

MAN - A TRICHOTOMOUS BEING

GARNER SMITH
Gracey, Kentucky

False cults, such as the Jehovah's Witnesses (falsely so-called) and others by their doctrine, teach that man is only what you see. They claim man has a spirit but it is only his breath and that when he dies, "he dies like Rover, he dies all over." Others believe and teach that the mind of man is the spirit of man and that when his mind dies that is the end of him. They do not believe that man is immortal, that there is a part of man that endures forever. By such doctrine they in their blind state seem to destroy the doctrine of the reality of judgment of God and Hell that waits to punish eternally all those who never repent of their sins and trust in Jesus Christ as their Saviour and Lord.

The doctrine of the trichotomy of man completely obliterates the doctrine of all those that teach annihilationism, soul-sleeping, no judgment of God, and no eternal punishment for the wicked.

Since false cults are growing at such a fantastic rate we feel that a study of the trichotomy of man is very proper at this time.

"And the very God of peace sanctify you wholly; and I pray God your whole SPIRIT and SOUL and BODY be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the DIVIDING ASUNDER of SOUL, and SPIRIT, and of the JOINTS AND MARROW, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12).

"And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (Luke 1:46-57).

We believe these Scriptures offer sufficient proof of man being a triune being or creation. We see in these verses the body, the soul, and the spirit of man divided and distinguished from each other. We see where the soul and spirit are spoken of as separate

and distinct parts of man's composition. Man is spoken of as having flesh upon him with a spirit and a

spirit worships and the soul rejoices in.

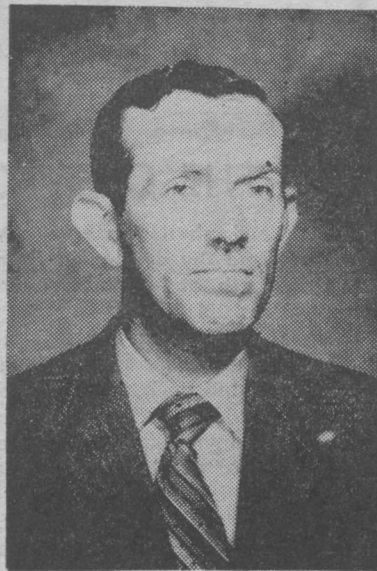
TRIUNITY IN CREATION

The trichotomy of man can be seen in the fact that God's creation is made up of triunities. The world is made up of triunities of space, time, and matter. Space is made up of height, depth, and width. Time represents the past, present, and future. Matter exists in three states solid, liquid, or gas.

There is much more to man than meets the eye. The body of man is realized by sight, the soul by emotional actions, and the spirit by faith. The spirit of man is what we might call the "God conscience" in a regenerated man. We believe the spirit of man exists even in an unregenerated person, but it is spiritually dead or darkened and thus it worships but only fleshly gods. The soul is that inward part of man that has feeling and controls the emotions and affections. The body connects all three together.

They are all interrelated and function together. We see this brought out in Luke 1:46-47. We notice Mary said her spirit hath (past tense) rejoiced in Christ, then, as verse 46 says, her soul "doth magnify" (present tense) the Lord. When her spirit was enlightened by God about the Lord Jesus Christ (in the past, Luke 1:26-39), then her soul influenced by her enlightened spirit rejoiced in her Saviour and her body acted accordingly, so that she made visible the faith of her spirit and feelings of her soul.

To distinguish a clearer picture between the spirit and soul of man, let us use a Scriptural contrast of man with animal. Man has a link with God that animals do not have; and we believe this link is the spirit of man. Job 32:8 says, "But there is a spirit in man: and the inspiration of the Almighty giveth understanding." Then, Psalm 32:9 says, "Be ye not as the horse, or as the mule, which have no understanding:" (Continued on page 6, column 1)



GARNER SMITH

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

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THE BAPTISTS OF MICHIGAN

By **WILLIAM CATHCART**
(1826-1908)

The earliest trace of Baptists in the Territory of Michigan is found in Oakland County, in 1818, where the city of Pontiac now stands. Orison Allen and his wife are the first names that appear. In their hands our denominational flag seems to have been brought into the Territory, and over their rude cabin that symbol of our faith and love was first displayed. Others of the same faith accom-

panied this honored pair, and united with them in efforts to serve the same blessed Master.

After four years, during which these brethren and sisters on this wild shore must have often, like the man of Macedonia, turned wistful looks and pleading calls to the ministers and churches across the lakes for some one to come over and help them — then "Paul" came over. Eld. Elon Galusha was that Paul. He was the ardent and gifted missionary of the New York Baptist Convention. Brother Galusha reached Pontiac on an itinerant mission in 1822. Here he preached in the wilderness, and led in the organization of the first Baptist church of the Territory.

The population of Michigan, when our first church was planted in it, was about 9,000. Detroit was a muddy village of some 1,500 inhabitants, among whom, if there was a Baptist, as doubtless there was, his or her memorial has perished.

The first resident Baptist preacher that we learn of in the Territory was Lemuel Taylor, who settled at Stony Creek, in Oakland County. He held the deacon's of-

fice, and preached as a licentiate, never desiring ordination. He was a good and useful man, the head of a large family, for whom his hands were diligent, and who perpetuated his usefulness by their own worth in the churches. As far as in him lay he preached the gospel to his neighbors and in the settlements around, seeking earnestly to plant the virgin soil with true religion and the true church.

The church at this place — Stony Creek — was the second one (Continued on page 8, column 1)

SEEING AND ENTERING THE KINGDOM OF GOD

G. B. TRENT
Chattaroy, West Virginia

PART I

This study has to do with what Jesus said to Nicodemus in the first five verses of the third chapter of the Gospel of John, on seeing and entering the kingdom of God. These verses are as follows: "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came to Jesus by night and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."

This Scripture came before me several years ago and made quite an imprint upon my mind. What bothered me was, that in the third verse Jesus told Nicodemus that one must be born again in order to see the kingdom of God, and then again in the fifth verse He told Nicodemus, that one must be born of the water and the Spirit in order to ENTER the kingdom of God.

I could not reconcile the two statements as meaning the same thing. God doesn't waste space, so it seemed to me that if they both meant the same thing, that God

would have left one or the other of the statements off. I was sure that to SEE the kingdom of God, and to ENTER the kingdom of God were two different aspects of God's dealing with a soul in bringing that soul unto Himself as His child. Believing that there is a difference in the two statements prompted me to make a study of the Scriptures concerning the kingdoms, how many, when they will be, where they are or will be, the nature of them and their relation to each other, etc.

It is, and has always been, confusing to the majority of people when reading the Bible to come upon the word kingdom so many times and in so many related positions, and reading in one place about the kingdom of God and in another about the kingdom of Heaven, of the kingdom being in you, of it not coming with observation, of it being at hand, etc. These various references unless based upon knowledgeable truth cannot but result in the utmost confusion. I hope this little study will alleviate some of the confusion in the minds of those who will take time to read this paper. Following see some of the confusing Scriptures:

"And when Jesus saw that he answered discreetly he said unto him, Thou art not far from the kingdom of God" (Mark 12:34). What did Jesus mean by "not far from the kingdom?" Did He mean in distance, or did He mean in time, or did He mean in spiritual development. What did He mean? If someone were to ask us the meaning of the Scripture, what would we tell them?

Now we leave this Scripture for a while and read another in Luke 17:21: "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." This was in answer to the Pharisees when they questioned Jesus as to when the kingdom of God should come. Like the scribe, he was not far from the kingdom of God, and here with the Pharisees, Jesus says the kingdom of God (Continued on page 6, column 5)

REVIVAL SERVICES

Calvary Baptist Church, 3339 - 13th Street, Ashland, Ky. will conduct revival services May 1-6. Services will be nightly at 7:30 p.m. with Elder David O'Neal of Tulsa, Okla., as the speaker. Bro.



DAVID O'NEAL

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The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

AN EVERLASTING SALVATION

"But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end" (Isa. 45:17).

The things of this world are transitory. Most religionists even make salvation a temporary thing conditioned on man's obedience. But our text refutes this Arminian heresy. It speaks of salvation as something of a permanent nature. The recipients of Jehovah's salvation are saved in the Lord with an everlasting salvation. Those who speak of losing salvation de-

clare by that statement that they do not have the salvation of the Lord. The text discloses that God saved according to His eternal purpose and promise wrought out in time by His everlasting power and pleasure.

I understand by the term "Israel" either the remnant of the natural posterity of Jacob in all ages, or all the literal Israel living when Christ comes to the Mount of Olives the second time. It is certainly true of all of spiritual Israel. The promise of salvation is sure to all the seed in

the Covenant of Grace. Their salvation is a certainty, not a mere probability or possibility. It does not say "maybe" but "shall be." They are saved in the Lord, not in themselves.

The expression "by the Lord" means the eternal Word of the Lord, Jesus Christ. By His blood, righteousness, and sacrifice spiritual Israel is saved. They are saved by His obedience, suffering, and atoning death. They are saved by His interceding life. The elect of God shall never experience (Continued on page 2, column 2)

TUNE IN TO THE INDEPENDENT BAPTIST HOUR EACH SUNDAY

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WFTO — Fulton, Miss.
1:00 - 1:30 p.m.

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The Baptist Paper for the
Baptist People

MILBURN COCKRELL --- Editor

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BRIEF NOTES

Our readers would be interested in knowing that there is an Independent Baptist Mission in Nuremberg, Germany. If you have friends or relatives in the armed forces stationed in Germany, please convey this information to them.

They hope to organize into a church soon. They are also considering opening a branch of the correspondence school of the Philadelphia Baptist Church and Pastor E. G. Cook of Birmingham, Alabama.

Those interested in the mission in Germany should write to SSG Carl Brown, Number 8 Dr. Frankstrasse (Kalb Housing) at Furth, Germany or SSgt. Don Tooley, 11b-B5 Pastorivstrasse (near the Dutzenteich) at Nuremberg, Germany. The pastor is Carl Brown and his military mailing address is OR-USAH Nuremberg, APO New York 09696.

The New Testament Baptist Church, 2211 C. R. 38, Goshen, Ind. and Pastor Dan Stepp will have revival services, April 25 to May 1. Services will be nightly at 7:00 p.m. with Elder Dan Phillips doing the preaching.

On Saturday, April 30th, there will be a fellowship meeting with various speakers on the program. Lunch and lodging will be provided for visitors to the meeting. The fellowship begins at 9:45 and lasts through 4:15. The church and pastor invites you to attend these meetings.

We still have a few 1975 Bound Volumes of TBE. You may have these at \$10 each. Then be sure to order your 1976 Bound Volumes which are now available for \$10.00 each.

The Sovereign Grace Baptist Church and Pastor Bill Mayes will host a Bible Conference June 14-16. The theme of the meeting will be the Five Points of Grace and related points of doctrine as to church truth. They will entertain

all program preachers and their families with food and lodging and share their material blessings with any others that cannot afford to come.

For further information call Bro. Mayes at 813-224-9174, or write to him at 221 W. Emily, Tampa, Fla. 33603.

Spurgeon Baptist Church, R.R. 3, Box 348, Aurora, Ind. 47001, has printed in tract form each of the two articles, both of which have appeared in TBE. These tracts are: "Should Women Wear Pants?" and "The Independency of a Baptist Church." Anyone desiring extra copies of either or both may have them free by writing to the church and making known their request.

Everlasting Salvation

(Continued from page one)

eternal damnation which is the desert of their sins, because they are saved with an everlasting salvation.

The Israel of God who shall be brought into possession of this everlasting salvation shall never be ashamed unto the ages of eternity. The worshippers of idols shall be confounded, but the true Israel will never be ashamed of Christ, His Word, and His ordinances. They will never regret their faith and hope in Him. No matter how much they suffer for Christ, they will never be ashamed to own Him as their Saviour. In the resurrection-morn when some come forth to shame and everlasting contempt, they will stand conformed to the image of the Redeemer, "Whosoever believeth on him shall not be ashamed" (Rom 10:11).

ORIGINATED WITH THE EVERLASTING GOD

The salvation mentioned in our text begins with Jehovah, the great I AM. God is without beginning of days or end of life. The Psalmist declared: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Ps. 90:2). God inhabited eternity, and He antedates the ancient mountains and everlasting hills. His existence neither commenced with time, nor is it measured by the succession of it. God is immortal. We are dying creatures living in a world of dying comforts, but we have an ever-living God, a God Who says: "My salvation shall be for ever, and my righteousness shall not be abolished" (Isa. 51:6).

The attributes of God are as eternal as His Person. His mercy is such: "For the Lord is good; his mercy is everlasting" (Ps. 100:5). The fountain of God's mercy never runs dry. It will always be sufficient for His people. God's righteousness is everlasting: "Thy righteousness is an everlasting righteousness" (Ps. 119:142). It will never be abolished, and it shall exist parallel with the line of eternity. God's righteousness governed His counsel in the past, and it will direct His judgment in eternity to come.

All of God's attributes are from eternity. "The counsel of the Lord standeth for ever" (Ps. 33:11). "The glory of the Lord shall endure for ever" (Ps. 104:31). "The truth of the Lord endureth for ever" (Ps. 117:2).

God's work is as everlasting as His Person and attributes. Ecclesiastes 3:14 says: "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him." What God does He does everlastingly. He never changes for the better, for He is already perfect. His purpose and pleasure is always accomplished. He is all-powerful in executing them. Knowing this Bible fact, we can be assured He is "the author of eternal salvation unto

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



THE CREATOR, THE CREATURE'S PRESERVER

"The Lord shall preserve thy world. Amen"—Mt. 28:19,20.
going out and thy coming in from this time forth, and even for evermore"—Psa. 121:8.

I have often been amazed at the number of verses within God's Word which tell us how God graciously cares for us. In fact, it would be impossible for us to measure or to number the verses which tell us how God preservingly keeps us, and looks after us, and guides our steps from day to day.

I want to take a few moments at the outset to read you a few of these Scriptures whereby we can see how God does take care of us.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I AM WITH YOU ALWAYS, even unto the end of the

his purpose"—Rom. 8:28.

Not one of us can fail to fall back upon this text. Not one of us can fail to believe it. It says, "And we know that all things work together for good to them that love God."

Do you love God? Are you saved? Then there is nothing that can ever come into your life or into mine, but that it will work together for good in our behalf.

Notice another Scripture: "In every thing give thanks: for THIS is the will of God in Christ Jesus concerning you"—Thess. 5:18.

We are told to thank God for everything, and the text logically concludes by saying this: Whatever might have taken place in your life, or whatever may come to pass in your life, this is the will of God in Christ Jesus concerning you.

"Ah Lord God! behold, thou hast (Continued on page 3, column 1)

all them that obey him" (Heb. 5:9).

FLows FROM THE EVERLASTING COVENANT

Some covenants in the Bible were of a temporary nature. Our salvation does not proceed from these. These must never be confused with what the Lord called

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By MILBURN COCKRELL

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There is no subject as controversial among Baptists today as the rapture question. In my book I have examined the rise of the post-trib doctrine. The Margaret MacDonald theory is exploded. Then I have given one hundred reasons why I believe in the pre-trib rapture. Those interested in the prophetic Word will want to read this book.

TBE has been pre-millennial and pre-tribulational since its beginning. While we constantly seek more light on old doctrines, we have little desire for "new life."

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"an everlasting covenant" in Isaiah 55:3. Our salvation is based upon the eternal covenant made between the Trinity.

The covenant of grace was conceived in the everlasting past and will continue to the everlasting ages to come. The promises and blessings of it are of an everlasting nature. Christ, the Mediator of it, was set up from everlasting. It must for ever remain firm, sure, unalterable, and immovable. It was made with Christ before the time of the ages and His people in Him.

When time was but an embryo in the mind of God, the Father agreed to accept the shed blood of Christ as a fit payment for the sin-debts His people owed. Hebrews 13:20 speaks of "the blood of the everlasting covenant." The blood of Christ was the sanction and seal of the everlasting covenant between the Father and Son. The Father raised Christ from the dead because He had fulfilled His covenant-engagements, satisfied Divine Justice, and abolished sin and death.

The whole of what God purposed to do in the great affair of man's redemption was according to His

eternal decree. We read in Ephesians 3:11 of "the eternal purpose which he purposed in Christ Jesus the Lord." This whole scheme centered in Christ. From eternity God purposed to send Christ into the world to suffer, die and rise from the dead. This purpose even extended to the persons for whom Christ would die, and even the means by which they would hear the gospel. This was all in the mind of God from eternity, for He made no plan in time which was not in His breast from everlasting.

The cause of the everlasting God making a covenant was His everlasting love for the covenant people. In Jeremiah 31:3 it is written that the Lord said: "I have loved thee with an everlasting love." God's love does not begin in time at the point of faith; it began in eternity past and shall endure to eternity future. God's love never changes in dark days or afflictive nights. It never fails and nothing can separate us from it. God's love is like Himself — sovereign, unchangeable, and everlasting.

This eternal redemption is seen again in Hebrews 10:10: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." The sacrifice of Christ was efficient and final. There is no such thing as crucifying Christ afresh each time some church observes mass. The offering of Christ's human nature, joined to His divine Person, was a once-for-all obligation.

The virtue of Christ's sacrifice in all generations is attested in Hebrews 10:14: "For by one offering he hath perfected for ever them that are sanctified." Here we see the Father sanctified a people for His own service and glory. These He appointed to holiness here and happiness hereafter. By one offering Christ fulfilled the law for them, expiated their sins, and completely justified them from all things. The continuing virtue of Christ offering "through the eternal Spirit" (Continued on page 5, column 4)

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Creature's Preserver

(Continued from Page Two)

made the heaven and the earth by thy great power and stretched out arm, and there is **NOTHING TOO HARD FOR THEE**" — Jer. 32:17.

Jeremiah had just been told of God to buy a field from his uncle's son. He had bought the field. The armies of the invaders are drawn up just outside the city. He knows the city is going to fall into the hands of the invading army. He knows he is going to be carried captive. He knows that in just a little while all the people are going to be in a foreign land as captives. He has just bought a field at God's command. How is he ever going to be able to make use of that field? If he and all Israel are going to be carried captives, what value is this field going to be to him, yet God has commanded him to buy it. He looks up into God's face and says, "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee," as if to say, "Lord, you are going to work it out, and I will leave it in your hands. There isn't anything too hard for you to do."

"Be content with such things as ye have: for he hath said, I will **NEVER LEAVE thee, NOR FORSAKE thee**. So that we may boldly say, **The Lord is my helper, and I will not fear what man shall do unto me**" — Heb. 13:5,6.

Can you find any greater promise in all of God's Word that would give us hope, courage, comfort and enthusiasm, as we face the problems of life? Our God said, "I will never leave you." He said, "I will never forsake you." He said, "You want to remember that you are not to fear what man shall do unto you."

Here is another verse which tells us the same truth:

"**And he said unto me: My grace is SUFFICIENT for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, than the power of God may rest upon me**" — II Cor. 12:9.

Three times Paul has gone to God relative to the thorn in his flesh. I don't know what the thorn was. Some say it was bad eyesight. I don't know that this was what it was. I am satisfied that Paul was afflicted with bad eyesight and it may be that this was the thorn in his flesh. It may have been something else. God did not see fit to tell us what it was, and I think there was a reason for it. If God had said, "If you have bad eyesight, that is a thorn in the flesh," then only the person that has bad eyesight could claim the promise. As it is, since we know not what the problem was with Paul, then anybody can claim this promise, since God said, "My

grace is sufficient for thee."

I say to you, it makes no difference what problem may come into your life or mine, we have the assurance that God is taking care of us, and that He will continue to take care of us, in view of the fact that He says, "My grace is sufficient for thee."

"**Thy shoes shall be iron and brass: and as THY DAYS, so shall THY STRENGTH BE**" — Deut. 33:25.

It doesn't say, "As thy years, so shall thy strength be." God does not give us a year's supply in advance, but day by day strength is promised. We are starting into this new year. I wonder what is out before us. I wonder what we will have to contend with. I wonder what we will have to go through. I don't know. God doesn't say, "I will give you strength for the year," but He does say, "As thy days, so shall thy strength be." Every day God has the exact strength that we need, and God has the strength that you and I require to carry us through every day that comes in this year.

"**The eternal God is thy REFUGE, and underneath are the EVERLASTING ARMS: and he shall thrust out the enemy from before thee; and shall say, Destroy them**" — Deut. 33:27.

Suppose you fall? Suppose you fail? Suppose you have heartaches? Suppose you have problems? Suppose you have difficulties? Underneath are the everlasting arms.

I tell you, beloved, if you and I were to fall today, where would we fall? We would fall into the everlasting arms of God, because God's everlasting arms are beneath us.

"**When a man's ways PLEASE the Lord, he MAKETH EVEN HIS ENEMIES to be at peace with him**" — Prov. 16:7.

Notice, God says just be sure that your ways please Him, and He will take care of your enemies. He says, "I will say to this man that is giving you so much difficulty, 'Leave him alone.' I will say to that man who is causing you so much heartache, 'Let him be.'"

Isn't it remarkable that God can control our enemies so that even our enemies can't do anything to us when our ways please the Lord?

I have taken time to read to you these nine verses of Scripture; that you might see that God takes care of His own, and that God looks after us from day to day, and that there isn't anything that comes in our lives but that God has promised us that He will keep us in it, and will preserve us from it, even unto the end.

Though all these are great verses, as to God's care, I think in all probability the greatest in all the Word of God is the text which I have read to you, which says:

"**The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.**"

I don't know how we can find anything that could bring more encouragement, or that would be of greater value to us in our spiritual experiences than the text which I have read, for it tells us that God is going to preserve us. In all our going out, and all our coming in, God is going to look after us from this time on, and even for evermore. We are not going to have to worry even about the future, for evermore God promises to care for us.

I might say by way of a resume of the Psalm itself that this is a marvelous Psalm. It is a pilgrim psalm. It is one that a pilgrim might recite as he travels in an unknown land. To begin with, he says, "I will lift up mine eyes unto the hills." But, is he going to find his strength in the hills? No, not at all.

The next statement is, "From whence cometh my help?" In the King James, or the Authorized Version it sounds like, "I will lift up mine eyes unto the hills, from



Question:
"HOW MANY OF THE TEN COMMANDMENTS DID JESUS RECITE WHEN ASKED WHICH OF THEM SHOULD BE KEPT?"

Answer: Five, Matthew 19:17-19: "... if thou wilt enter into life, keep the commandments. He (the rich young man) saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbor as thyself." Note that the sixth one mentioned is not in the Ten Commandments (Exodus 20 or Deuteronomy 5) but is found in Leviticus 19:18. Both Mark's and Luke's account of this incident vary from Matthew's sixth one. Mark 10:19 has a new one not found in the Ten Commandments, "Defraud not." Luke has only five, agreeing with the five common to Matthew and Mark. See Luke 18:20.

Note also that all three accounts record Jesus as quoting only commandments having to do with the relation of man to man.

whence cometh my help." But that is not what it says, beloved. He is looking for help, to be sure. He is traveling. There are hills out before him. There are mountains for him to climb. There are ranges that he is going to have to cross over. He said, "I will lift up mine eyes unto the hills, I see the problems that are out before me." Then he asks the question, "From whence cometh my help?" There should be a question mark there. You understand in the original, we had no punctuation. Actually this is a question: "My help cometh from the Lord, which made heaven and earth." He says, "I have ranges and mountains and hills, I have problems and difficulties, and I have all kinds of barriers before me as I make my journey today. Where am I going to get my strength? My strength comes from the Lord."

Then he goes further to say, "He is not asleep. God is not slumbering. He is not taking a nap. He is going to be looking after me, and He will not suffer my foot to be moved. He is going to keep me all through the day to the extent that He will give me a shade in the hour when the sun is shining the brightest. He will preserve me from all evil. He will even preserve my soul." Then he says, "He will take care of my going out and my coming in. He will look after me daily from this time forth, and even for evermore."

I
GOD SEES ALL OF OUR GOINGS.

There isn't anything so far as you are concerned but that God sees it. Especially does He see all of our goings. Listen:

"**For his eyes are upon the ways of man, and he SEETH ALL HIS GOINGS**" — Job 34:21.

God sees us all of the time. You get up tomorrow morning and start out for the day. There will not be a single thing that you will do tomorrow, or a single place that you will go tomorrow, but that God will see you. He will see all of your goings.

Listen again:
"**For the ways of man are before the EYES OF THE LORD, and he pondereth all his GOINGS**" — Prov. 5:21.

I say then, in the light of these verses, as well as in the light of my text, that God sees us in all of our ways.

When we go out in the morning to labor, and when we come home

at eventide to rest, God sees us.

When we go out in youth to begin life's battle, and when we come in at the end of life to die, He sees us every step of the way.

When we go out to be saved from sin's penalty, and then we persevere unto the end of the way, we do it because He sees us.

When we go out to take care of things in public, and when we come in to take care of private affairs, He sees us.

I say to you, beloved friends, God sees. He sees, I say, all of our goings: our failures and our successes; our happiness and our sadness; our sins and our seasons of holiness; our sickness and our health; our prosperity and our penury. There isn't an event in life but that God sees us every hour of every passing day.

That is why He preserves us from this time forth, and even for evermore. Why? Because He sees us. He couldn't preserve us if He failed to see us.

I am glad for this truth, there is never an hour of my life but that I am under the careful scrutiny of Almighty God, and there is never a moment of my days but that God sees every step that I take. What a sobering thought! What a challenging reflection! How it ought to thrill our souls to realize that God sees us and hence God preserves our steps from this time forth, and even for evermore.

II
ALL OF OUR GOINGS ARE ESTABLISHED OF GOD.

If He sees our going, then evidently He has established our goings. Listen:

"**He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and ESTABLISHED MY GOINGS**" — Ps. 40:2.

Notice, God picked us up when we were sunk down into the horrible pit of sin. He picked us up when we were floundering in the miry clay of desperation as a result of sin. He set us up, on a rock — the Rock of Ages, and then above everything else, He established our goings.

God says to you and me, that we are going just exactly as He has directed us. Isn't that precious to know that God has established our goings?

Let's notice again:
"**MAN'S GOINGS ARE OF THE LORD; how can a man understand his own way?**" — Prov. 20:24.

Notice, our goings are of the Lord.

What are you going to do tomorrow? You don't know how you are going to walk and what you are going to do, whether there will be prosperity and peace, or penury and difficulty. You don't know whether you will live a life of holiness that will please God, or live a life of sin which will be a disgrace to God. You don't know what is out before you, but there is one thing certain: man's goings are of the Lord.

I think that is the meaning when the Psalmist says:

"**The steps of a good man are ordered by the Lord: and he delighteth in his way**" — Ps. 37:23.

I believe every step that you and I take tomorrow is of the Lord. I believe every step that we take this week is of the Lord. I believe that He, every day, establishes all of our goings. As this text says, "The steps of a good man are ordered by the Lord." If He is going to preserve us, then surely all of our goings are established by the Lord.

What kind of business are you going to be in this week? What work are you going to do so far as the making of a livelihood is concerned, what are you going to do? There is one thing certain, it is all established by the Lord.

The kind of health you are going to have this week — are you going to feel poorly, or are you going to be in robust health? Are you going to enjoy life to the fullest so far as your physical health is concerned, or are you going

about with aches and pains? One thing certain, our goings are established by the Lord.

How about your conversation? Are you going to be able to get along with people as you talk to them this week? or is your conversation going to bring you difficulty and grief because of some word that you may speak, that may be misunderstood? There is one thing certain, it is of the Lord, because He establishes all of our goings.

How about your traveling? Where are you going to travel this week? I think if you and I get home at the close of every day safely, with these automobiles jostling one another as they run to and fro like torches — I say, if we get home safely, it is because the Lord has taken care of us, He has watched over us, He has looked after us. Our goings have been established by the Lord.

I have been thinking about how much I had traveled by way of train, bus, auto, and plane in the years of my ministry. I have chalked up over a million miles in the service of the Lord. Beloved, I say to you, all of the miles that I have traveled, just like all the balance of my goings, have been established by the Lord.

I say, all of our goings are established by Him.

Do I speak to somebody who is unsaved? Then I will say to you, if ever you are saved, God is looking after you. He is establishing your goings now. If you are one of His elect, God is establishing your goings, even though you may not realize it, and He is going to save you some of these days. Even after you are saved, He is going to establish your goings.

Oh, my brother, my sister, here is a text of Scripture that ought to thrill the hearts of every one of us to know our goings are established by the Lord.

Some of these days we are going to come down to the end of the way and when we do, we are going to be put down into the grave. When this old body has molded into dust — when this body is no longer anything but dust, He is going to be looking after us, for He says that He will preserve us for evermore. That body that is down in the grave molding in the dust, God has established the goings of that body.

I go out to the cemetery once in a while and I stand looking at a grave, and I say, "Is this the best that God can do — that God would allow death to come? Is that the best thing that God has for the one that has died, and the best thing that God has for me? Is that the best that God can do? Beloved, I thank God as I realize this truth, that even the dust within the grave is within His care, and thus all of our goings are established of the Lord."

Some of these days there is going to be a resurrection. Those graves in the cemetery are going to burst open and the dead ones are going to come out of the grave. Beloved, when we are raised up at the last day, it will be God that preserved us in life, God that preserved us in salvation, God who preserved us after we were saved, God who took care of our dust in the grave and God who brought us out and resurrected us at that last day.

This text is the most inclusive text in all the Word of God when it says that He is going to preserve us, even for evermore. From now on, we are preserved. We are in the preserving hands of God Himself.

III
WE SHOULD PRAY FOR HELP.

In view of the fact that God preserves and helps us, we of God's children certainly ought to pray to God for His help. (Continued on page 4, column 3)

THE BAPTIST EXAMINER

APRIL 30, 1977

PAGE THREE

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"The metaphor of bride seems to be implied in Hosea 3:19-20 concerning Israel. With regard to the bride in Revelation 20, how do you pinpoint who are the citizens of this city without doing harm to the following Scriptures (Heb. 11:10,16; Rev. 20:12; Heb. 12:23)?"

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Frankly, I am not sure that we can know for sure about Heavenly Jerusalem? I am inclined to believe that it will be the home of the bride of Christ — who will be made up of Baptists who have lived in such a way as to be worthy. "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:7,8). (NOTE: Some seem to be concerned about the word "wife" here, claiming that it could not be the bride of Christ. The word that is translated wife can also be translated woman). It is very possible that others will live there besides the bride of Christ including such people as Abraham. Some think that Israel is the bride of God and will live in Jerusalem.

ROY
MASON

RADIO MINISTER
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My trouble in dealing with Hosea 3:19-20 comes from the fact that the chapter ends with verse 5, and I would be adding to the sacred Word if I added verses 6 through 20. These verses are very much like the "Invisible Church" — they just don't exist. (Really, I suspect we have here a typographical error).

In several chapters of Hosea, Israel is set forth as the wife of Jehovah. This relationship relates to God the Father's relationship to Israel, and would seemingly have nothing to do with God the Son and His Bride, except to typify the Son's bride. I don't see any adequate understanding of these verses given without understanding that the New Jerusalem will be inhabited by God's people, involving Old Testament saints, and saved, but improperly churching people of today and those who are identified with the church that Jesus started (Baptists). Hebrews 12:22-24 gives us a picture of this. It pictures the New Jerusalem and gives us a list of who will be there. The following are listed:

1. Innumerable angels;
2. The church of the "Firstborn

from the dead" (Not just those whose names have been on some church rolls, but those whose names have all along been WRITTEN IN HEAVEN);

3. God, the Judge of all;
4. The spirits of just (justified) men made perfect;
5. Jesus, the Mediator.

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The Book of Hosea sets forth in type the Jews as the earthly wife of the Father. Hosea was told to take a harlot as his wife. This harlot wife was a type, or a picture of the Jews as the Father's wife. Hosea's wife ran after other lovers. But in the end she was restored to Hosea. This pictures the Jews as the wife of the Father. And as Hosea's wife was finally restored to him, so shall the Jews be restored to the Father.

In Hosea 6:2 the Jews say, "After two days will He revive us: in the third day He will raise us up, and we shall live in His sight." The two days here represent the two thousand years we call the church age. During this time the Jews are represented by the valley of very dry bones in Ezekiel 37:1-14. But after this age ends the Jews are to be revived and brought into their own land as set forth in this reference. God will make them all one nation upon the mountains of Israel (Ezek. 37:22), and they shall live in that land for ever (verse 25). The third day in Hosea 6:2 speaks of the thousand year reign of Christ on His father David's throne.

I am unable to see any bride in Revelation 20. In Revelation 21:9 the angel says to John, "Come hither, I will shew thee the bride, the Lamb's wife." But when John looked he saw "the holy Jerusalem, descending out of Heaven from God." This holy Jerusalem is the dwelling place of the Lamb's heavenly bride. In John 14:2 our Lord said to some of those who will be in His bride, "In my Father's house are many mansions: if it were not so I would have told you." Let us notice, these mansions were already there. And many mansions constitute a city.

This is the city that Abraham looked for in Hebrews 11:10. It is the city that God hath prepared for them in Hebrews 11:16. But if you notice in John 14:2 after our Lord tells about the mansions that are already in the Father's house, He says, "I go to prepare a place for you." This means to me that the many mansions that were al-

ready there are to be the home of all the heavenly saints of the Old Testament, and of the New Testament who are not in the Lamb's bride. He has gone to prepare a special place for His bride, and this is the Holy Jerusalem that John saw coming down out of Heaven from God.

So far as I am able to see, there is nothing concerning the bride in Hebrews 12:23. This is the assembly of all the saints. And Christ is not going to marry the whole family. I just cannot swallow this teaching that all the saved will be in the bride. Neither can I swallow the teaching that all saved Baptists will be in that bride. In I Corinthians 1:10 our Lord says through Paul, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." I just do not believe that any Baptist who refuses to believe the plain teachings of the Bridegroom in His Book will be in the bride. And I am persuaded that there are many Baptists who will almost be ready to stone you if you so much as read some of that precious Book to them.

And I cannot conceive of our Lord even thinking of marrying that motley crowd in Revelation 20:12. These are the wicked, or lost people who have been raised after the thousand year reign of Christ (Rev. 20:5). They are standing before that great white throne to be judged, or sentenced according to their works before they are cast into the lake of fire.

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The question is phrased in such a way that I have difficulty understanding what the querist is after, let alone answering it — but alas, I will try.

First of all, the Bride of Revelation 21 (I assume Chapter 21 is meant, not chapter 20) is not a bride at all, but a heavenly city beautifully adorned like a bride (vs. 2). I am totally at a loss to find a problem needing reconciliation between this verse and those mentioned in the Book of Hebrews, as I feel quite certain that the patriarchs mentioned there, will be citizens of that Heavenly city.

Creature's Preserver

(Continued from page three)

read:
"HOLD UP MY GOINGS in thy paths, that my footsteps slip not" —Psa. 17:5.

The Psalmist says that even when we go out on the King's highway, we ought to go in prayer, praying that the Lord will hold up our goings in order that our footsteps slip not.

Do you have any trouble with your feet slipping? Do you have any trouble with your feet here within this world? Do you ever slip?

Well do I remember that night before we moved to this building,

when a number of us were here in the building planning relative to the completion of it. As I walked in this auditorium, suddenly my feet slipped from beneath me, and I struck the pavement with a tremendous force. There was no reason, humanly speaking, but my feet slipped and I fell.

From that time down to this many times I have come back to Psalm 17:5, and I have said, "Lord, I am walking on the King's highway every day. Hold my feet, lest my foot slip."

Beloved, in view of the fact that God sees all of our goings, and God establishes all of our goings, we certainly should pray for His help as we go in and out within this world.

IV

ILLUSTRATIONS FROM THE WORD.

Let's notice some illustrations from God's Word that you might see how God has done just what this text says — that He will preserve us from this time forth, for evermore. Let's look at some men in the Bible to see how God kept His word.

Take Abraham, for example. When Abraham was an idolater over in the land of the Chaldees, God looked down and called Abraham and said:

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee"—Gen. 12:1.

Abraham did exactly what God told him to do.

Abraham's people were all idolaters. Tradition says that Abraham himself was an idolatrous priest. The Word of God doesn't tell us that, but I think it is possibly true, in view of the fact that God's Word does tell us in the book of Joshua (chapter 24) that Abraham's people were all idolaters. I think we are reasonably allowed to assume that Abraham himself may have been an idolatrous priest. However, God said to him, "Abraham, get out of this country and go into a land which I will show you," and Abraham did exactly what God said.

Abraham moved 500 miles or more over into the land of Palestine. The Word of God says:

"And Abraham journeyed GOING on still toward the south"—Gen. 12:9.

Notice his goings. Abraham went down into the land of Egypt and came back out of Egypt. He parted with Lot. God took care of him in all of his goings.

God's Word says concerning Abraham:

"For he looked for a city which hath foundations, whose builder and maker is God"—Heb. 11:10.

God established his goings. God preserved him, and all the time that he was going, he had his eyes on a city "whose builder and maker is God." Thus God preserved him every step of the way.

I like to think of David. God laid His hand on David as a lad

to become king over Israel, but he didn't become king immediately. Saul was then king, and David was willing to wait until the time that God said for Saul to step aside, so David could become king over the land of Israel.

You remember how Saul rose up with envy against David, and how David had to flee for his life. It was a case of a strong monarch chasing a weak man, and Saul would have killed David, time and time again, had it not been that God was on his side, and God preserved him.

Even when David was over in the land of the Philistines, God preserved David. David was just about to go to war with the Philistines against the children of Israel. Everything was all set. He was ready, and Achish, the king under whom David was living, was willing for him to go. Listen: "Then Achish called David, and said unto him, Surely, as the Lord liveth, thou hast been upright, and THY GOING OUT and THY COMING IN with me in the host is good in my sight: for I have not found evil in thee since the day of thy coming unto me this day: nevertheless the lords favour thee not"—I Sam. 29:6.

Achish said to David, "I am well pleased with your going out and your coming in. I am well pleased with everything that you have done. You have been loyal and honest with me all the way but the lords favor thee not. You can't go to battle with us, David, because the Philistine lords don't favor you."

Wouldn't it have been terrible if David had gone to battle against his own people? Later on when he became king, it would have been embarrassing for him to say, "I fought against you once upon a time." God saw to it that those Philistine lords did not allow David to go to battle against his own people. God preserved him in all of his going out and his coming in. God took care of him.

David was loyal to Achish, but the Philistine lords were afraid of him, and they themselves unwittingly kept David from embarrassment through the years to come. Eventually, I see David on the throne of Israel and I see him fighting against the Philistines. I see him as he wars against those whom he tried to war with, against his own people, and I say, how good God was to David in preserving him from fighting with the Philistines, and preserving him from this time forth, even forever.

I look at Jonah. I like to read the book of Jonah. It is so much like my own experience because Jonah got in trouble since he did not do what God wanted him to do. The Word of God tells us how Jonah rebelled against what God wanted him to do. Listen:

"But Jonah rose up to flee unto Tarsish from the presence of the Lord, and went down to Joppa; (Continued on page 5, column 3)

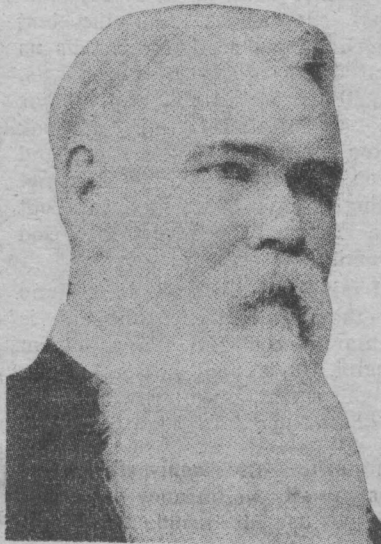
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FOR CHRISTIAN BOYS . . .

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TRUE RECREATION

By J. T. CRANE

"And let them measure the pattern" (Ezekiel 43:10).

What is the true design of recreation? The mere pleasure of the hour is certainly not the sole object at which we should aim, regardless of all other considerations. A degree of enjoyment may be desirable; and yet the temporary pleasure not all.

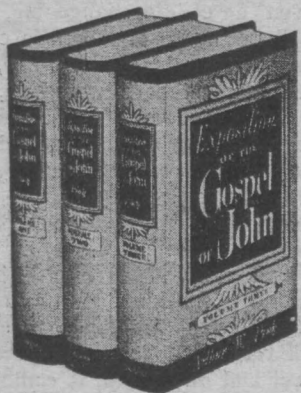
The true idea of rational recreation is expressed in the very name. The aim is to renew, restore, create again. It is to lay aside the more serious avocations of life for a brief space, that we may resume them with new vigor. It is to make a little truce with toil and care, that we may return to the battle with stouter hearts and keener weapons. We rest, that we may be the better prepared for work.

Rational recreation never loses sight of duty. It teaches us to seek, now and then, a little leisure, that we may be able to labor the harder and the longer; to be gay and merry, only that we may be the more susceptible, in its time, of all solemn, holy emotion. Recreation, in the true sense of the term, is not only free from evil, but it is full of good intents, aiming above all, to aid us in the great concerns which look beyond the horizon of the present life. We shake off care, but not conscience. We do not lay aside the service of God and take a day to ourselves, but strive to win the benediction pronounced upon "the man that feareth always."

Compared with eternal interests, present enjoyment is as dust in the balance. However exhilarating or beneficial to health the advocates of any amusement may claim that their favorite diversion is, if there be an element of wrong in it, it must be condemned without hesitation or reserve. If it involves any transgression of Divine law; if it leads

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doubts of yourself, and the process, unless arrested, will end in spiritual wreck and ruin.

(POPULAR AMUSEMENTS, pp. 31-37, 1870 Edition)



Creature's Preserver

(Continued from page 4)

and he found a ship coming to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord. But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken"—Jonah 1:3,4.

Look at Jonah fleeing, hiding, trying to get away from the service of the Lord. God sent a storm so great that the mariners couldn't manage the ship. God sent a storm that was so great, it looked like they were going down to the bottom of the ocean. God sent a fish just at the right time, with his mouth wide open. When it looked like Jonah was going to drop into the ocean to perish, that fish was there with his mouth open, and his face upturned, and Jonah fell down the hatch into the fish's mouth, and God preserved him in that fish.

God said, "I will preserve you from this time forth, and even for evermore," and God preserved Jonah. Even though Jonah was backslidden — even though Jonah was rebelling against the service of the Lord — even though Jonah didn't want to serve the Lord, God took care of him.

I can see that fish now as he opened his mouth at the very opportune time, and Jonah fell in. Then that fish made a beeline, like a submarine, for Ninevah, that he might drop Jonah off just in time for Jonah to keep his preaching appointment. I see him when he got there — a changed man, a man ready to preach. Why? Because the Lord preserved him from this time forth and for evermore.

When I come to the New Testament, I see how Simon Peter got off on the wrong foot every once in a while. I think he was pretty much like most of us are. He got off on the wrong foot quite often.

You remember the time when he said, "Lord, if it is really you, bid me to come to you, I would like to walk on the water with you." Simon Peter stepped out of that boat and took off, walking on the water, but when he saw the winds were boisterous, he began to sink.

Someone has said, "It is bad that Simon Peter took his eyes off the Lord and looked at those waves and began to sink."

Beloved, how many times have you even taken the first step? I ask you, how many of you have taken the first steps that Simon Peter did?

I see Simon Peter though, as he begins to sink, and the Lord Jesus stretches out His hand and picks him up.

I see him later when he denies his Lord three times. I see him when he cried like a baby as the rooster crowed to remind him of the promise of the Lord that when the rooster crowed he would have denied him three times.

I see him, in it all, as God preserved him. On the day of Pentecost he stood up and preached and three thousand souls were saved. I hear him say:

"You who are kept by the power of God through faith unto salvation ready to be revealed in the last time"—I Pet. 1:5.

The God who wrote the Psalm, the God who took care of Simon Peter, that God says, "I will preserve you from this time forth, and even for evermore."

That same God took care of Paul. Paul had rather a hard time all of his life. He hadn't been saved but just a little while when he had to slip over the wall at Damascus under cover of night when it looked like his enemies were going to kill him. The Word

of God says that he escaped over the wall in a basket and his life was saved. We read:

"And he was with them COMING in and GOING out at Jerusalem"—Acts 9:28.

How did Paul get along? He made three missionary tours. Then he went to Rome as a prisoner. I see him, and I say to you, God preserved him.

Then it came time for him to die, but until the time came for his death, he was an immortal man.

You and I are immortal until the time comes for us to die. When that time comes, we will die, but the same God who looks after us in life says, "I will take care of you in death also. I will look at you down there in the grave, and I will see to it that you come out of that grave on the morning of the resurrection. I will be with you from this time forth, even for evermore." What a wonderful thing to fall back on a God like that!

CONCLUSION

I ask you, do you know the Lord Jesus Christ as your saviour? Are you depending upon the Christ that I have been talking to you about? Are you depending upon the Christ who said that He would take care of you, preserve you, and keep you — not only today, but tomorrow, and all the tomorrows to come, from this time forth, even for evermore? That is the God that I have preached to you tonight.

Might it please God to save your soul. The Lord Jesus Christ on Calvary's Cross died for your sins. May you trust Him, and may you be saved, and may you begin to walk with the Lord who promises to protect us in all of our going out and our coming in, and who says that He will guide us for evermore. May you trust Him tonight. Don't depend on yourself, but trust the God who makes such a promise unto us.

May God bless you!

Everlasting Salvation

(Continued from Page Two)
(Heb. 9:14) is such that the covenant people are perfected forever.

BESTOWS EVERLASTING LIFE

The eternal salvation of the eternal God bestows everlasting life upon its recipients. From the council halls of eternity God designed some to everlasting life. Titus 1:2 speaks of the "hope of eternal life, which God, that cannot lie, promised before the world began." Acts 13:48 declares: "As many as were ordained to eternal life believed." The elect believe because God gives them faith to believe by a secret and mighty operation of the Spirit. The grace of faith is given to all of these without exception. The Spirit makes the gospel call effectual to them: "Moreover, whom he did predestinate, them he also called" (Rom. 8:30).

Christ, the Mediator of the everlasting covenant, was given the government of the whole world: "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (John 17:1-2). The grand design of this power over all flesh was that He might give eternal life to those ordained to receive it. It is the sovereign right of Christ to give everlasting life in the inner man and eternal life in the body at the first resurrection.

Eternal life is not owing to the merit of man; it is the gift of Christ. The Father has put it in His hands. Christ came into the world to procure it for His people and remove what lay in the way of their enjoyment of it. He confers this gift not upon all men, but upon such as the Father gave

Him in the everlasting covenant as His people and portion.

The Scriptures declare that Christ actually does this. He said of His sheep in John 10:28: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Romans 6:23 tells us: "The gift of God is eternal life through Jesus Christ our Lord."

The Word teaches that everlasting spiritual life is the present possession of every believer.

"Whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "He that believeth on the Son hath everlasting life" (John 3:36). Christ said in John 6:47: "He that believeth on me hath everlasting life."

The Holy Writ teaches the perseverance of the saints, yet it also teaches the preservation of the Saviour. Psalm 37:28 declares: "For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off."

Christ will not forsake the people to whom He gives everlasting life. He will not forsake them in life, nor death, nor at the judgment. They will never perish through the evil of sin, the temptations of Satan, or the snares of this world. They are preserved for ever from the dominion and damning power of sin, from total and final falling away. They are preserved in Christ and kept by the power of God.

DELIVERS FROM EVERLASTING WOE

The everlasting salvation of the text delivers from everlasting punishment. In Matthew 25:46 it is written: "And these shall go away into everlasting punishment: but the righteous into life eternal." While the righteous enjoy eternal life, the wicked will suffer everlasting punishment of soul and body which their sins deserve. The wicked will never be given grace to change their nature; therefore, their suffering is unalterable in "everlasting fire" (Matt. 25:41).

Isaiah 33:14 reveals how the wicked are to dwell "with everlasting burnings." God's wrath will burn these everlastingly. The wrath of an everlasting God must be everlasting upon the immortal souls of the wicked. Those who are given an everlasting salvation are delivered from "everlasting shame and contempt" (Dan. 12:2), and from "everlasting destruction" (II Thess. 1:9). They shall never see "the blackness of darkness forever" (Jude 13), nor will they experience torment for ever and ever (Rev. 20:10). But the wicked shall endure "everlasting confusion" (Jer. 20:11).

BRINGS EVERLASTING BLESSINGS

Those saved in the Lord will enjoy many eternal blessings from the everlasting God. First, the Lord becomes their everlasting light. Isaiah 60:19 says: "The Lord shall be unto them an everlasting light." They have God as the light of nature and the light of grace. They are children of light who have the light of life. They shall never walk in darkness, for Christ is their everlasting light.

Second, those saved by the everlasting God are infused with "everlasting joy" (Isa. 61:7). Christ told His disciples: "Your joy no man taketh from you" (John 16:22). Men will attempt to take it from them, but they will not succeed. In the morning of the resurrection they will enter into the joy of the Lord.

Third, those with this everlasting salvation are called by the gospel to "receive the promise of eternal inheritance" (Heb. 9:15). This future inheritance is real, substantial, plentiful, and glorious. (Continued on page 8, column 4)

MAN . . .

(Continued from page one)

whose mouth must be held in with bit and bridle lest they come near unto thee." This understanding of man comes from his spirit which animals do not have. I believe this is what God spoke of as being in His image.

Man's understanding reaches only to the extent of God's inspiration (I John 5:20). Man's spirit knows only the things of a man (I Cor. 2:11) and he can never know the things of God until God's Spirit dwells in or with him, then he can know God.

God has given man the faculty of understanding that animals do not have through the spirit of man.

GOD'S DEALING WITH MAN PROVES THE TRICHOTOMY OF MAN

The salvation of man by the Lord Jesus Christ is a composite of threes; we are saved from the penalty (past), the power (present), and the presence (future) of sin. The Tabernacle as given to Moses to build for a meeting place of God with His people gives a picture of the trinity of His work with man. The outer court could be seen by all, like the body of man. The inner court or holy place was apparent but not seen from the outside, like the soul of man. The Holy of Holies was the place man had contact with God, like the spirit of man.

Last mankind cannot have contact with God because he is spiritually dead, his spirit is darkened; the light of his candle has gone out (when Adam fell in the garden of Eden). See Proverbs 18:28; Psalm 18:28; and Ephesians 4:18. Man can never be in contact with God until his spirit (candle) has been lit or enlightened. Ephesians 1:17-18.

SOME DISTINCTIONS BETWEEN MAN, ANIMAL, AND PLANT LIFE

Man was created in the image of God (Gen. 1:26-27). We believe this has to do with the spirit of man which animals and plants do not possess. The spirit of man worships, sings, and prays (Phil. 3:3). Mankind is born with an inherent desire to worship something. Animals and plants do not have this desire.

Animals do have souls (Gen. 1:30). The word "life" in the English translation is "soul," "nephesh," in the Hebrew. This proves that animal life does indeed have souls as mankind. Therefore there has to be something that makes man a more intelligent being. That is his spirit.

Plants have bodies, which no one can deny, but they do not have souls as animals and man. This is demonstrated by the fact that plants show no emotions.

There are different kinds of life. There is unconscious life such as plants have showing no affection or emotion. There is self or soul-conscious life as animals and man have causing emotions or affections. A mother animal will mourn for her babies. A dog will mourn for his master when he is taken away. Man also demonstrates emotions and affections. But, man possesses a third kind of life, a spirit-life or conscience. This is understanding of things plants and animals never recognize, such as a need for worship or greater knowledge of his own existence and future. Man is born with an inherent desire to worship. Animals though they have souls show no such trait. Plants and animals have no desire to increase their knowledge or better their way of life, but man constantly searches for progress.

The part of man and beast that came from the ground will go back to the ground, but the spirit of man that came from God shall go back to God (Eccl. 3:19-21; 12:7). They both die and their bodies go back to dust but their

I WISH

*I wish I had a pastor to preach God's Word to me.
I need the faith the Word provides to help me better see.
Why, if I had a pastor my life would be just fine,
I'd hold his name before my God and make his problems mine.*

*I wish I had a pastor to talk God's Word with me,
We'd fellowship around that Book until eternity.
We'd just sit and talk awhile each time we chanced to meet.
This fellowship between us would be so very sweet.*

*I wish I had a pastor to lead me on my way.
I'd follow him, read the Word, and praise Jesus every day.
When Sunday comes, why I'd call it the most important day,
Cause that is when the saints of God always meet to pray.*

*I wish I had a pastor to love and care for me.
I'd try to be just everything a member ought to be.
I'd welcome him to walk with me on every path I trod.
And I'd esteem him very high for he belongs to God.*

*I wish I had a pastor, who preached for Jesus' sake.
I'd always be at church on time and never come in late.
Oh, I know he'd make mistakes while I sit in the pew,
But I wouldn't criticize for he's a human, too.*

*I wish I had a pastor, to drop by and talk with me,
I'd be so glad when he'd come in for he's good company.
I'd never let a dirty word fall upon his ear,
For he serves a Holy God, and I'd count him very dear.*

*I wish I had a pastor that I could get behind,
I'd lead a song or teach a class and count the duty mine
I'd teach my class in such a way that none would sit and nod,
And when my job was ended, they'd know I'd been with God.*

*I wish I had a pastor I'd never let him work.
I'd back him up with all I have, and not a duty shirk.
I'd feast upon God's Holy Word, you'd never hear me holler,
I'd drop right in that offering plate a dime of every dollar.*

*I wish I had a pastor and when my light grows dim,
I could get it brightened up if I'd only meet with him.
I'd go to church and take my book, expect God's man to feed me,
But long as I just stay at home, my pastor sure can't lead me.*

*I wish I had a pastor to preach the Word to me,
I'd believe it all, grow in grace, and so much stronger be.
Why if he'd get surrounded by circumstance or sin,
I'd take him up to God in prayer and set him free again.*

*I wish I had a pastor like other Christians do,
He'd be a lot of help to me as I God's will pursue.
As time goes by, it seems to me, that it flies ever faster,
And I'll never have this wish of mine —
For you see, I'm a pastor.*

CHARLIE J. BUFORD
Gladwin, Michigan

conscious life goes to different places. Animals are mortal (their existence ceases at death); man is immortal, a part of him lives forever. There are many references in the Bible of man living on after their bodies were buried (Heb. 11:32-12:1).

Moses was buried by God but appeared at the transfiguration of Christ (Deut. 34:5-6; Matt. 17:1-4). The rich man and Lazarus are shown alive after death in Luke chapter sixteen.

There is no (not one) occasion or reference in the Bible of an animal being alive after its natural death. There is food that man can eat that gives eternal life that no animal may ever receive and that is the Bread of Life (John 6:33-35, 50-51). We eat food to sustain the life of the body not to give it life, because it must be alive before it can eat. Christ is the Bread for spiritual life. The Lord, the Bread of Life, gives life to the dead spirit of man and then sustains that life eternally (John 6:53-58).

WHY DOCTRINE OF TRICHOTOMY OF MAN IS IMPORTANT

The doctrine of the trichotomy of man proves that a part of man is immortal. There is a part of man that is either going to dwell in Heaven with God eternally or be punished in Hell, tormented day and night forever and for-

ever.

Satan has always from the beginning tried to make man believe that God was a liar (Gen. 3:4). Since he has been unable to get all men to believe God a liar, he has tried to hide the truth from man or so distort it by his churches and preachers that man would never believe what God has said.

This is the purpose and work of the cults today, such as the Jehovah's Witnesses, Mormons, Seventh Day Adventists and many others. They have failed to get man to disregard completely God's Word, so they distort it in their teachings so as to hide the judgment of God on sinful man. When this is done sinful man goes on in sin with no reason for changing.

If the cults can get man to believe that he is not immortal, that there is no Hell of torment for lost mankind, then they have accomplished their purpose for Satan.

The truth of man being a trichotomous being destroys the very foundation of the doctrines of the cults as we shall now demonstrate.

The cults say the spirit of man always means his breath. This is not true. We have Scriptures that show that the word "spirit" refers to something other than just breath.

Acts 19:12 speaks of spirits

(evil beings) leaving or being cast out of bodies. These persons (bodies) didn't quit breathing but were healed of demon possession. We see in Matthew 10:28 that a person may be killed (no longer having breath) and yet his soul still lives. In I Peter 3:19 we read of spirits in prison; surely any one could see this does not mean breaths in prison.

The cults would have us to believe that when man's breath leaves that he exists no more in any kind of living state. They tell us that the grave ends it all. They say there is no Hell for the spirit of a man who is lost without Christ, that when man's body dies he is all dead. Jesus says to believe in Him and you shall never die but, they like Satan in Genesis 3:4 say Jesus is a liar. They say all shall die and not live.

Let us examine this doctrine by the Word of God. What happens to man beyond the death of his body? Revelation 6:9-10 shows us some souls of dead bodies crying for God to avenge their blood. Luke 23:39-43 shows us two men dying on crosses with Jesus. Both died and were buried but there was a part of them, their spirit, that went to two different places. The repentant one's spirit went with Christ to paradise but not the unrepentant one.

Is the grave the final abode of all mankind? Is Hell (hades or sheol in the Greek and Hebrew) the grave? Let us look again to the Word of God.

The rich man in Luke 16:28 did not want his brothers to come where he was, but this cannot be the grave because all must go to the grave at death. In Genesis 15:15 and 25:7 Abraham is gathered with his people, yet he was only buried by (along side with) his wife Sarah in the grave; no body else was in the grave with him. How then could it be said he was gathered with his people except it be that his spirit had gone on to be with those who had gone before him? In Luke 20:37-38 we hear Jesus speak of God being the God of the living—Abraham, Isaac, and Jacob, though they were already dead and their bodies were in the grave.

In I Thessalonians 4:13-17 Paul says that when Jesus comes back for His people that are living, He will bring the spirits of those who are His who are dead and their bodies shall be resurrected. If when these saints died they had stayed in the grave, no spirit going to God, then how could Christ bring them with Him when their bodies are still in the grave?

When Christ died He commended His Spirit into the hands of God, but His body was placed in the tomb. Peter said he (the real person) lived or dwelled in a temporary covering (II Pet. 1:13). The real person was not the body but the spirit that dwelled in the body. The apostle Paul said, "... to be absent from the body" is "to be present with the Lord." Paul says there is something inside the physical body that groans to be relieved from its burdens, sufferings and sorrows and to be given another body from God that shall not be burdened with earthly afflictions and heartaches. He presents the possibility of a person (the spirit of man) existing without a body (II Cor 5:1-8).

CONCLUSION

I think we have offered sufficient Scriptural proof that man is a composite of trinitaries and that there is an immortal part of us that will answer to God for the way our bodies live on this earth even though they go back to dust.

There is a Heaven, Hell, and a judgment of God on sinful man. There is an eternal place of joy, bliss, and worship of God for those who are saved by the wonderful grace of God.

Jesus did not lie when He said that whosoever believed in Him and the words He spoke would live forever. He did not lie when

He said that whosoever did not believe was condemned already and would spend an eternity in a burning tormenting Hell (John 5:24; 3:18; Mark 9:42-46).



Seeing And Entering

(Continued from page one)

was within them, or "within you."

Now let us read from the book of Romans 14:16-17: "Let not then your good be evil spoken of: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Now here is another description of the kingdom of God. Let us go to Acts 14:22: "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Here Paul says that to enter the kingdom of God there will be tribulation experienced.

He says the same thing also in II Thessalonians 1:4-5: "So that we ourselves glory in your patience and faith in all your persecutions and tribulations that ye endure: Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer."

All these Scriptures that have been given refer to some aspect of the kingdom of God, but to be able to place one's finger upon the exact meaning of each verse is not an easy thing to do.

I previously made reference to the Scripture in various places talking about the "kingdom of God" and the "kingdom of Heaven." I don't know if I know the difference in the two. I know that in many Scriptural instances the references to them are interchangeable, for example: Matthew 19:14: "But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." In the book of Luke in recording the same incident, the reference is to the kingdom of God.

If we look at the 13th chapter of Matthew, where there is the account of seven parables, the reference in all but one is to the kingdom of Heaven, for each begins, "The kingdom of heaven is likened . . ." In the 4th chapter of Mark, where some of the same parables are given, they begin: "The kingdom of God is likened . . ."

It would seem that generally there is no difference in them. However, this will not hold true in every instance, and that is why we must in every case take into account the context from which the Scripture is taken. Instances where the reference to the kingdom of God and the kingdom of Heaven are interchangeable, as with the likeness of the little children, if there is a difference, it seems to me that it would be, in that the kingdom of God would have a leaning to its ownership, having reference to the authority of God, its control, etc.; while the kingdom of Heaven could have a leaning as to its character, its nature or its sphere. If one desired to describe the kingdom as to its virtues, it would be heavenly, etc., but if referred to as to its power, control and ownership, it could be referred to as the kingdom of God, which as we know, would have reference to the same kingdom.

When Jesus was questioned by Pilate as to His kingship and kingdom Jesus said: "My kingdom is not of this world." He could have told Pilate that His kingdom was from Heaven, which would have given it a heavenly flavor, or He could have told Pilate that His kingdom was from God, which would have given it a more authoritative, godly and powerful flavor, in either case it would have meant the same thing.

We will now take some time to try to explain the meanings of the various Scriptural references to the kingdom. We will be unable (continued on page 7, column 3)

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

Invited by a predominantly black ministers' group to preach in the community where he lives, Billy Graham held a March 23-27 evangelistic outreach in Asheville, N. C. which was attended by 51,000 people of whom 1,342 responded to the invitation to receive Christ.

The evangelist described the meetings as "one of the few times we've had the goodwill of the Jewish community and the goodwill and cooperation of the Catholic community."

Once again we see Billy Graham promoting the ecumenical idea. Billy continues to work to build the one-world church which he preached against in his early years.

It is also interesting to note that neither the Oral Roberts Evangelistic Association or the Billy Graham Evangelistic Association could meet the standards of the Council of Better Business Bureaus for charitable solicitation purposes.

Do you know one of the reasons why the Russians want South Africa, and the liberals in America are ready to give it to them? There are 120,000 prosperous Jews in this land with a substantial network of Reform temples. The Jewry of the nation gives more to Israel than most communities of the world. There are about 15,000 yordim (emigres from Israel in South Africa) and about 10,000 South African Jews have made aliyah to Israel.

NEW YORK (EP) — W. Donald McClure, 70, a retired United Presbyterian missionary to the Sudan and Ethiopia, was killed by bandits in Eastern Ethiopia March 27.

The controversial film "Jesus of Nazareth" has been shown on NBC-TV. While the film did not deny the deity of Christ to the point as first believed, it did contain many serious misrepresentations and some glaring omissions which either weaken or totally obscure the wonderful fact that Jesus Christ was God.

To Director Franco Zeffirelli, Jesus was a human figure. In an interview with the CHRISTIAN CENTURY (Oct. 13, 1976) he said: "I don't want anything that commands the audience to believe... I leave the viewer free to make up his own mind. Whether to believe in divinity or not. I'm presenting the facts the way I presume they happened."

The film omitted several of the miracles of Christ, yet it did depict some of them. Zeffirelli explained this also in the same issue of the CHRISTIAN CENTURY by saying: "When you look at miracles carefully, you'll see they're never impossible miracles — and that's why I believe in them... (they) can be explained as psychological, psychosomatic traumas that healed." The film omits the miracles of changing the water into wine and Jesus walking on water.

"I was brought to tears at least a dozen times by this powerful and graphic film," declared the president of the Southern Baptist Radio and Television Commission after he emerged from a six-hour preview showing of the film.

Paul M. Stevens of Ft. Worth further said, "There were some things I would have changed, but they are not consequential to the person of Christ, the saviour and messiah. Over and over again Christ is presented in the film by his friends and his enemies as Jesus, the son of God, the saviour of the world."

The statements of Paul Stevens are reproduced as they were printed in the WESTERN RECORDER (3-31-77). Note that Stevens did not capitalize such words as "Son," "Saviour," and "His." What kind of a Christ does Stevens believe in?

The very fact that Jews, Moslems and modernists approve of this presentation is enough to let all concerned persons know that

EVER THOUGHT OF PRAYER CONDITIONING YOUR CHURCH

this so-called "Easter Treat" was a terrible treatment of the Biblical account of the Person and work of Jesus Christ.

SINGAPORE (EP) — A teaching and preaching missionary with the Overseas Missionary Fellowship (OMF) was found murdered in a remote area of north Thailand.

Initial reports suggested robbery as a motive in the death of Peter Wyss, 42, a Swiss.

AUGUSTA (EP) — Maine's legal drinking age will be raised to 20 from 18 under a law signed by Gov. James B. Longley. The measure will take effect 90 days after the legislature adjourns in July.

Gov. Longley said he would have preferred to allow teens to continue to drink liquor on the premises of bars and restaurants.

"However, I was so convinced that we had to do something to address the take-out problem, which was making liquor more available to our 15, 16 and 17-year-olds, that I was willing to accept an across the board increase to 20 rather than risk having no change at all," he said.

LAKE FOREST, Ill. (EP) — The Episcopal Diocese of Chicago has its first female priest — "Alleluia Alice."

Alice Memmer, a 39-year-old divorced mother of three, was so dubbed by the preacher at her ordination at the Church of the Holy Spirit here, David Babin.

NEW DELHI (EP) — India's new Prime Minister, 81-year-old Morarji Ranchhodji Desai, is a devout Hindu, a staunch anti-Communist, and a firm believer in the ideals of Mohandas K. (Mahatma) Gandhi, the Hindu religious and political leader and social reformer who organized non-violent, passive resistance campaigns against British rule.

Mr. Desai, the leader of the Janata (Peoples) Party, who helped lead the election battle that unseated Prime Minister Indira Gandhi, has said that "religion means more to me than anything."

DALLAS (EP) — Some 860 high school students from nearly all independent school districts in

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Dallas County currently are enrolled in a course titled "Bible Credit."

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A few school districts do not recognize the course for graduation credit, but include it on a student's high school transcript.

INDIANAPOLIS (EP) — The board of directors of the Church Federation of Greater Indianapolis has denied the membership application of a homosexual congregation.

It refused membership in the Federation to the Metropolitan Community Church, a congregation that "openly accepts homosexuals into full membership."

Rejection of the application by the "gay" church followed a year-long discussion of the subject by denominational leaders, chaplains, pastors, lay persons and other community leaders. They concluded that the Scriptures are clear in proclaiming that homosexuality is not an acceptable pattern of behavior, and that to rec-

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ognize a "congregation that wanted to establish that life style as Christian and normal would violate the goals and purpose of the Federation."

WASHINGTON, D. C. (EP) — For the first year since 1972, serious reported crime showed no increase in 1976, according to preliminary annual Crime Index figures of the FBI.

The only Crime Index offense to increase in 1976 was larceny-theft, up 5 per cent. Because of that increase, the property crimes category showed an overall increase of 1 per cent in 1976. Other offenses in that category showed a decrease: motor vehicle thefts, down 6 per cent; burglaries, down 5 per cent.

Violent crimes — murder, forcible rape, robbery, aggravated assault — decreased 5 per cent as a group. Murder and robbery each dropped 10 per cent, aggravated assault dropped 1 per cent. Forcible rape incidents remained unchanged.

"This report is an encouraging sign for the criminal justice system and for the public," said Attorney General Griffin Bell. "But we must not ease our efforts in this struggle, because the incidence of crime still remains far too high."



Seeing And Entering

(Continued from page six)

to make them all clear, because we just don't know that much about the subject. But in this attempt we hope to come to some definite conclusions as to just what is meant in most instances where the kingdom is mentioned. Since the kingdom as mentioned in the Scripture does not always have the same meaning, it is necessary to examine to determine its meaning in each particular place. I

would say that there are at least four or five distinct kingdoms that can be identified and separated, and we can have a knowledge of them as to time, sphere, character, control, locality, etc.

First, we see what is the universal kingdom of God over which He has sovereign control and ownership. It includes the entire universe or all realms over which He has control and sovereign authority. "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:34-35).

God, Who made the Heaven and earth and all that in them is, rules and reigns in and over this universe, and thus we have the universal kingdom. It is in this reference oftentimes that the word kingdom is used, and the context in which it is placed will tell us so.

Let us look at another kingdom. When John the Baptist came on the scene he came preaching: "Repent ye: for the kingdom of heaven is at hand." This was the central theme of his message to Israel. Six months or so later, Jesus began His public ministry and He preached the same: "Repent ye, for the kingdom of heaven is at hand." Jesus instructed His disciples to go and preach: "The kingdom of heaven is at hand." He said unto them as their marching orders: "These twelve Jesus sent forth, and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel" (Matt. 10: 5-6). Most of the time Jesus was upon earth with His disciples their preaching, teaching, healing, and miracles had to do with the kingdom of Heaven. The book of Matthew is known as the kingdom gospel, since almost its entirety is taken up with presenting the Messiah or the King of Israel to the Jewish people as the King promised throughout the Old Testament from Abraham to the days of John.

The gospel of the kingdom was that good news that the kingdom God had promised to Abraham as to the territory land-wise, and the throne God had promised to David upon which the Messiah, God's Son, would sit and rule, was here. These promises were to culminate in a glorious earthly rule of the Jewish people with the Davidic throne re-established and their Messiah ruling again in Israel, when the Jews would be the head of the nations in a far more glorious reign than that of Solomon, which was but a type. They had looked for it for fifteen hundred years, and here it was if they would repent and believe it to be so.

This kingdom was real as much so as any kingdom that has ever been on this earth. To show this to be so, we go to the book of Daniel and there we find a vision that God gave Daniel in which He showed him all the kingdoms that were to be on this earth from his day until the time that Christ would turn over to His Father the entire earth, subdued, cleansed and made righteous, and all for whom He died on Calvary, redeemed and made suitable to dwell with God on a new earth with a new Heaven.

God showed Daniel that there were to be five earthly kingdoms in this space of time. Four of these kingdoms were to be earthly in the sense that they would have earthly rulers, earthly principles and earthly ways. They were to be the Babylonian, the Medo-Per-

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sian, the Grecian and the Roman. Secular history will tell us that all these have been exactly as described by Daniel.

The fifth kingdom Daniel saw was also to be earthly in sphere and location and is described as follows: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2: 44).

The four kingdoms were to be Gentile kingdoms and designated the length of time the Gentiles would rule upon this earth. The last kingdom described was set up without hands and took the place of the kingdoms of the earth. This is the kingdom of which Jesus spoke when he said: "My kingdom is not of this world." It would be earthly in location and sphere of rule, but it would be heavenly in character, in power, in authority and in righteousness.

It was this kingdom that Jesus came to establish but as we know He was rejected, crucified and slain. It is called the stone kingdom from Daniel 2:45. Its duration with Jesus sitting on the throne of David ruling as head of the Jewish nation, to which all of the then living Gentiles will be subjected as nations, will be one thousand years. This is referred to as the MILLENNIUM, or the Millennial Kingdom.

We find an account of its length in Revelation 20:5-7. We might say further that the church will set with Him on the throne of His glory during His reign for this thousand years on this earth.

There is a third kingdom that exists now and has been in operation since the days of Christ on earth. This kingdom is separate in many respects to the two that we have already mentioned. This is a very important kingdom and if fully understood will be of tremendous help in understanding much of the Scriptures, and will clear up much misunderstanding that prevails today concerning the church and kingdom.

(To Be Continued)

THE BAPTIST EXAMINER

APRIL 30, 1977

PAGE SEVEN

If there were coins as small as a mill, some people would go to church ten times on a cent.

Baptists Of Michigan

(Continued from page one)
formed in Michigan. Elder Nehemiah Lamb and his sons, Elders C. A. and R. P. Lamb, visiting Pontiac in June, 1824, and breaking bread to the shepherdless flock, organized the brethren at Stony Creek into a church.

The first ordained minister who settled as pastor in our Territory was Elkanah Comstock. As missionary of the New York Convention he volunteered for this remote and solitary service, and took charge of the church in Pontiac in the summer of 1824.

In connection with the labors of Elder Comstock a church was constituted at Troy in 1825, and another at Farmington in 1826, making four churches in the Territory, all in Oakland County.

The Michigan Baptist Association was formed in 1826 of the above four churches, with their two or three ordained ministers.

The second pastor that we learn of was Elder John Buttolph, who was settled in Troy in 1826. He died with this church in the same year. His memory was long perpetuated as that of a loved and successful pastor, a character that was reproduced in his son, also one of the early ministers in the State, who died while yet young, and sleeps by his father's side in Troy.

In Detroit, the year 1826 set the Baptist elements astir, and while they were moving towards securing preaching, Brother Henry Davis, in his studies at Hamilton, was feeling strong impressions impelling him to attempt missionary work in their city. Accordingly, in the summer of this year, he visited Detroit for exploration, and became interested in its few Baptists. The next season (1827) we find him early on the ground with the wife who had given herself to share his life and work. Meetings were established in the academy,

and soon baptisms were drawing the interested people to the great river-side to see the new spectacle. The church having formed under covenant, was approved by council of recognition, Oct. 20, 1827. No minister of the Territory was present. The New York Baptist Convention stood nurse to the babe, Elisha Tucker, of Fredonia, presiding and preaching, Jairus Handy, of Buffalo, giving the hand of fellowship and Asahel Morse, of Ohio, the charge.

Brother Davis, as pastor, addressed himself with enterprise to the building up of the interest. Under his leadership, and with the friendly sympathy and co-operation of Gov. Cass, the grant was secured of the valuable lots, so long occupied on the corner of Fort and Griswold Streets. But sickness seized and disabled the young pastor, compelling him to abandon his Western work before a year of it was finished.

The next tributary to Baptist influence in Michigan had its rise in the coming of Thomas W. Merrill to this as his adopted field of pioneer work. He entered the Territory in May, 1829, and enjoyed the longest ministerial life in the State which our entire ministry presents. He was from the State of Maine, where his father, a Congregational minister, turned a piece of the world upside down by becoming a Baptist, and by treating his church as "a cake not turned," an "Ephraim who had misled himself among the people." Thomas had graduated at Waterville College and Newton Theological Seminary. Taking his appointment "not from men nor through man," he started at his graduation from the seminary, and made his way to Michigan at the date aforesaid.

It was his mission, as he had conceived it, and as the event has proved, to start and aid in rearing the Michigan Baptist Institution of Christian and Ministerial Learning, the history of which is detail-

ed in another paper.

Looking across the Territory there is one other quarter in which light was newly breaking at this date, showing that torch-bearers were there setting the fires. It is at the southwest corner, and it reveals Elder Jacob Price in Cass County. He entered there from Wales in 1831 or 1832, having been furthered on his way by Dr. Cone and others in New York. A Bro. Miller, from Virginia, was also working along the Indiana border, adjoining Brother Price's field; and Brother H. J. Hall, from Vermont, was the same year sent as a missionary into that vicinity, and labored with Brother Price happily, and with some cheering ingatherings of souls. Churches were formed at Liberty, Lagrange, Niles, Edwardsburg, and perhaps over the Indiana line.

Elder Price was the unremitting toiler on that field for forty years. He was benevolence and work personified, God anointed him with the Holy Spirit, and he went about doing good. His kindly countenance was the first preacher's face seen in the cabin doors of the new settlers over a large portion of Southwestern Michigan. Under him numerous churches rose up, and by his wise counsels and Christ-like spirit they guided their affairs with discretion. One generation after another saw his familiar appearance passing along the roads to his scattered preaching places, and leading the funeral processions of many surrounding towns; and then "he was not, for God took him."

At Comstock, the mother of all the churches in the Kalamazoo River Association was formed by Brother Merrill, Judge Eldred, and others. It is now the Galesburg church.

In 1831 the churches associated in organizing the Michigan Baptist Domestic Mission Society, which kept up its annual meetings, inspired the formation of auxiliaries in all the churches, solicited and appropriated funds, and was in fact what later took the name and form of the State Convention. Foreign missions were alike cared for, and Christian education. Tract circulation was also organized and urged with intelligent liberality and personal labor from the first.

In 1832 there were twenty churches in the Territory and twelve pastors.

Elder Robert Turnbull became pastor in Detroit in November, 1834, soon after which time the church dedicated their permanent house of worship. During the two and a half years of this pastorate our cause in Detroit advanced well.

At Kalamazoo and vicinity, in 1835, Elder Jeremiah Hall commenced preaching, and the church was formed the ensuing February. He labored as pastor eight years with discretion and faithfulness, and the church became a steady and central light. The Literary Institute fixed there its permanent location, and began its school-life.

At Schoolcraft, Elder William Taylor was setting on the candlestick that pure and beneficent light which shone there in such blessing while he lived; aye, and is phosphorescent from his grave there yet, though the storms of more than twenty years have drenched it.

Under these laborers and their co-workers in the churches our growth spread widely. The second Association was called for and formed in 1833 or 1834, bearing the name of Lagrange, but now the St. Joseph River. And the third, first called the River Raisin, now the Washtenaw Association, was formed on the 14th of January, 1835.

Now came the building and launching of the Baptist Convention of the State of Michigan; for Michigan was becoming a State

just in time to allow this name. The story of its organization and growth is reserved for another article.

Of the number of churches and members in the State at the date of the Convention's formation we can only have approximate knowledge. We judge there were about 35 churches and nearly 2,000 members.

A larger number of ministers came in or were raised up in the churches from 1836 to 1840: Brethren Weaver, Curtiss, Hamlin, J. Harris, N. G. Chase, M. Allen, L. H. Moore, G. B. Day, O. C. Comstock, Fulton, Hendee, Pennell, Rummerey, Wisner, Piper, and others. The American Baptist Home Mission Society came promptly on the field at its origin in 1842, and has been at the front ever since. Almost all the churches, both older and newer, have felt its ready and steady hand of help in their time of need.

In all their efforts, and in general co-operation with missionary, Bible, and other causes, there has been remarkable freedom from partisan divisions and strifes in the churches, Associations, and Conventions. The Baptists of Michigan have been a homogeneous people, respectful towards each other's opinions and modes of action, and determined that no incompatibility should divorce what God had joined together.

The largest number of baptisms in a year was in 1876, when it lacked but little of 3,000. The average for fifteen years is a little over 1,400. Membership, 27,064. Number of churches, 341, constituting eighteen Associations. For benevolent objects of all kinds, not including what has been done by contributors for their own local churches, they must have given not less than \$600,000, all of it in comparatively small sums — the drops that make the ocean.

Everlasting Salvation

(Continued from page five)
It was prepared from the foundation of the world and will continue forever.

Fourth, the everlasting salvation brings us into the everlasting kingdom. Peter tells us: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Pet. 1:11). God's people are to enter it and to reign with Christ "for ever and ever" (Rev. 22:5). The kingdom of Christ shall know no end (Luke 1:33), and it is one "which cannot be moved" (Heb. 12:28). Daniel spoke of this time by saying: "But the saints of the Most High take the kingdom, and possess the kingdom for ever, even for ever and ever" (Dan. 7:18).

Fifth, this salvation is a pledge

of eternal glory to come. Paul spoke to Timothy about "the salvation which is in Christ Jesus with eternal glory" (II Tim. 2:10). This salvation assures of heavenly glory to come. Peter tells us: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (I Pet. 5:10). This coming glory never passes away like the glory of the world.

CONCLUSION

How wonderful to contemplate the everlasting God and His everlasting covenant before the morning of time! Oh, the thrill of meditating upon everlasting love which delivers from everlasting punishment. Thank God for everlasting light, everlasting joy, everlasting inheritance, and the promise of eternal glory. Praise Him for His grace which will at last bring us into the everlasting kingdom where we will reign unto the ages of the ages.

You may say, "How do you know these things are so?" I answer because they are all set forth in "the word of the Lord" which "endureth for ever" (I Pet. 1:25). The psalmist said: "For ever, O Lord, thy word is settled in heaven" (Ps. 119:89).

What shall I say to all of these things? I can only marvel at God's grace and say, "God, I will give thanks unto thee forever" (Ps. 30:12). Like the psalmist I will adore Him as long as I have breath and a being (Ps. 104:33). I will praise His holy name to the end of life and throughout eternity.

Dear friend, do not judge yourself unworthy of everlasting life. In Acts 13:46, the Bible says: "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Are you like these Jews? They refused to heed the gospel message, proving by their actions that eternal life was not designed for them. They engaged in a self-pronounced verdict as to their character and deserts.

But you may say, "I will gladly hear the gospel of Christ. Please tell me more about the words of eternal life. Speak to me for I am a sinner. I want to be saved from my sins."

If this is your case, I have good news for you. The Bible says: "That whosoever believeth in him should not perish, but have eternal life" (John 3:15). Have you repented of your sins against God? Do you believe with all your heart that Christ is the Saviour of sinners? If you do so by God's grace, you may be assured that you have eternal life and are saved from everlasting destruction.

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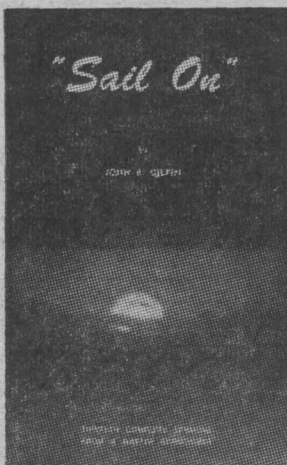
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