have given those laws. God made the goal as high as the Heaven. But as we look at Him, we look at His messages, and my, how my heart yearns to hear more of those messages. He preached that there must be repentance toward God, and He preached also that God had sent forth His Son, and He spoke to Nicodemus concerning this particular thing.

Peter spoke another way. He said that Christ died for us, leaving us an example. Yes, He is an lawgiver, like unto Moses, giving

(Continued on page 5, column 2)

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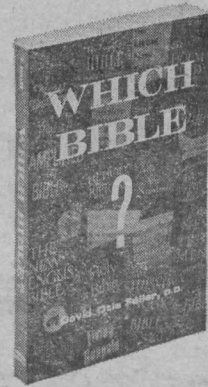
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AND FOR WOMEN

"STRONGHOLDS"

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (II Cor. 10:4).

Let's talk about things that have a strong hold on us, today. In our Scripture, Paul speaks of a particular stronghold, so we will look at this. This stronghold seems to be pride. In v. 5 he says, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ."

Pride seems to have such a strong hold on women that we would rather suffer any indignity rather than have our pride violated. To debase ourselves, to humble ourselves, to think more highly of others than ourselves, all seem more than we can achieve. But the Word of God tells us that this is a stronghold that must be pulled down. How, oh, how can we remove the strong hold pride has on us? Our text says we have weapons that are mighty. Surely, we need these, don't we? The weapons needed for this battle are not fleshly. In the flesh our weapons are weak and contemptible. But in God, the weapons are mighty.

The best way to attack an enemy is to know him and his strategy. One of the most devious characteristics of pride is the way it deceives us. We don't believe we are thinking too highly of ourselves. When the Scriptures say that He hath not chosen many wise, mighty, or noble persons but rather the foolish, we immediately think we are the exception to the rule. (We are secretly very thankful for the letter M in the word many, else we may have been left out). When this is the case, pride has a strong hold and we need the weapons of Romans the first three chapters. For here the Lord reminds us of what we really are. It is good to be reminded of the pit from which we were digged.

Many times pride will elevate us to aspire to an office or place for which the Lord has not equipped us. The end result of this is chaos for the church and deep wounds for us. Again, we need the sword of the Spirit as our weapon. In this battle we can take the shield of faith and rest in knowing the position the Lord has placed us in the perfect place for us. And if this seems to us to be a lesser place, let us remember there are no unnecessary positions. That the weaker persons are to receive double honor. It is evident that our measuring stick is much different than the Lord's. We measure by outward appearances and He measures by faithfulness. It is required of stewards that they be found faithful.

Yes, it is true, pride is a great enemy of our souls and has a strong hold on us. So, often we hear women say, "Well, that is just the way I am. Folk will have to accept me the way I am." If this is true, if there is no hope of improvement or change, then we are indeed most miserable creatures. But the Lord says we do not need to go down in defeat. He has weapons for us that are mighty, and these, used through God, to the pulling down of strongholds. Praise the Lord!



"Christ — Prophet"

(Continued from page four)
example, but an example of what? Of the prophet, or how other prophets should pattern themselves. I don't mean their moral integrity or their spiritual life. It is all right, of course, but we don't expect to attain that in this life. Someday when we are raised to be like Him, we are going to be like Him in every part of our lives, but today I am speaking of the prophet. Actually, preachers today, in one sense, are prophets. We foretell future events. Now someone said, "I don't agree." I said, "They don't write down things that are going to happen in the future, but they take the same things that were spoken by Jesus Christ and were spoken about Him, that says He is coming again."

Well, I am prophesying. I am telling you of future events. When He comes, He is taking vengeance on those that know not the Lord Jesus Christ and obey not the Gospel. I am prophesying, and I prophesy the judgment that He is to bring with Him and the nations that are to be brought before Him and condemned. These are all prophecies — not firsthand, because all prophets receive their information from somebody else.

I never had the opportunity to get some of the things in school that some of you preachers did. I am very self conscious about that fact and wish I could have had the opportunity. One preacher said to me, "Are all the messages you preach original?" I said, "Yes sir, they certainly are." I was telling the truth so far as I knew. In fact, I learned the doctrine of election by preaching it. I didn't get it from a book; I got it from God's Book. I spent a whole afternoon trying to preach it, and preached right in reverse, because I was afraid of it, and couldn't get away from it, and there wasn't a pastor near that could tell me what to do about it. I had to speak to the great Prophet of all. Thank God, He could tell me. I found it there, and I found it in other places, and yet this preacher said, "No, you never preach original messages, for somebody else has preached it." I told him what I preached last Sunday, and so on. He said, "I know a particular sermon by a great man who preached it." Well, later on, I got a book and found we preached the same things. All the messages are not original; in fact, all of them have been preached before.

We want to learn the message of that prophet who has the mes-

sage for our hearts. What is it? A message to those who are poor in spirit, the Gospel to the lost sinner, to His people to preach it to every creature. I thank God that God chose us in Him. It doesn't defeat the message of evangelism. It doesn't discourage, but it encourages. I have never been so encouraged in my life as when I found out for sure that God was always going to save somebody if I kept preaching long enough. You know, that has been true all my life since I found that out. I am a happy man in the Lord.

What did this prophet preach? He was telling that the ministry was to those that were needy — to those who needed to hear the Gospel of Christ. Peter said:

"Christ also suffered for us, leaving us an example" — I Pet. 2:21.

He goes on to say that suffering is a great thing. In other words, he used Him as that particular person, the highest goal of the universe. Certainly, we ought to pattern from other men, but only as they pattern after the great prophet Himself.

"If we suffer, we shall also reign with him" — II Tim. 2:12.

Take part with this great prophet and share with Him what He has sent. What did He foretell? He foretold all history and the events that

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deeply concern the elect of God. What was His message? It was the message that the first great prophet of old preached, that a Redeemer would come and it was He. What was He coming to do? He was coming to save the lost — His sheep. He has a continual chain, for those prophets who preached of old were preaching second-hand from that prophet who was from old — the Son of God, who was, and is, and always the true prophet, and that prophet that God has sent.

I thank God that I speak about that prophet, and that as we speak, we say that there are prophets in the church, "first, prophets, and then evangelists, and then pastors and teachers;" yet all of these make up the complete work. As Jesus Christ was like unto Moses, we find the Scripture sustains each one. Since Jesus was revealing the truth of all the things, we are concerned about His prophecies which will come to pass, or have come to pass. We can look at Him and say, as Simeon said waiting for the consolation of Israel, "We have found that consolation."

Priest

Not only is Jesus Christ our prophet, but He is the priest over all. He is an eternal priest. I love to read the Old Testament types and shadows, and I could find those when I looked at Jesus Christ.

There are all the answers — why they went into the Holy of Holies, and why they offered the blood sacrifices of bulls, and goats, and heifers, and so on. I can see Him as that High Priest.

We have a High Priest. He is the Priest of all priests. He is the priest that other priests imitated and looked forward to His coming.

"Thou art a priest for ever after

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the order of Melchisedec" — Heb. 7:21.

Most of all, these things concerning His priesthood are a blessing to my heart considering that we have not a high priest who cannot be touched with the feeling of our infirmities, but in all things, like we are, He was tempted. He is one who has an unchangeable priesthood, and He is ever living now to make intercession for us. So our priest, Jesus Christ, is an eternal priest, and He is a priest who can feel our infirmities.

The identity of the Lord Jesus Christ in the human body is one of the greatest consolations in this life. I once said this and I'll say it again. It isn't so hard to die, but it is awfully hard to live. A lady said to me, "You know, I never thought about it that way, but it is; it is awfully hard sometimes to live."

Without Him today as our consolation and helper, and one who understands, and one who has the privilege of going into the Holy of Holies once for all and bearing His own blood, and entering into Heaven, we could never come boldly before the throne of grace that we might speak to this priest.

King

Then, lastly, He is the king. Some people say He isn't the king now. I heard one man say, "He isn't the king now, but He is going to come back and then He will be the king." Let me tell you, He doesn't have to come back to be a king. Jesus Christ was a king when He was here. He was a king when He went into Jerusalem and was rejected, and He is a king tonight. He is the king in Heaven, and He is the King of kings and the Lord of lords to some people. Jesus Christ is the king. He is the king of some lives, and He is going to be the king over all this earth to all men. He is ruler, and He is sovereign, and He is not anymore king in the future than He is now. In other words, He was born a king, because He was a king before He was born.

The angel declared that He was a king. Then the counsel of James declared that Jesus would return and be a king to reign. Then we find that Jesus Christ tonight is waiting until His throne is prepared on the earth, until every one of the elect of God is brought to His saving knowledge. He has waited patiently. The elders, as they were questioning Him, said, "How long, O Lord?" He said to be patient for a little while.

So we have a king. We have a prophet. I know that He is that prophet that Moses spoke of because He told us all things when He did come. Tonight He is the priest who can go into the presence of God again once for all, and who didn't have to come out of the Holy of Holies. He just stayed where He was. We are saved because He is within the veil, and He is the king because He rules

over a kingdom. Someday He is coming to rule over all nations.

I believe that true believers in Christ recognize Him as the king. Sometimes we have a hard time in crowning Him in our hearts. We want to, but we fail to. Sometimes He seems to be on such a long journey and it has been such a long time that we wonder when our king is coming. But when He comes, we'll recognize Him as king, because He is king.

I wonder tonight if He is the king as well as Lord and Saviour to your heart. May God make Him so to all of us.

May God bless your hearts!



Fake And Fraud

(Continued from page one)

nervous, or organic health. This is the Age in which the most perfectly grown, most perfectly concocted, and most perfectly compacted natural remedies contain allergenic, toxic, and enervating elements.

This is the Age in which even the hands of the most skilled surgeons sometimes quiver and quake in impossible defeat. This is the Age in which the intellectual genius of the world's most astute medical specialists must stand amazed at the real limitation of the morality of our foremost advances in science. This is the Age in which the humble, faithful, and sincere medical, chiropractic, osteopathic, and naturopathic, and nutritional practitioners must admit their real ignorance of the human mechanism and stand aside as they helplessly watch the ravages of the "wages of sin" take their awful toll. This is the Age in which even the most advanced of the anti-biotics, the most perfect of the anti-toxins, and the most consistently effectual of the vaccines must sometimes fail!

The ones who are spiritually alert to the ministrations of the Spirit of God in our day know that we are not living on the fringes of the Millennium, within a typical Millennium, and also that we are definitely not in the Millennium. Rather, all who have in truth been with Jesus and walked with Jesus in the wonder of His Word know that this is the Age in which both the material (fleshly) and the immaterial (psychic and emotional) remedies cannot but sometimes fail.

Is This The Age of Discriminate Healing?

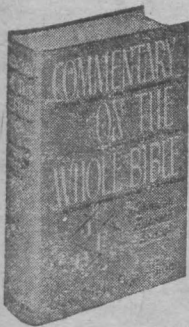
If we are able to receive it, this is the Age in which only the widow's son (I Kings, 17:17-23) was raised from the dead, though great hosts had previously died and great hosts would subsequently die! This is the Age in which Jesus looked only into the face of a nobleman whose son lay sick unto death at Capernaum and said, "Go thy way, thy son liveth" (John 4:50), though

(Continued on page 8, column 3)

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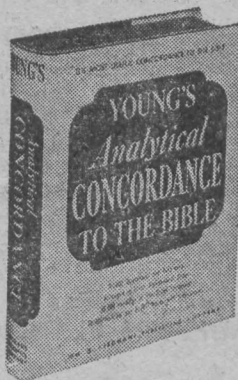


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Where Goes The Soul

(Continued from page three)
birth. They say that she makes a sacrifice in bringing a new life into this world. Just as Christ sacrificed Himself on the cross for our sins, so the mother that gives birth to a child and dies in childbirth is sacrificing her life for a child, and she is the only person that escapes Purgatory. In other words, she, by her sacrifice, has escaped the fires of Purgatory. All others, including the Pope himself, go to Purgatory, so that their sins may be purged away, and after a good long while in which they are fricasseed on one side, and fried on the other, and baked possibly in the middle, they get out and get over into Heaven. Beloved, that makes Purgatory a great and successful reform school where the men that were the incorrigibles of this world and would not be corrected, are corrected in eternity.

But the Word of God says that when you die, you go to Hades, and when you are judged, you go to Hell. There is no hope of getting out, but throughout eternity the individual stays there in that state. We read:

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

And the smoke of their torment ascended up for EVER AND EVER: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name"—Rev. 14:10,11.

There is no hope of a changed condition, but every man that goes out of this world unsaved, goes hopelessly into eternity.

I stood there in Kings Daughters' Hospital a few years ago and saw a young mother die that I know died without Jesus Christ, and I know went out of this world unsaved. I stood there and saw her as she died, and I thought to myself that the demons of Hell were waiting for her. As she died, her last hope faded away.

I saw a man sometime ago that had been killed. I looked at his body after his death and I thought how I had preached to him, and talked to him, and prayed with him, and had read God's Word to him, all to no avail. I thought to myself as he died, all hope left that man. Humanly speaking, I would say there may have been hope for him up to the hour of his death, but when he died, all

hope was gone, for the man that dies without Jesus Christ is without Jesus Christ throughout eternity. He is first in Hades, God's prison house, and secondly, in Hell, which is God's penitentiary. In either case, there is no appeal therefrom, and no possibility of ever getting out.

IV

WHERE THE SAVED GO.

When God's child dies, where does he go? I don't think that we have any doubt about it. I don't think that we need to question one particle as to what becomes of the soul of the saved. I know that it doesn't go to the grave. I have shown you that already. Let me show you what the Word of God says as to where the soul of the saved goes. Listen:

"For I am in a strait betwixt two, having a desire to depart, and TO BE WITH CHRIST: which is far better: Nevertheless to abide in the flesh is more needful for you"—Phil. 1:23.

Paul is saying, "As far as I am concerned, I would rather die, but as far as you are concerned, it would be a blessing for you if I could abide in the flesh, because I can be a help to you. But when I die — when I depart, I depart to be with Christ."

Where does a saint go when he dies? He goes to be with the Lord Jesus Christ. I have said repeatedly through the years of my ministry, and I repeat it this morning, it cannot be too strongly argued that when a child of God dies, he goes immediately into the direct presence of the Lord Jesus Christ.

I saw a preacher's daughter die several years ago. It was one of the sweetest Christian deaths that I have ever witnessed. I stood there and she talked to me as calmly as though it were the least thing in her mind — the fact that she was about to die. Up to within two or three minutes of her death she talked as calmly and as rationally as you and I might carry on a conversation. Presently, she smiled and was gone. Where was she gone? Paul says, "To depart, and to be with Christ."

When Paul wrote to the church at Corinth, he said:

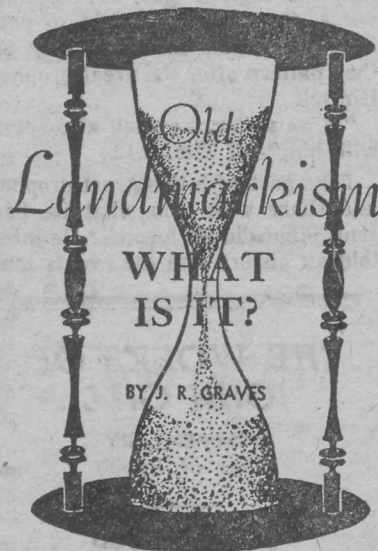
"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and TO BE PRESENT WITH THE LORD"—II Cor. 5:6-8.

What does he say? He says that when you are absent from the body, you are present with the

Lord. There isn't any doubt about where a saint goes when he dies.

The first time that I ever saw anyone die was when my father died many, many years ago. I never shall forget his death. He suffered intensely for many, many months from a rare disease. There hadn't been a smile on his face all through those months. But on the day he died, he said, "Can't you see them?" Then there was the sweetest smile that I ever saw on my father's face as he was trying to tell us what he was seeing, that none of us could see. Don't tell me that his eyes were not beholding things out yonder in another world that my eyes were unable to see. I tell you, beloved, when we are absent from the body, we are present with the Lord.

Listen again:
"But he, being full of the Holy Ghost, looked up stedfastly into



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heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I SEE the heavens opened, and THE SON OF MAN STANDING on the right hand of God"—Acts 7:55,56.

This is talking about the death of Stephen, the first Christian martyr. Having gnashed upon him with their teeth as a result of his preaching, they then stoned him; and as they were stoning him, he said, "I see Jesus standing on the right hand of God."

What is Jesus' position today? Every place, to my knowledge, in the Word of God that you read about the position of Jesus Christ, He is seated at the right hand of the Father. When He finished His work, He sat down.

Priests in the Old Testament never had a chair nor a seat in the tabernacle. Why? Because the priest's work was never done. We read:

"And every priest STANDETH DAILY ministering and offering oftentimes the same sacrifices, which can never take away sins"—Heb. 10:11.

That Old Testament priest never finished his work, his daily sacrifices, over and over again. Therefore, there was no seat, no stool, no chair ever placed within the tabernacle, because he never had an opportunity to sit down, for his work was never finished. But when Jesus Christ died on the cross, the Word of God says that He sat down on the right hand of God. Why? Because His work was finished.

But notice: Here He is standing. What does it tell us? When Stephen finished his testimony and sealed his testimony with his last breath at this stoning, the Lord Jesus Christ gets up and reaches out a hand to welcome this saint home to Glory. Where does the soul of a saint go when he dies? It goes into the direct presence of the Lord Jesus Christ.

Notice another Scripture in this respect:

"And Jesus said unto him, Verily I say unto thee, TODAY SHALT

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FEBRUARY 1, 1975
PAGE SIX

THOU BE WITH ME IN PARADISE

—Luke 23:43.
Jesus is saying to this thief on the cross, "Today shalt thou be with me in paradise." Where is this man going? He is going to be with Jesus. Where are he and Jesus going to be? In Paradise. Where does the soul go when it dies? It goes to Paradise. It goes to be with Jesus.

Where is Paradise? We read:
"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); such an one caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth); How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter"—II Cor. 12:2-4.

Paul is probably talking about himself. I wouldn't be a bit surprised but what he was talking about was the time when he was stoned and left for dead, just outside the city. He said, "I don't know whether the spirit had abandoned the body or not. I just can't say. God is the only one that knows." This individual was caught up to the third heaven (that is, in the Heaven of heavens—into God's abode), into the very presence of God. He was caught up into Paradise.

Where does the saint go when he dies? He goes to Paradise.

Where is Paradise? It is wherever God is. It is wherever Jesus Christ is, for He said on the cross, "Today shalt thou be with me in paradise."

Notice again:
"He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God"—Rev. 2:7.

Where is Paradise? It is wherever God the Father is. It is wherever Jesus Christ is. It is wherever the Tree of life is:

Notice another passage of Scripture:
"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him;

And they shall see his face; and his name shall be in their foreheads.

And there shall be no light there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall (Continued on page 7, column 4).

The Tabernacle

(Continued from page one)

Him as a tender plant, and as a root out of dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him"—Isa. 53:2.

The Tabernacle on the desert sand also teaches that we must look up to Christ Jesus if we would see Him, yea, if we would see His beauty. We, when looking down, can only see the desert sand — the desert sands where our loved ones and friends have fallen in death — the desert sands where many of our bitter tears have fallen — the desert sands where many of our hopes and dreams lie wrecked beyond repair. We, however, by looking up, see only the beautiful sides of the outer court; that is, we see every need and dream fulfilled in Him.

It is very interesting and instructive for us to call to mind the fact that the floor in Solomon's temple was "overlaid with gold, without and within." This is in striking contrast to the Tabernacle floor. This is because the Temple looks forward to the Millennium when the world will no longer be a wilderness. It, in fact, will be a time when the earth shall be full of the glory of the Lord.

"As truly as I live, all the earth shall be full of the glory of the Lord"—Num. 14:21.

One, as he stood on the sand inside the court and looked up, would behold white walls which surrounded the Tabernacle on every side. These white walls, of course, speak of the spotless righteousness of our Lord.

"And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of a hundred cubits long for one side"—Exodus 27:9.

We know from Revelation 19:8, that the "fine linen" is the emblem of righteousness. We know from the Scriptural account of our Lord that His righteousness was without spot, being whiter than the driven snow. Our righteousness is as filthy rags, but His is as "fine twined linen."

A garment that is made of filthy rags, of course, cannot be compared to that which is made of fine twined linen. That which is made of fine twined linen will stand the test of time. It will remain beautiful under the most severe circumstances. This fact, of course, points to our Lord's righteousness — His righteousness which was not marred by the severe temptations that were set before Him. The mud of this world did not mar His white robe of righteousness.

"Who did no sin, neither was guile found in His mouth"—I Peter 2:22.

"For He hath made Him to be sin" (Continued on page 7, column 1)

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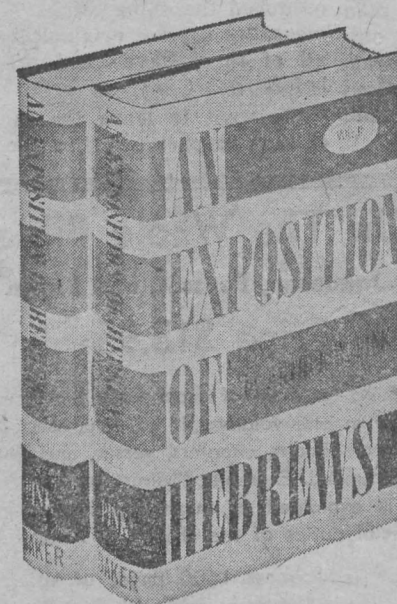
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The Tabernacle

(Continued from page 6)

for us, who knew no sin; that we might be made the righteousness of God in Him"—II Cor. 5:21.

"And ye know that He was manifested to take away our sins; and in Him is no sin"—I John 3:5.

Our guide, He the Spirit, through the Word, points out sixty pillars that surrounded the court. We note that the purpose of the pillars was to hold up the curtains of fine twined linen. Pillars, of course, speak to us of support and strength. We see, then, that they point to the support and strength that lie beneath the righteousness of our Lord, Adam's righteousness failed him, for it was not resting on the pillars of strength and support which the second Adam enjoyed.

The pillars which held up the "fine twined linen" (Christ's righteousness) were probably made of shittim wood, which means that they had a nature that was imperishable. The pillars, however, that held up Adam's righteousness were of a perishable nature. Adam did well for a while, but then his pillars of strength fell, causing his righteousness to fall into the black mar of this world.

The sixty pillars which held up the fine twined linen (our Lord's righteousness) had brass for their sockets. The brass (Exodus 27:18) speaks to us of endurance. Adam endured well for a while, but his endurance was not lasting. Our Lord, however, is the Rock of the eternal ages. He is our ever-lasting refuge — the refuge that will withstand the severest storm. He is greater than tribulation, distress, persecution, famine, nakedness, peril, sword, death, life, angels, principalities, powers, things present, things to come, height, depth and all other creatures. His fine twined linen remains standing above the black mar of earth, because the imperishable pillars which support His righteousness have brass for their sockets.

The sixty pillars, which speak of our Lord's strength, were all tied together with "fillets" (Ex. 27:11), or connecting rods. I see in the pillars all tied together, the Almighty One. The strength of sixty pillars tied together is sixty times greater than the strength of one pillar, thus there is no limit that can be placed upon our Lord's ability to save and keep saved.

"The name of the Lord is a strong tower: the righteous runneth into it, and is safe"—Prov. 18:10.

It is interesting and instructive to note from Exodus 27:11, that the "fillets" (connecting rods) had "hooks" to link the "fine twined linen" (righteousness of Christ) to them (connecting rods between the pillars). The "hooks" were made of silver — silver which speaks to us of redemption. We see, then, in the "fine twined linen" held by silver hooks and fillets, Christ Jesus as our righteousness and our Redeemer. We, in fact, could never have had our Lord's righteousness imputed to us if He had not redeemed us with His blood. This fact is made very, very evident, by the fact that the "fine twined linen" (Christ's righteousness) was securely held by the silver "hooks." We must be justified (stand righteously before Him) through His blood. It is as stated in Romans 3:24:

"Being justified freely by His grace, through the redemption that is in Christ Jesus."

It becomes obvious, then, that the "outer court" which is before us, speaks of Christ. The court, in fact, was called the "tent of the congregation" (Exodus 39:40). It was the place where the Israelites came to worship Jehovah and where Jehovah met with him (Exodus 29:42-43). The court, then, speaks of Christ Jesus, our meeting place with the Father. We may go further and say that the Court speaks of our Lord tabernacling among men, yet being accessible to only those whom He chose to reveal Himself.

The Scriptures, when referring to the Court in Exodus 27, refer to the brazen altar first. One would

have thought that the Court itself would have been referred to before reference was made to the brazen altar which stood in the Court. We see that God's thoughts and ways differ from ours. He refers to the brazen altar first, because it was here that the privileges of the Court were granted. The Israelite must first come to the altar — the altar which speaks of judgment for sin.

The Court, then, speaks of Christ — Christ on whom God causes men and women, boys and girls to believe. Jehovah was approached by way of the Court — the Court which speaks of the Lord Jesus Christ, our approach unto God.

"Blessed is the man whom Thou chooseth, and causeth to approach unto Thee, that he may dwell in Thy Court"—Psalm 65:4.

It is very interesting and instructive to me when I consider that the material for the gate into the Court was made of the same material and color scheme as was true of the "Veil" and the "gate" of the Tabernacle.

"And the gate of the Court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four"—Exodus 27:16.

The fact that the three entrances had the same dimensions, material and color scheme, declare that the access to God is the same in all instances. Our Lord's statement, "I am the way," applies to all. The Israelite who came to the brazen altar with his offering, was required to pass through the gate of the Court; the priest who placed incense on the golden altar, must enter by the door of the Tabernacle; and the high priest who entered the Holy of Holies on the Day of Judgment, must pass through the veil.

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

Meditations

(Continued from page one)

It is interesting to note that the first Baptist preacher was a missionary Baptist preacher. This is at least one good reason for all true Baptists today to be missionary Baptists. I will go far enough to say that all true Baptists today are missionary Baptists.

The Seventy Missionaries

In Luke 10:1 we find where Christ sent out seventy missionaries: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." Christ sent these men on a mission, hence they were missionaries. I believe Christ is still calling men today and sending them out to preach the gospel.

Two Missionaries At Antioch

In Acts 13:1-3 we see a church sending out two missionaries: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

I believe the Holy Spirit is still calling men today to go out and preach the gospel where it has not been heard. I further believe that when the Lord calls a man who is a member of the local church to this work, it is the duty of that church to send him forth to preach the glorious gospel of the Son of God.

Evangelism

Along with the word missions, we use a second word worthy of study. It is the word "evangelism." Though the word is not found in the Bible, the word "evangelist" is. It occurs in Acts 21:8, Ephesians

4:11 and II Timothy 4:5. Most Bible scholars agree that this term was used in New Testament times of a person who went about preaching the gospel. The evangelists of Bible times were the missionaries of that day.

Hence we use the term "evangelism" today to mean "a zealous spreading of the gospel." Though Paul did not use this term, he certainly had the idea in mind when he wrote: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom. 10:15).

We might say that missions is God's plan, through saved men, of reaching those who are not saved by the gospel of Christ. Evangelism is the endeavor to communicate Christian faith to individual men by the propagation of the gospel. Since all of this is God's plan, it is not subject to alteration by any mortal man. It recognizes human instrumentality as agents, but not as designers. This plan antedates creation.

What The Task Of Missions Is Not

From a negative standpoint, missions is not to win the world for Christ, or as others say, to take the world for Christ. While the Scriptures command us to witness to all the world about Christ, they never command us to take the world for Christ as Post-Millennialists often say. Instead, we are duty bound to take Christ to the world.

God never intended to save the entire world of mankind without any exception. The Lord purposed from times eternal to take out from Adam's fallen race a great multitude out of all nations to be the recipients of His saving grace.

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It is His plan to save only a remnant according to the election of grace.

The greatest missionary outside of Christ was the Apostle Paul. He never said that he expected to take the world for Christ. He ever realized that there were some who would not believe the gospel. To the Corinthians he said: "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all men save some" (I Cor. 9:22). He had enough sense to know that when we use all the means at our disposal, we can do no more than save some of those we witness unto.

In Matthew 13, we have a parabolic prophetic description of the character of this dispensation. In the parable of the sower, we see only one-fourth of the seed sown got in, grew up, and brought forth fruit. The sower is the minister of the Word of the kingdom. This reveals we can expect one out of four to believe the gospel when it is preached.

There will be gospel-rejectors even when Christ returns to this earth the second time. I Thessalonians 1:7-8 discloses that He is coming to take vengeance on them that obey not the gospel. At the Second Advent He will not find faith covering the earth, nor will He find a converted world who will gladly welcome His return.

Not To Entertain The World

Entertaining the world is not Bible evangelism. Some personal workers and churches have a distorted idea that their task in missionary work is to entertain folk. This is to make the weapons of our warfare carnal which is forbidden (II Cor. 10:4). We are not

to entertain but to instruct the people in the world. Entertainment is too frivolous to involve our time and talents.

The early churches never resorted to hay rides, wiener roasts, ball games, chili suppers, or Halloween parties as an aid to reaching men for Christ. Those who use these carnal weapons today soon discover that they have been successful in making hay-rides, wiener roasts, ball-players, chili-eaters, and trick-or-treaters, not converts to the gospel of Christ.

In the last hundred years churches have become social centers instead of religious centers. The traditional religious institutions have become basketball courts, bingo parlors, dance halls, and liquor stores. The church is no longer concerned with people's salvation from sin, rather she seeks man's salvation from poverty and social discrimination. In all of this, the church has lost sight of what mission work really is. She is guilty of putting darkness for light. She now preaches the gospel of amusement, instead of the gospel of the Son of God.

Providing carnal pleasures for unconverted men is nowhere commanded in the Scriptures as a function of missionary work. If the Lord had intended for His church to be an entertainment center, He would hardly have left so important a branch of service unmentioned. When Christ said: "Go ye into all the world and preach the gospel to every creature," He spoke very clearly. So would He have if He had added: "And provide amusement for those who have no relish for the gospel." However, no such utterance ever fell from His lips.

We learn from Ephesians 4 that the ascended Christ gave His church specially qualified men for carrying out His missionary work. The Bible says: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11-12). There is no mention of the "public entertainers." As to these, the Scriptures know nothing.

If providing recreation be a part of missionary work, where is God's promise to encourage us in this toilsome task? I find the heart-rejoicing declaration concerning the gospel: "It is the power of God unto salvation." But never do I read where the Scriptures say: "Church socials and midnight hay rides are the power of God unto salvation." The Lord has promised only that His word will not return void, not the gospel of amusement!

True Missionary Work

True Scriptural missionary work is to preach the gospel of the death, burial, and resurrection of the Lord Jesus Christ under the power of the Holy Spirit to the hearts of sinners, and to leave the results in the hands of God as to whether any one is saved or ever will be saved. It is to present Christ to the Christless. It is to water and plant by the Word of Life, and to expect God to give the increase.

John's Method

Did John the Baptist preach the gospel of amusement? Did he seek to lead a person to a little decision for Christ by signing a card? Did he tell them that God had a great plan for their life? No, he told them that God's plan for them was Hell if they did not repent of their sins (Continued on page 8, column 4)

Where Goes The Soul

(Continued from page 6)

reign for ever and ever. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book"—Rev. 22:1-7.

Thus we see that the Tree of

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman
Sovereign Grace Baptist Mission
P.O. Box 19, Koroba, via Mendi
Papua New Guinea.

Life which is said to be Paradise, is in Heaven itself. Therefore, we conclude that when a saved person dies, that individual goes to Paradise — where the Father is — where Jesus Christ is — and where the Tree of Life is.

May it please God today that you might be saved and that when you come to the end of the way, you shall go to Paradise to be forever with the Lord Jesus.

Paul said: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better"—Philippians 1:23.

When a Christian dies, he goes "to be with Christ."

Listen again: "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."

And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God"—Acts 7:55-56.

The Word of God tells us that when Jesus ascended on high, He sat down, as a sign resting from His labors. In this instance though, we see Him as He stands up to greet Stephen as he enters into Paradise.

Here is another Scripture that tells us when we pass from this life, we go immediately to be with Jesus.

"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

(For we walk by faith, not by sight);

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord"—II Cor. 5:6-8.

It cannot be too strongly argued that when a Christian dies, he goes immediately into the direct presence of Jesus Christ.

If you are unsaved, may God save you this morning, for you have a horrible future awaiting you outside of Jesus Christ. May God save you, and may God add you to this body is my prayer.

May God bless you!

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GIVE US READERS
We Will Give Them The Truth

Covetousness

(Continued from page one)

lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away"—II Tim. 3:1-5.

As you can see, he admonished Timothy to "turn away" from such people, or, in other words, have nothing to do with them. If a brother is one who covets other people's possessions, we are not to condone such actions. "I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." — I Cor. 5:9-11. The above passage makes it very clear that we are not to keep company with anyone who is guilty of the sin of covetousness.

When he gave instructions to the churches, he was sure to include this terrible sin. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. But fornication and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks"—Eph. 5:1-4.

One of the qualifications given for those who desire the office of a bishop is that he be "not covetous" (see I Tim. 3:1-7). When Ezekiel was warning the people about certain errors, he included the sin of covetousness. "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness."—Ezekiel 33:31. I wonder how many of God's people today hear His Word but fail to do it because "their heart goeth after their covetousness."

Our text (Heb. 13:5) tells us that our conversation, or walk, is to be without covetousness because we know that our Saviour will provide all of our needs. Brother, let us all strive to keep ourselves clean of this terrible sin, lest we bring reproach on ourselves and on our Saviour. Let us cry with the Psalmist, "Incline my heart unto thy testimonies, and not to covetousness"—Psalm 119:36.



Fake And Fraud

(Continued from page 5)

multiplied thousands at that very moment were dying throughout the world. This is the Age in which Jesus walked only to the tomb of one man who was too dead to express his faith for healing and, in the midst of a people who brought tears to the Master's eyes with their unbelief, cried, "Lazarus, come forth" (John 11:43)!

In fact, we have Jesus' own, Heavenly, eternally-true Word regarding this age being one in which Heavenly miracles are accomplished with a final discrimination for His Sovereign purposes of witness and testimony. Let us hear the Lord of Glory as He explicitly defines these truths which are so impossible for the mortal mind to understand, "But I tell you of a truth, many widows were in Israel in the days of Elijah . . . But unto none of them was Elijah sent, save unto Sarepta, a city of Sidon unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving

Naaman the Syrian" (Luke 4:25-27). The truths herein stated are as unacceptable to the Pentecostals, Holiness, Assembly Communicants and others of the healing cults in our day as they were to the Jews in Jesus' Day!

Even today, God may, in the wonder of His Omnipotent, Omnipresent, and Omniscient might miraculously raise some saint or sinner from a bed of affliction for a particular witness of His own design. But for every such miracle tens of thousands of afflicted bodies remain totally untouched and unreached by the healing power of God. Today, God in His omnipotence may occasionally remove the pallor of death from the countenance of some lost sinner. But for every such miraculous resurrection of a lost and dying soul from the very brink of a humanly incomprehensible death, thousands more continue on into the vale of shadows from which there is no return. Further, for every such miracle of the resurrection of one of God's saints to walk in health again, thousands more of His most faithful saints go on to walk through the valley of the shadow of death and experience the humanly-incomprehensible wonder of God's "Precious in the sight of the Lord is the death of His saints" (Psa. 116:15).



Meditations

(Continued from page seven)
against God!

What message did he deliver to those who heard him preach? He preached Jesus Christ as man's only Saviour: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). The Apostle Paul said of him: "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" (Acts 19:4). The Gospel of John says of the Baptist: "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe" (John 1:6-7).

The Message Of Christ

The evangelism practiced by Christ is our model for all time. He introduced His ministry by saying: "Repent ye, and believe the gospel" (Mark 1:15). In this chapter He told His disciples: "Let us go into the next towns, that I may preach there also: for therefore came I forth" (Mark 1:38). To confirm the wavering faith of John the Baptist about His Messiahship, He sent him this message: "The poor have the gospel preached to them" (Matt. 11:5). Wherever people gathered together, Christ "preached the word unto them" (Mark 2:2). When some went away from Him (John 6:66; Mark 10:23-27), He comforted Himself with the thought: "I have given them thy word" (John 17:14).

Christ never changed this method of His nor learned of a more effective plan. His first command to His disciples was: "As ye go, preach." His last: "Preach the gospel to every creature."

The Early Church

How did the Lord's inspired Apostles carry on missionary work? The early church had boundless confidence in the power of the gospel, and they employed no other weapon in the salvation of the lost. On Pentecost Peter preached about "Jesus, whom ye have crucified," and three thousand were saved that day. Acts 5:42 tells us that "daily in the temple, and every house, they ceased not to teach and preach Jesus Christ." The scattered Jerusalem church "went every where preaching the word" (Acts 8:4). ". . . Philip went down to the city of Samaria, and preached Christ unto them" (Acts 8:5). Paul said: "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (I Cor. 2:2).

The Failure Of Modern Evangelism

The early Christians attained great success in evangelism by preaching Christ. This is the point on which the modern church fails. Today personal workers often announce an evangelist, or a church program, or something attractive to the flesh of man. Too often we urge the unconverted to come to church rather than pointing them to Christ Who can save. We have confused the world as to what the gospel of Christ really is.

Many missionaries and evangelists present a false gospel. Much of the technique of personal evangelism revolves around the application of fleshly psychology to play on the human desires of lost people to get them to respond. Too frequently Heaven is presented as a free gift with no mention of God's purpose for man after he is saved. Personal workers are forgetting to tell sinners to repent. They are ignoring Holy Spirit conviction that is essential to salvation. Hence, many church members imagine they can continue in a life of sin while adding Jesus as a personal Hell insurance for the world to come.

False conversions obtained by fleshly means often give people no more faith than the devils (Jas. 2:19). These false converts do not add to their faith. Their faith does not work by love. The large number of post-conversions show the fallacy of human persuasion and social influence in missionary work.

Conclusion

Though it is proper to reason with men and to persuade men, there will be no response to the gospel unless the God of all grace attends our witnessing with enabling power. Our missionary work must be based upon dependence on the Lord. Our confidence must not rest upon psychological techniques. Our hope of results must be in Him, not in man's will or in any other faculty of our hearer. But let us remember that it pleases God to bless His Word and to save sinners through the foolishness of gospel preaching.

Oh! how we need to return to preaching the true gospel! Away with the gospel of amusement which cannot save a soul! Down with those who preach another gospel and damn countless multitudes to the fires of an eternal Hell! Let every believer in missions go out and declare repentance toward God and faith in our Lord Jesus Christ. May we tell lost sinners that Christ is bread to the hungry, water to the thirsty, clothing to the naked, life to the dead, health to the sick, sight to the blind, and hearing to the deaf! For Jesus Christ is all this and much, much more!



There Were

(Continued from page one)

There were presbyters, but there were no "Presbyterians!"

They had "much water," and thousands were immersed, but there were no "Campbellites!"

There was much trembling at the Word, but there were no "Quakers!"

Church missionaries were allied, but there were no "Missionary Alliance Churches!"

There were "brethren," but there were no "Plymouth Brethren!"

There were Bishops, Pastors, Elders, and Evangelists, but no "Episcopalians!"

There were many a hard "shall," but there were no "Hardshells!"

There was John the Baptist, and there were believers baptized by him; from which the First Apostolic Missionary Baptist Church of Jerusalem was formed. To this church three thousand (3000) members were added in one day (Acts 2:41).

Baptists have been on earth every day since the Apostolic era, and will be here unto the end of the age (Mt. 16:18; 28:20).

Some people will think the above statements amusing, and a great many will think they are asinine, but they are authentic.

THE BAPTIST EXAMINER

FEBRUARY 1, 1975

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