

When you rob God you cheat yourself.

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# The Baptist Examiner

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

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## THE FORGIVENESS OF SIN

by: R. Lawrence Crawford  
Hayward, Calif.

Acts 13:38-39

My text, you should do a lot of thinking on this, is "The Forgiveness of Sin." Now since I'm reading from the Greek New Testament, it may be slightly different from your English version, but permit me to do that, will you, please. Paul is standing here and he says, "Men & brethren, be it known unto you that through this one, is preached unto you the forgiveness of sin for by Him, all of you being unable to be justified by the law of Moses, the believing ones are justified." Now that is slightly different and if I should have points in this sermon, I think I



LAWRENCE CRAWFORD

would take what Rudyard Kipling said, "I had six honest working men who taught me all they knew. They were Masters What,

Where, When, Why, How and Who." If we just take those six honest working men and apply them to this text, I think it will bless our soul.

### WHAT

First of all, what is Paul saying here? He was a great preacher. I wish we could all fashion our lives after Paul. You see, God's preachers are marvelous beings. They are God's midwives. Did you know that? To assist in the birth of His children. Did you know that? A preacher is not the father of the court. When Paul said in I Corinthians 4:15, "Yet have ye not many fathers for in Christ Jesus I have begotten you through the gospel." That word "Begotten" means separated or assisted in the birth. Check it out. We are not Campbellites are we? But you'd

(Continued on Page 5 Column 4)

## THE SHROUD

by Bob Belanger  
Goose Creek, SC

In opening our study, let us call our attention to John 20:1-10, primarily dealing with verses five through seven: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the Sepulchre, and seeth the stone taken away from the Sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, they have taken away the Lord out of the Sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the Sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the Sepulchre, and he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the Sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the Sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home."

The shroud of Turin (Italy), believed by millions to be the burial cloth of Jesus Christ, has, more so for about the past twenty years, been the object of much debate and curiosity; the main reason being is that the cloth has impregnated upon it an image (to quote National Geographic, Vol. 157, No. 6, June 1980), of a "life sized, unclothed, bearded man with long hair" ... "The body

anatomically correct bears the frightful marks of scourging, crucifixion and piercing—perhaps by thorns and lance. It would appear to be a portrait, uncannily accurate when matched against the gospel accounts, of Jesus of Nazareth... The Blood (which I might add has not been positively identified as blood) showed darker than the body and stood out more sharply: trickles on the head and arms; blotches on the side, wrist, and feet; and multitudes of what appeared to be lash marks... Clearly, the figure on the shroud had suffered savage and humiliating treatment."

Many professional intellectuals, such as scientists,

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## 'NUFF SAID JOHN BUNYAN

(Excerpts from "John Bunyan the Immortal Dreamer" by W. Burgess McCreary—Gospel Trumpet Company, Anderson Indiana 1928)

edited & copied  
by—Herb Evans  
Pittsburgh, Pa.

It seems that Bunyan met considerable opposition when he went out to preach. He said, "The doctors and the priests of the country" oppressed him. He was relatively unlearned—knew little of philosophy, history, and literature, and no doubt was

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## The Baptist Examiner Pulpit

A Sermon by Willard Willis

### "THAT'S INCREDIBLE"

"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10:17-18).

We hear much today which relates to the super-natural, but nothing we have heard can compare to that which is stated in the above passages. These passages speak of one who claimed to be able to lay down His life by His own free choice and then take it up again from the realm of the dead. This man also claimed that no man was able to take His life from Him. It is, therefore, obvious that

these passages take us behind the doors where the super-natural dwells. It is super-natural, because it most certainly is not natural for one to deliberately die and then resurrect himself. We, of late, have seen many strange things happen on a T.V. program which is called "That's Incredible," but they have found no one who is able to lay his life down and then take it again.

Our Lord Jesus performed numerous feats which, as far as man is concerned, are incredible. He walked on water, raised the dead, turned water into wine, gave sight to the blind, died and rose again from the dead.

We, in the message which is before us, will learn of His in-

credible death and some of the things which happened relative to His death.

Our Lord was a super-man and proved himself to be so by the life He lived. No one, in fact, was ever born like He was born. No one ever lived like He lived and no one ever died like He died. He was a super-man in each of these fields.

You will recall from John, chapter eighteen, that Judas led a band (500 men) and others to the Garden of Gethsemane to arrest the Lord Jesus. That which followed that pending arrest certainly takes us into the realm of the incredible. The Lord Jesus, in fact, arrested the entire five hundred soldiers and all the others who came with them. He

(Continued on Page 2 Column 1)

## ELECTION

by Ron Bosewell  
Smithsburg, MD.

III. Election As Seen In The Men and Women Of The Bible.

### 1. Jacob.

"(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" (Romans 9:11-13).

God had changed Jacob's name to Israel, meaning a Prince with God. However, it was not as a prince with God that he was eternally loved and chosen. It was as Jacob (a man that deceived his father, cheated his brother and had a multitude of sins) that he was loved with an everlasting, unchanging, distinguishing love. On the surface Esau appears a far better

man than his brother, but God's election is unconditional, based solely on grace. (Ed. Note: See Heb. 12:16). In the words of that old hymn by William Badsby, "Works ne'er can make the blessing mine, 'Tis God's own wise decree."

### 2. Jeremiahs.

"Before I formed thee in the belly I knew thee; And before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jeremiah 1:5).

Here was a man that God made special revelations to, as if to say "Jeremiah, I had you in the ministry before you were born." we see how that God determines our Christian service even before we are born. Jeremiah was going to have to be regenerated and saved before he went into the ministry. God had it all planned out. Without election this could never have been possible. What a wonder-

(Continued on Page 4 Column 5)

## WHY YOU CAN'T RUB OUT THE JEWISH PEOPLE

Long years ago, God called the Jews as His chosen people and in spite of the world's likes and dislikes, they are still His chosen people. I offer four passages of Scripture to substantiate this statement:

"Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, and to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord" (Exodus 6:6-8).

"And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine" (Lev. 20:26).

"For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth" (Deut. 14:2).

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." (Jer. 31:35-37).

Realizing that his people were a chosen people, when Benjamin Disraeli was taunted in the English House of Commons because of his Jewish ancestry, he said, "Yes, I am a Jew; and when your Gentile ancestors were naked savages in the forests, my ancestors were High Priests in the Temple of God."

Although the Jews are God's chosen people, they have been sorely persecuted. Many times they have been upon the very brink of destruction and annihilation. They have been subjected to spurning scorn, and have been made the laughing stock of the nations, thus being sorely persecuted for centuries past.

The first attempt at their destruction was under the Pharaohs in 1571 to 1491 B.C. In the days of Joseph, the Jews had settled in the land of Egypt. Their prosperity caused the Egyptians to fear the Jews, with the result that they soon brought

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## INCREDIBLE

(Continued from Page 1)

did so when He caused them to  
fall backward to the ground  
(John 18:6). There they lay, all  
of them, upon the hard ground  
before Him. He could have  
walked away, but He allowed  
them to get to their feet and then  
arrest Him. Why did He cause  
them to fall backward before  
allowing them to arrest Him? It  
was to show to one and all that  
He was giving Himself into their  
hands. His action was to  
demonstrate that which is stated  
in our text, that is, that no man  
was able to take His life from  
Him.

Our Lord was led from the  
garden to Annas and then, later  
on, Annas "sent Him bound to  
Caiaphas" (John 18:24). He was  
then tried and nailed to the  
cross.

The point we wish to em-  
phasize now is that Pilate and  
his henchmen did not take the  
life of Jesus Christ. We wish to  
emphasize, as our text so clearly  
states, that He gave His life for  
us. We wish to emphasize that  
"no man" took His life from  
Him. One of the first proofs we  
shall cite relates to the two loud  
cries He made from the cross.  
The record of the same is as  
follows:

"And about the ninth hour  
Jesus cried with a loud  
voice...Jesus when he had  
cried again with a loud  
voice...(Matthew 27:46,50).

Our Lord had been beaten  
severely. They had even spit on  
Him and plucked off His hair.  
They had gone so far as to place  
a crown of thorns upon His  
precious head. The effect of  
their cruel treatment was so hor-  
rible that Isaiah informs us that  
His visage (appearance) was  
marred more than that of any  
man. He, however, in spite of  
that which He endured was able  
to cry with a loud voice. We are  
to learn then that their treat-  
ment of Him had not brought  
Him to the gates of death. He  
was not exhausted, but was still

the complete master of Himself.  
I'm sure that you will agree with  
me that the two loud cries our  
Lord made, after all that He had  
been through, were incredible.

We also enter into the incredi-  
ble when we consider our Lord's  
words when he said, "I thirst."  
It had been prophesied in Psalm  
69:21 that He would be given  
"Vinegar mingled with gall to  
drink," and it was because of  
this prophecy that He cried, "I  
thirst." He, in other words, was  
checking off the prophecies  
regarding Himself one by one.  
He was at the same time show-  
ing to one and all that His mind  
was not clouded by that which  
He had endured. His terrible  
pain had not gotten the best of  
Him. Keep in mind, too, that all  
this occurred after He had been  
on that cross for six hours. I'm  
sure that you will agree with me



WILLARD WILLIS

that our Lord's action was in-  
credible.

We also enter into the incredi-  
ble when we read from John  
19:30 that "He bowed His  
head." You may wonder how  
this fact can be called incredi-  
ble. It is incredible because such  
indicates that His head had been  
held erect until this moment. He  
had held that precious head up  
and showed to all the world that  
no man was able to take His life  
from Him. He, in fact, could not  
have bowed His head if He had  
not been holding it erect. I'm  
sure that this is one of the  
reasons for the following words  
by the Centurian:

"Now when the Centurian,  
and they that were with him,  
watching Jesus, saw the earth-  
quake and those things which  
were done, they feared great-  
ly, saying, Truly this was the  
Son of God" (Matthew 27:43).

This is what the centurian  
and the others said, but what do  
you say, dear reader?

We also enter into the incredi-  
ble when we consider the fact  
that our Lord, according to  
Luke 23:46, "gave up the  
spirit." He was the first and last  
man who ever did this. Stephen,  
for example, according to Acts  
7:59, had his spirit taken from  
him. He did not give it up freely  
and deliberately. The Lord  
Jesus, however, according to  
John 19:30, "gave up the  
spirit." I'm sure that you will  
agree with me that our Lord's  
action was incredible.

We also enter into the realm  
of the incredible when we con-  
sider the fact that our Lord was  
already dead when they came to  
break His legs (John 19:31-33).  
Death by crucifixion is very  
painful, but slow. This is  
because that no vital organ of  
the body is directly effected. A  
person, in fact, could hang upon  
a cross for three days before  
finally dying. It was therefore  
incredible that our Lord would  
die after only six hours on the  
cross.

The soldiers, in order to  
hasten the death of the two  
thieves who hung on either side  
of the Lord Jesus, break their  
legs. This action caused their  
bodies to be held up only by

their arms so that the pull from  
each arm caused the sufferer to  
die of suffocation. They would  
live for a little while after their  
legs were broken, then death  
would come, because they  
couldn't breathe any longer.  
The soldiers, after breaking the  
legs of the thieves, came to  
break the legs of the Lord Jesus,  
too. Their plan was to take His  
life from Him. Here, however,  
we enter into the realm of the in-  
credible in that He was already  
dead when they came to Him.  
Why did He die so quickly? The  
answer, of course, is obvious. It  
was because He gave His life.  
He said, "I lay down my life  
that I might take it again."

We read in Romans 6:23 that  
the "wages of sin is death" but  
the gift of God is eternal life  
through Jesus Christ our  
Lord. Why, then, did our  
Lord die? He was paying the  
wages for our sins. You can  
work, work, work, but your  
work will not pay for one sin,  
since the "wages of sin is  
death." I admonish you,  
therefore, to look away from  
your own efforts to the Lord  
Jesus Christ. He did all that will  
ever be needed to enable you to  
enter Heaven. The Bible in-  
forms us that our  
righteousnesses are as filthy  
rags. Our righteousnesses, of  
course, relate to all of our good  
deeds. Those, therefore, who try  
to obtain Heaven on the basis of  
their good deeds, are offering  
God no more than filthy rags in  
exchange for Heaven. You don't  
have enough money or good  
works to pay for even one of  
your filthy sins. Learn, then,  
that there is salvation in none  
other than our Lord Jesus  
Christ. Learn that there is none  
other name given among men  
whereby we must be saved.  
Jesus said, "I am the way, the  
truth, and the life." Look  
away, then from self to Him. He  
is our hope. He, and He only, is  
our Savior. He hath said, "No  
man cometh unto the Father  
except by Me."

May our Lord bless you with  
the message He has set before  
us.

## NUFF

(Continued from Page 1)

reproached for his lack of learn-  
ing. (36)

A university man met Bun-  
yan on the road near Cam-  
bridge. Said he to Bunyan,  
"How dare you preach, not  
having the original Scrip-  
tures?"

"Do you have them - the  
copies written by the apostles  
and prophets?" said Bunyan.

"No", replied the scholar,  
"But I have what I believe to be  
a true copy of the original."

"And I", said Bunyan,  
"believe the English Bible to  
be a true copy, too."

"Then away rid (rode) the  
scholar", said Bunyan, telling  
about it afterward. (38)

Dr. T. Smith, Professor of  
Arabic and Keeper of the  
University Library at Cam-  
bridge, came upon Bunyan  
preaching in a barn at Toft. He  
was angry with the tinker  
because he... was having more  
success than the graduates of the  
university. They started all  
kinds of slanders about the  
tinker preacher. They called  
him a witch, a Jesuit, a  
highwayman, and the like. They  
said he was guilty of gross im-  
moralities, that he had two  
wives at once, etc. (40)

Here is a sample of the style  
used in this book (Bunyan's *A  
Few Sighs From Hell*): "The

Lazaruses are not allowed to  
warn them of the wrath to come  
... because they cannot with  
Pontius Pilate speak Hebrew,  
Greek, and Latin." (45)

The last named book (of Bun-  
yan) was composed in six  
weeks. It is a refutation of  
Bishop Fowler's "The Design of  
Christianity". In those days  
men said hard things about  
one another. He calls Fowler a  
"pre-ended minister of the  
Word", who in "his cursed  
blasphemous book vilely exposes  
to public view the rottenness of  
his heart, in principle  
diametrically opposite to the  
simplicity of the Gospel of  
Christ, a glorius latitudinarian  
that can, as to religion, turn and  
twist like an eel on the angle, or  
rather like the weathercock that  
stands on the steeple."

These things do not sound  
good to us today at all... those  
days were the days when men  
were rough and ready, in  
religion as well as in other lines.  
(78, 79)

(Things have not changed  
John. 'Nuff said!)

## SHROUD

(Continued from Page 1)

criminologists, textile experts,  
surgeons and photographers  
have delved into the shroud and  
to the date of the writing of the  
article in June 1980 N.G., no  
positive conclusions have been  
reached as to how the figure was  
formed on the shroud; who the  
figure is; and whether or not this  
is indeed, as many claim, the  
burial cloth of Jesus Christ.

You will recall that earlier, I  
quoted National Geographic as  
stating: "... A portrait uncannily  
accurate, when matched  
against the Gospel accounts, of  
Jesus of Nazareth". Does the  
shroud of Turin accurately por-  
tray the accounts of the  
Gospels?

We are living in an age of ter-  
rible deception by Satan and his  
followers, and with much sor-  
row do we watch many  
born-again believers being  
deceived because they have not  
studied, "to shew thyself ap-  
proved unto God, a Workman  
(a laborer) that needeth not to  
be ashamed, rightly dividing  
the word of truth" (II Timothy  
2:15).

One major point is lacking in  
all the laborious tasks of these  
brilliant scholars, i.e., they have  
not labored, or been workmen,  
in the word of God, else they  
would already know as many of  
you know that the Shroud of  
Turin is a fake and fraud pro-  
moted by the mother of harlots,  
the Catholic Church. As  
previously stated, not positive  
conclusions have been derived  
or arrived at to support the  
superstition or theory that this is  
the burial cloth of Christ, and  
that it is indeed His own portrait  
in death upon it; yet the word of  
God speaks clearly in regard to  
the shroud. "Let God be true  
and every man a liar"  
(Romans 3:4).

Let us begin our own study of  
the Shroud under the brightest  
of lights, even the Word of God.  
Earlier, in quoting from  
N.G., we read that the shroud  
shows a figure of "a bearded  
man with long hair". This figure  
in death may have been an ac-  
tual person who did die an hor-  
rible death at the hands of his  
brothers, but he is not Jesus  
Christ! For the word of God  
shows clearly that our Lord did  
not have long hair and in His  
final hours before His crucifixion  
He had no beard for it was  
torn from His lovely face, a face  
I long to behold in glory. Listen

to this prophecy of Him as he  
delivers Himself into the hands  
of violently sinful men: Isaiah  
50-6, "I gave my back to the  
smite and my cheeks to  
them that plucked off the  
hair: I hid not my face from  
shame and spitting". We find  
also that the plucking of the  
beard was a sign of great afflic-  
tion in Ezra 9:3, but here in  
Isaiah, it is a prophecy of the  
scorn of men. Though the  
Shroud supposedly shows many  
blood stains, there are none on  
the lower face, and surely a  
beard torn from one's face  
would have terrible results. The  
face incidentally is one part of the  
body that bleeds very easily  
because the blood vessels are  
close to the other layer of the  
skin, and it is often the hardest  
part of the body to stop  
bleeding. Why, then, are no  
blood stains noted on the lower  
face of the shroud's image?  
Why, if the image supposedly be  
Christ, does it yet have its  
beard? And why the long hair?  
Did not Paul write, by the  
Spirit, in I Corinthians  
11:14... "Doth not even nature  
(i.e., human nature) itself  
teach you, that, if a man have  
long hair, it is a shame (Greek  
dishonor, disgrace) unto him"?  
Certainly, the Lord Jesus Christ  
allowed himself to be shamed  
and dishonored by the hands of  
wicked men, but of Himself had  
no shame nor displayed no  
shame in or on His physical per-  
son. For one to become ashamed  
he must commit a shameful or  
sinful deed, either knowingly or  
unknowingly. The shame comes  
about by personal discovery or  
by the discovery of another,  
such as in the case of Father  
Adam. To imply Jesus had  
shame of His own and disgrace  
of His own is to say that He was  
sinful, but Scripture does  
declare, "He knew no sin." He  
was... "undefiled." Therefore  
the figure on the shroud is  
without doubt and positively not  
Jesus Christ!

### II

The Shroud itself,

Let us consider this piece of  
line in which N.G., measures to  
be fourteen feet three inches by  
three feet seven inches. It is of  
one piece and covered the body  
starting at the feet and brought  
along the length of the body over  
the top of the head and down the  
back of the body to the feet.  
Here, anyone having even a  
general knowledge of the Word  
of God, should be able to detect  
that the shroud is not the proper  
burial cloth of the Jew.

We note first of all in John  
19:40 these words:

"Then took they the body  
of Jesus, and wound (the same  
Greek word used here is also  
translated, bind, or tied,  
elsewhere) it in linen clothes  
(plural) with the spiece, as the  
manner of the Jews is to  
bury."

The shroud shows no  
evidences on the body figure or  
the cloth of it being tied or  
bound on the body. We also  
notice that the Holy Spirit has  
referred to the linen in the plural  
showing more than one piece of  
material. This also is seen in  
Luke 24:12 where we read:  
"Then arose Peter, and ran  
unto the sepulchre: and  
stooping down, he beheld the  
linen clothes laid by  
themselves..."

Let us prove even further, by  
the Word of God, that the Jews  
indeed, did bind the dead and  
put more than one article of  
grave clothes upon the dead.  
Consider Lazarus! John  
11:43-44, "And when he (i.e.,  
the Lord) thus had spoken, he  
cried with a loud voice,  
(Continued on Page 3 Column 1)



## SHROUD

(Continued from Page 2)

Lazarus, come forth, and he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, loose him, and let him go".

We see from these verses that the grave clothes consisted of two articles, one of which was warped around the torso, arms, legs and feet. The other, the napkin was wrapped or bound about the head; unlike the Shroud of Turin which consists of just the one full length piece which just was laid under and on top of the body.

### III

We now turn our attention to our text in John 20:1-10. We hope not only to show by these verses, the fraudulence of the shroud, but why the Holy Spirit guided John into specific attention towards the two articles of graveclothes. Read John 20:5-7 and in particular, verse seven.

We notice from verse seven, something entirely different concerning the graveclothes of our Lord when compared to those of Lazarus. Lazarus was indeed resurrected from the dead, but as he came forth out of the tomb he did not leave his graveclothes behind. Why?

He could not of himself remove them, because he was bound. Jesus directed others to "loose Him."

The graveclothes of Christ, however, were found still in the tomb, the napkin was "wrapped (Grk. "to roll in") together in a place by itself" What does this signify?

Paul wrote by the Spirit in I Cor. 14:40; "Let all things be done decently and in order." Certainly, he speaks of Church order in all business, but, then, of whom does the church get its example? The Lord Jesus Christ! By this act of laying His graveclothes in order, Jesus Christ showed Himself to be the God of all order and the God who cannot be bound by the implements of man's hands. It was man who took Him to Calvary and crucified Him, and killed Him. It was man who removed Him from His cross, and bound Him with graveclothes. It was man who laid Him in His tomb and set a seal upon it as if to show a sign of victory over Him. But here man can go no further. The work is finished and sealed according to the eyes of man. Yet victory came through the merciful Father who shut the eyes of the keepers of the tomb and sent a heavenly messenger to roll away the stone, for nothing of this earth could no longer keep the Father's beloved Son in whom He is "well pleased." Escape from the hands of death and the bindings of men is now seen clearly, in John 20:7, and all is left in divine serene order. But why is the napkin separate? Why not, according to our logic or order, lay the napkin with the linens? A most significant reason!

If we look up the word Napkin in the Greek, we find that this Greek word Soudarin is derived from the latin Sudor which means "Sweat." It should be translated as handkerchief, for it denotes a cloth for wiping the face. Here we find the napkin or handkerchief rolled up by itself! What could this indicate? I was reminded as I read this of God's words to Adam in Genesis 3:19, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground..."

Labor, for all the days of his life, man must labor, and in the sweat of his face for his sin of disobedience. Yet, we consider the labors of the Lord Jesus Christ for the love of obedience to the Father. A labor that in our text has now ended! And so we see that napkin laying alone proclaiming again, "it is finished," the labor has ended, "I have finished the work which Thou gavest me to do" (John 17:4).

Let us then, in closing, like Peter in verse six; "Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie." The word "seeth" here, implies close investigation. Let us use our spiritual eyes and behold the tomb which says, I finished the work for you. I broke the bindings for you. For, as it were, over the door of the empty tomb is no longer the seal of man, but a sign from God which says one word, "VICTORY."

## RUB OUT

(Continued from Page 1)

them into bondage. Hard labor and severe treatment became their lot. Afflictions and oppressions were heaped upon them for years until God raised up a chosen leader, Moses by name. Pharaoh had even gone so far as to demand the death of all boy babies born in the land. In spite of the king's command, Moses was born and survived, and eventually he delivered the Jews through the Red Sea while the Egyptians impetuously following, were drowned.

The second attempt to destroy the Jews was under Nebuchadnezzar in 558 B.C. As Israel became settled in the land of Palestine, God gave them fifteen judges who successively ruled over the land. The fourteenth judge was Eli, who was a priest as well as a judge, while the fifteenth, Samuel, was a judge and a prophet combined. Under his despotic power, Israel changed from a theocracy to a monarchy with Saul, David, and Solomon as its first kings. Shortly after these three, degeneration set in; and as a result of their idolatry, Israel declined and fell. The northern kingdom of ten tribes was captured by Assyria in 721 B.C., and were deported into other lands. The southern kingdom of Judah was captured by Nebuchadnezzar in 538 B.C., who burned the temple, stole its treasures, and carried the Jews into Babylon. Here they were in exile for 70 years. Various attempts were made for their destruction when in Babylon; especially in that Daniel was cast into the lion's den, and others of his friends were cast into the fiery furnace. At the end of this 70 years captivity, part of the Jews who had been deported to Babylon, returned to Palestine. It was under Ezra and Nehemiah that the temple and the city walls were rebuilt. Thus this second attempt to destroy them ended in failure.

The third attempt to destroy the Jews was under Ahasuerus in 510 B.C. Haman, a descendant of Agag, offered to pay a fabulous sum to the king of Persia for the privilege of annihilating the Jews. Yet God did not allow the enemies of the Jews to prevail. The wickedness

Colossians 2:2-5.

INTRO: Paul's endeavor (which was a travailing in birth until Christ was formed in the saints, and therefore, the saints conformed to Christ, Gal. 4:19; II Cor. 3:18), to prepare the saints for their position in this world as the people of God is a classic example of what is needed in our churches today, as even professing Christians are being caught up in the philosophies and the traditions of men.

### VERSE 2

"That their hearts." Soul prosperity and preparation is the chief concern of the Apostle Paul (II Cor. 4:16; III John 2).

"Might be comforted." How gracious God is to give His children words of comfort (I Thess. 4:18) which both brings tranquility or peaceful contentment and stability. The words of Jesus, "I will not leave you comfortless," is accomplished by the gift of the Holy Spirit and by gifted men who, under the leadership of the Holy Spirit properly instructed the saints.

"Being knit together." A beautiful expression showing how the church is united together as the membership have their loins girt about with truth and thereby are woven together in a common bond. It is a strong church indeed when the church is so closely united that if one member suffer or rejoice, all the members suffer or rejoice (I Cor. 12:25, 26).

of Haman was thwarted and he himself was hanged upon the gallows which he had prepared for Mordecai.

The fourth attempt to destroy the Jews was under Antiochus Epiphanes in 170 B.C. By skillful plotting, Antiochus involved the people in civil and religious disputes among themselves. Led by their high priest, the Jews eventually revolted. Antiochus, in retaliation, destroyed Jerusalem, plundered the temple, and even offered the sacrifice of a sow on the Jewish altar. The Jewish nation and the worship of the one true God nearly perished altogether at this time. God met the crisis, however, by raising up the Maccabees who opposed Antiochus. It was through the efforts of the Maccabees that Jerusalem was entered in triumph, the temple cleansed and the whole country from Judah to Galilee was regained for the Jews.

The fifth attempt to destroy the Jews was made by the Roman Conquest of 70 A.D. When the Jews regained their independence from Antiochus Epiphanes they entered into a voluntary alliance with Rome. This proved to be their undoing. In 66 A.D., the Jews at Jerusalem revolted, and Titus, a Roman general, besieged the city. There were nearly 3,000,000 people living in Jerusalem at that time; 1,300,000 of them died as a result of the siege; 97,000 of them were carried captive into Egypt. It was the greatest catastrophe that had ever fallen upon the Jewish nation.



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

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"In love." Love to God and love to our fellow saints creates an atmosphere for the advancement of the church in which neither outward opposition nor internal problems can destroy. "Behold how He loved him!" (John 11:36) should be true of us also.

"And unto all riches of the full assurance of understanding." When each saint is "fully persuaded" (II Tim. 1:12) and thereby "have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast" (Heb. 6:18, 19), the church cannot be divided by false teaching. Salvation therefore is accompanied by assurance (I Thess. 1:5; I John 5:13).

"To the acknowledgment." That is, the full knowledge or perfect knowledge based on proper wisdom (James 1:5). The child of God is to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).

"Of the mystery of God, and of the Father, and of Christ." "I and My Father are One" (John 10:30) can be expressed in no greater language. "God has shined in our hearts" to give this revelation to each and every child of God (Matt. 16:17).

### VERSE 3

"In Whom." An expression

Even in more modern days, the Jews have been sorely persecuted. Not so many years ago, the Russian government expelled all Jews from the country of Poland. 200,000 of them were hurriedly deported from the land. This included aged men, little children, mothers with newborn babes, the insane from the asylums, those who were sick unto death, and even soldiers with bleeding wounds yet unhealed; all of them were expelled. On three occasions, England has driven the Jews from Great Britain; and eight times, France has purged herself of all Jews. The only civilized nation of the world which has not stained its statute books with laws against the Jews, is our own country. How we ought to thank God that this land has always stood for religious freedom!

A question logically arises: Why is it the Jews cannot be destroyed? The Pharaoh who attempted in Egypt to drown all the baby boys, was himself drowned in the Red Sea. Babylon and Persia, are nations long since forgotten; Antiochus Epiphanes is very rarely known other than among profound students of history; even the iron legions of Rome and the government of the Caesars has long since been forgotten. Yet, the Jews remain with us.

Since they have been thus bitterly persecuted, we logically ask, "Why is it they have not been destroyed?" "For I am with thee, saith the Lord, to save thee; though I make a

which sets Jesus apart as the source of all of our blessings (Eph. 1:3, 7, 11). Can it be said of you, "In Whom ye also trusted" (Eph. 1:13)?

"Are hid all the treasures of wisdom and knowledge." No wonder the Apostle Paul stated, "That I might know Him" (Philip. 3:10). Apart from this, men are in ignorance (Eph. 4:18). Men of this world are turning to every source to find out the Who, Where, and Why's except the Library of God. This is the reason for the apathy and apostasy in our society. May we heed the admonition of the Lord in Matthew 11:29, "Learn of Me."

### VERSE 4

"And this I say." There was a purpose for what Paul was saying. Every sermon should have a specific purpose.

"Lest any man." The language would indicate there was a particular person or persons meant. In other words, the man was already among them.

"Should beguile you." This is one of the wiles of the Devil and his co-horts, for he is a master deceiver. He started this in the Garden of Eden, and has continued it to this day. He is a master at wrongly dividing the Word of truth and making it sound logical.

"With enticing words." The Devil is very persuasive in using plausible arguments in opposition to the actual facts. However, his words of honey have venom, or poison for their main ingredients. We surely have those in our day who are adept at using enticing words and fair speeches. They are master debaters trained in the Devil's classroom.

### VERSE 5

"For though I be absent in the flesh, yet am I with you in the spirit." The dearthness of the Colossians to the heart of the Apostle Paul was thus manifested. Bodily absence doesn't mean the children of God have to be divided in fellowship or concern. To be with the saints when absent is glorious indeed.

"Joying and beholding your order." An orderly church is always a cause of joy. There is a divine order for a church to conduct its affairs (I Cor. 14:33, 40). There are not many churches which seem to be concerned about scriptural order. Many churches are marching to the Devil's music and therefore are out of step.

"And the steadfastness of your faith in Christ." The church stood solidly in their convictions concerning the Person and Work of Christ. There was no break in the ranks.

Conclusion: Every member of the church has a place in helping the church to be what it ought to be, and therefore, every member is to be properly taught and admonished.

(EDITOR'S NOTE: If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 17400, Missouri Rd., S.E., Ft. Myers, Fla. 33908.

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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. BOX 71 — ASHLAND, KENTUCKY 41101

*Is it good for a pastor of a true New Testament Church to attend revivals of churches that are not true New Testament Churches, but they call themselves Baptists?*

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The answer to this question would depend upon the situation. Some churches, as in the question, are sound in most of the doctrines, but are not true churches because of the way they were organized. In that case a pastor of a true Baptist Church might by his fellowship with them have the opportunity to lead them to see their condition.

On the other hand, there are churches who call themselves Baptist, who are wrong as to the doctrines, teaching works for salvation, denying eternal security, receiving alien baptism, etc. These would come under the curse of Galatians 1:8, 9: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than ye have received, let him be accursed." Also, in Revelation 18:4 the Lord tells His people who are in the false church, Babylon, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues." In II John 10 we are warned, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds."

The pastor, who attends one of these false churches, may find himself in the same situation as it was told of a certain Baptist preacher who attended a "Holy Roller" service. He was asked to lead in prayer. He declined by saying, "I would rather not. I don't want the Lord to know that I am here."

A pastor of a true Baptist Church would surely be so well grounded in the truth that he would know the right or wrong of his actions.

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No, I will have to say from the very beginning that it is not good. I know some of my brethren will disagree with me, however, I must stand firm on my convictions.

If a church is not a true N.T. Baptist church, then we must not associate with them. Amos says, "Can two walk together, except they be agreed?" (Amos 3:3). Paul says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" (I Cor. 6:14). He then says in verse 16, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." I realize that some say that they will associate with and preach to even churches of other denominations, using as the excuse that they will preach the truth to them. That is well and good and if they preach, I would expect them to preach the truth, however, by going, they are saying to others that they condone such groups. I will preach to them in the homes or on the street corners, but not in their buildings.

The question here though is not about preaching to them, but rather going and listening to them preach. John says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (II John 10). If you are not to bid him into your house, you should not go to him and by actions bid him God speed. Remember the message they have is not the true gospel. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

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The apostle Paul, in writing to the New Testament Church at Corinth, known as "the church of God" (2 Cor. 1:1), said: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" (2 Cor. 6:14)?

In compliance with the imputed righteousness of Christ as conversion, we are brought under His yoke and learn of that grace of his righteousness (Mt. 11:28-30). But, to take upon ourselves another yoke together with unbelievers, is to have a yoke unequal with that of the yoke of Jesus, which speaks of a very untenable situation; yes, of a divided rule, in which an alien spirit of compromise comes in to influence the believer to consent, by his presence, to acts of idolatry, which are diverse and sinful, whether in worship or in conversation.

Such an unequal yoke is, no doubt, taken from the symbolic precept of the law, where it is written: "Thou shalt not let thy cattle gender with a diverse kind" (Lev. 19:19); or another precept: "Thou shalt not plow with an ox and an ass together" (Deut. 22:10).

As related to persons, there is another precept in respect to an unequal yoke, which forbids inter-marriage with people of alien countries (Deut. 7:3).

Then, also, as very important, there is the Divine precept, which discriminates against the unequal yoke in marriage between the believer and the unbeliever, as forbidden by the Lord, because marriage by a believer is to be "only in the Lord" (I Cor. 7:39), in that the believer and the unbeliever are utterly heterogenous.

Also, in other considerations, too close fellowship with unbelievers hurts the testimony of the believer, as shown in I Corinthians 8:10; 10:14. Such fellowship speaks of sharing by participation in things which are not, in particular, complimentary to the testimony of a believer. This speaks of an unequal yoke.

Consequently, Paul, in apparent horror of their inconsistency, asks, in lieu of the unequal yoke, "for what fellowship hath righteousness (imputed righteousness of Christ) with unrighteousness? And what communion hath light with darkness?" (2 Cor. 6:14).

To so fellowship, is to leave one's rank (as to Christian testimony), by pretending to walk together in a way in which they are not agreed. Such righteousness (as found only in Christ Jesus) cannot have communion with unrighteousness; and, too, that light of the Gospel cannot dwell with the darkness of evil communications; so Christ can have no concord with Belial, nor can one that believeth have fellowship with an infidel.

So, with these considerations in mind, I do not see how it can be good for a pastor of a true New Testament Church to assent, by his presence, in giving attendance to such revivals where the word of God is not honored. Such presence, if it involves encouragement in matters of unsound doctrine, is a dishonor to the respected name of a true believer.

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"...but be thou an example of the believers..." (I Tim. 4:12).

A preacher should sincerely endeavor to be an example to all around him, and especially, to the members of the church he pastors. I would not recognize

any church as a true church in our day who does not wear the name "Baptist." I hope that TBE will never do this again, and I don't believe it will. A church must be Baptist to be a true church, but all so-called Baptist churches are not true churches. A church that is not a true church, but calls itself a Baptist church, is no more a church than a Methodist or any other man-made organization. We should be very careful, and we should have good and proper reasons when we say that a church calling itself Baptist is not a true church. There are so-called Baptist churches about which it is difficult to be sure if they are true churches or not. Our question deals with churches which call themselves Baptist but are not true churches. I do not know what reasons the questioner has for saying they are not true churches. But this is the true condition of many churches. Now understand my position that a church that calls itself Baptist, but is not a true church is in the same category as any other false church.

This question, and the only answer I can really give in good conscience convicts me of some things I have done in the past. Thank you, Mr. or Mrs. Questioner. No saved person should attend the services of a false church, when such attendance can be construed as a recognizing of such organization as a true church. So my answer to the question is that it is not good for a pastor of a true church to attend revival of a false church, even though the false church calls itself a Baptist Church.

There must be extenuating and unusual circumstances which would justify a saved person attending services in a false church. In considering this, we must realize that the building is not the church: that all meetings in a building are not meetings of that church. I would, at present, say that we could attend and participate in weddings or funerals in the buildings belonging to false churches, and that we could preach at a meeting of such churches so long as we preach the doctrines of the Bible. I recognize that these positions are debatable and would like the opinion of the brethren thereupon. For instance, I once preached Eternal Security (pre-announced) in a holiness church so-called.

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Churches calling themselves Baptist who are not de facto Baptist are legion. These illegal churches provide one of the greatest fields for true missionary labor in our day. Heathendom and christendom so-called are when honestly appraised seem to be synonymous. The real heathen are not outside of these anti-biblical churches, but within them, and to them the true gospel of Christ needs to be preached. If a God-called Pastor attends a revival meeting of one of these ill-founded churches to be preached to, he is grievously wrong, and his pretext for attending, be it ever so highly polished, will in due

season redound to his shame. On the other hand, if a Pastor of a N.T. Baptist Church is invited to preach a revival for a church which is void of Biblical character, I think he could with painstaking and caution accept such an invitation. The God-called preacher's inviolable mandate is found in II Timothy 4:1,2: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and his kingdom; preach the word; be instant in season, out of season, reproveth, rebuke, exhort with all long suffering and doctrine." This charge is to be adhered to at all times and all places of preaching. A false church will with all consistency preach a false gospel. "A corrupt tree bringeth forth evil fruit" (Mt. 7:17). The command of God given to His elect within false churches, reads, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:17). "Cease, my son, to hear the instruction that causeth thee to err from the words of knowledge" (Pro. 19:27). God has directed His blood-bought children who are in unscriptural churches to come out of them, and align themselves with N.T. Baptist churches. This being true, it is nothing less than disgrace for one of the Lord's preachers to attend one of their revivals in a patronizing way. Knowing beforehand that it is a Baptist church in name only, and not in practice, and then attend the services of such a church as a hearer, is in some measure to put approval on and patronize the enemies of truth.

## RUB OUT

(Continued from Page 3)

full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished" (Jer. 30:11).

When God first chose Abraham to be the father of the Jewish race, He gave them a promise; that is still being kept by God to this day. "Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; And I will bless them that bless thee, and curse them that curseth thee; and in thee shall all families of the earth be blessed." (Gen. 12:1-3). Other nations have perished completely, but not so with the Jews; they have continued and have not been destroyed, all because of the promises of God. —Selected.

## ELECTION

(Continued from Page 1)

ful thing to know that God has ordained the way in which His children will serve and glorify Him!

3. Paul.

"But when it pleased God who separated me from my mother's womb, and called me by His grace" (Galatians 1:15).

"...For He is a chosen vessel unto me..." (Acts 9:15).

(Continued on Page 5 Column 1)



## ELECTION

(Continued from Page 4)

In the above texts we see Paul's election very strongly put. He says God was there when he was born, separating him from his mother's womb. Making sure he was not still-born. Making sure nothing harmed him. God watched over him when he was a little boy and when he grew into a young man. Even while he persecuted the Church of God, the Lord was still watching over him. Then when it pleased God, He called him by His Grace.

There were many in Paul's day that persecuted God's people, young men just like Paul. Yet we find that Paul was called by grace and made to differ from the other men. Certainly, the only reason is to be found in unconditional election. It should be noted that Paul was saved at God's appointed time, "when it pleased God," it never would have pleased Paul.

### 4. Zacchaeus.

"And when Jesus came to the place, He looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; For today I must abide at thy house" (Luke 19:5).

"And Jesus said unto him, This day is salvation come to this house, for so much as he also is a son of Abraham" (Luke 19:9).

We find in Luke 19:5 that here was something the Son of God must do. This is indeed a strong word ("must") seeing that we are talking about a member of the God Head. The word can only be understood when we see that Jesus was carrying out a divine plan that was made in eternity past. He was fulfilling the will of God. Seeking His lost sheep, one of God's elect, at God's predestinated place, the top of a sycamore tree, Jesus spake to no one else in the multitude.

The Lord Jesus explains His actions in Luke 19:9, stating that Zacchaeus was also a son of Abraham. Zacchaeus was a man that had robbed the people, there was just nothing good in him to cause Jesus to seek him. Certainly, he was an object of God's unconditional election.

Zacchaeus was saved at God's predestinated time. The Lord Jesus said "Today I must," because there was just not any other day on which Zacchaeus was to be saved.

### 5. The Impotent Man

"In these lay a great multitude of impotent folk..." (John 5:3).

"And a certain man was there..." (John 5:5).

"When Jesus saw him..." (John 5:6).

In John 5:2-13 we have a picture of God's distinguishing grace. There was a great multitude (not merely a multitude, but a great multitude) of impotent folk. Christ went to them and healed but one man, even though He had the power to heal them all. Certainly, we must conclude that it was His purpose to heal only that certain man (distinguished from the multitude by the word "certain"). The man was sought out by the Lord, for it says "when Jesus saw him."

There is no reason given for the Lord to have mercy upon him, he did not ask to be healed, for as the reading shows, he did not even know who Jesus was. We see in the man a picture of election.

The law of Scripture is that, in the mouth of two or three

witnesses every word may be established. We have called forth five witnesses to God's unconditional election, and if space permitted, could call on even greater numbers from the pages of Scripture.

Still many would object and say these were special cases and not true of the rank and file of God's people. Let us proceed, then, and look at what some term the rank and file of God's people.

### 6. Rufus.

"Salute Rufus chosen in he Lord" (Romans 16:13).

Here is a man whose only claim for having his name written in the Bible is that, he was chosen. We never read of Rufus doing anything, simply that he was chosen. This contains a wonderful thought, how that our names are written in the Lamb's book of life, simply because we are chosen.

### 7. The Members Of The Colossian Church.

"Put on therefore, as the elect of God..." (Colossians 3:12).

The context of this verse shows that they ought to live like God's elect, seeing that they are, in fact, God's elect. The apostle uses this as strong reasoning to exhort them to Holy living.

Certainly these are the plain people of God, styled as God's elect. These letters to the churches were to be read in the Church and understood by the members.

### 8. The Members Of The Thessalonian Church.

"Knowing, brethren beloved, your election of God" (I Thessalonians 1:4).

Again we see that the rank and file of God's people are divinely chosen. However, we see also that they are to know it. It is the Will of God that they know about it. I say if you are saved you ought not shun this doctrine, for God says "knowing."

Some say that we have more knowledge of God's word today than years ago, but if you will notice our text, here was a church full of the knowledge of election.

I have preached in many scriptural churches in the South Eastern United States of America and North and South of England, and have never encountered a church with as much knowledge regarding election. You will notice the apostle doesn't even explain the doctrine, he just says they know all about it.

### IV. The Preaching And Teaching Of Christ On Election.

Often men will call forth the well-known preachers of old to bear witness to the truth of a doctrine, and we could do this very easily. However, we will call only one witness and He the greatest preacher of all. The one who is perfect, who's every word was perfection, for He could speak nothing that was not absolute truth. We shall call for our witness, a member of the God Head, even the Lord Jesus Christ.

### 1. Christ taught His disciples concerning their personal election.

"Ye have not chosen me, but I have chosen you..." (John 15:16).

"I have chosen you out of the world..." (John 15:19).

They may have had the mistaken idea (as many do today) that they had chosen Christ. Whatever the reason, the fact remains that the Lord wanted them to know about the election.

If those we encounter, that oppose the teaching of election had been present when He was

teaching His disciples, they would probably have taken the Lord aside and said, "Don't you know that such teaching will make them lazy and live unholy lives." Remember that our Lord was not just a teacher but was the perfect teacher. His methods can never be improved upon.

If divine wisdom saw fit to instruct the disciples about their election, certainly it's the poorest of human wisdom that would withhold it from the people of God.

### 2. Christ preaching in Capernaum.

"And He said, Therefore said I unto you, that no man can come unto Me, except it were given unto him of my Father. From that time many of his disciples went back and walked no more with Him" (John 6:65, 66).

Jesus found His congregation greatly diminished as a result of His sermon. Notwithstanding He never lowered the standard of God's word for the sake of popularity.

He put the preaching of election above having a large congregation. Even to the extent of splitting the congregation. Would to God that men were as faithful to the Word of God in preaching as our Saviour was.

### 3. Christ preaching in His home town.

"But I tell you of a truth, many widows were in Israel in the days of Elias, when the Heaven was shut up three years and six months, when great famine was throughout all the land: But unto none of them was Elias sent save unto Sarepta, a city of Sidon, unto a woman that was a widow, and many lepers were in Israel in the time of Eliseus the prophet and none of them was cleansed, saving Naaman the Syrian" (Luke 4:25-27).

Christ pointed out to them that God would have mercy upon whom He would. He offers no reason for this display of mercy upon some, while bypassing others.

He chose the perfect illustration; Elijah was followed by Elisha who did more miracles than any other man in the Bible (only exception being Christ). John The Baptist (who came in the power and spirit of Elijah) was followed by Christ. Leprosy is presented in Scripture as being a type of sin or picture of sin. Put these facts together and the picture emerges a picture of elect sinners cleansed by the Son of God.

The folks in the home town understood exactly what He was talking about, for we read in the next verse, "All they in the Synagogue when they heard these things, were filled with wrath."

The doctrine of election is hated by the carnal nature. Perhaps while you are reading this, you find yourself angry and full of resentment. That is exactly what happened when Christ preached this doctrine at His home town.

Many that oppose this doctrine, bring many human arguments against it. Surely that is proof in itself, that the Word of God and human nature are opposed. The human nature hates election and will oppose it with human reasoning.

### 4. Christ taught His 70 preachers to rejoice in unconditional election.

"Notwithstanding in this rejoice not, that the spirits are subject unto you; But rather rejoice, because your names are written in Heaven" (Luke 10:20).

Naturally the 70 preachers were thrilled and awed to see

## In Memorium

Elder Elvis Gregory, pastor of the Pine Haven Baptist Church, Columbus, Miss. and four members of his congregation were killed in a light plane crash near San Juan, Puerto Rico on Monday, Feb. 16 at 5:17 p.m.

They had been on a visit to the mission field of Elder Daniel Parks, St. John, Virgin Islands and were 20 minutes away on their return when they crashed into a remote mountainside in poor weather conditions.

All bodies have been recovered and positively identified and arrived back in the U.S. for burial on Monday, Feb. 23.

In addition to Elder Gregory, others were listed as Mr. Wayne Wilcox, pilot, Rt. 2, Ethelsville, Alabama; Mr. Clarence Savage, Retired United Airlines Pilot of Kennedy, Alabama; and Mr. Twiggs Smith and his wife Essie of Tallulah, Louisiana.

May our deepest sympathy and everyone's prayers rest and abide upon all families and everyone concerned.

even the spirits being made subject to them, but instead of rejoicing in the power and authority, the Lord had given them, they were told to rejoice in their election. Should this not be done in our day, to rejoice over election, rather than the gifts given us by the Lord?

We ask, when were the 70 preacher's names recorded in Heaven? The answer to our question can be found in Revelation 17:8, where it is said of some whose names were not written in Heaven; "...Whose names were not written in the book of life from the foundation of the world..." So then it was written from the foundation of the world; some names were written and some names were not written. Jesus said it was a doctrine to be rejoiced in.

Christ is not only the perfect teacher, but also the perfect example. After telling His preachers what they ought to do, He set the example as seen in the next verse. Luke 10:21, "In that hour Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth that thou hast hid these things from the wise and prudent and hast revealed them unto babes: Even so, Father; For so it seemed good in thy sight."

What a good doctrine this is to cause even the Son of God to rejoice. What an indictment to those that deny this doctrine and withhold it from the people.

### 5. Christ prayed about election.

"As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him" (John 17:2).

The 17th chapter of John is a prayer by Christ before He went on to the garden of Gethsemane. He speaks in prayer about giving eternal life to all of God's elect. A direct relationship is made between eternal life and election. The two can never be separated since God hath joined them together. Our eternal life rests upon the sure foundation of electing grace.

(To Be Continued Next Week)

## SIN

(Continued from Page 1)

be surprised how many preachers preach a Campbellite sermon in a Baptist church because they think they are the ones that produce the birth.

The Bible teaches that the Holy Spirit produces the birth of the child of God. John 3:3 says,

"So is everyone that is born of the Spirit," not born of the preacher. God's preachers are marvelous creatures. They're God's midwives to assist in the birth of His children. The Holy Spirit actually starts the life, produces the life. There's no life in a preacher. You could be called the father of somebody you regenerated. We don't do that. We are God's midwives. We assist in the birth of the children of God and God's preachers do that.

Now let me just remark right here that in every debate I've ever had with Campbellites, one of the things that separates us from Campbellites once and for all, is the fact that the Holy Spirit performs the work separate and apart from the Word upon the heart. The Holy Spirit performs the work separate and apart from the Word! The Holy Spirit is the third person of the Trinity and He produces the new birth. The Holy Spirit comes upon the dead soul of a sinner and quickens that sinner.

Read Ezekiel the thirty-eighth chapter, where Ezekiel preached, but his preaching didn't bring the bones to life. did it? It was when God sent His marvelous work and raised up those bones. He preached to them, and I preached to them and you preach to them, but, brother, your preaching and my preaching and all the preaching that has ever been done is not the Saviour. The Holy Spirit is the one who produces life.

Now just one other thing about that. Life is always before the birth. You don't have birth until you have life. If you do, you'll have a dead baby on your hands. A baby is alive before it is born. Over in Luke 1:41 you'll find when John the Baptist had been conceived, six months before the Lord Jesus Christ was conceived of Mary, John was in the embryo stage and when Mary went into the room where Elizabeth was carrying John, the Bible says in Luke 1:41 that "The babe leaped in her womb." John the Baptist was as much alive before he was born as he ever was afterwards. If a Roman soldier or someone had taken a spear and pierced Elizabeth, that spear would have killed John the Baptist.

That's what is wrong with abortions today. It is murder. Make no mistake about it. If

(Continued on Page 6 Column 1)





Question—Where are India and Spain mentioned?

Answer—Esther 1:1 - "...this is Ahasuerus which reigned, from India even unto Ethiopia,..." See also Esther 8:9.

Romans 15:24 - "Whosoever I take my journey into Spain, I will come to you:..." See also Romans 15:28.

## SIN

(Continued from Page 5)

you can take the unwanted child's life, you can take the unwanted senior citizen's life. It is one step from thinking those you don't want, you can get rid of them, and we will have genocide here in America. It has already been sanctioned by the Supreme Court, which is a slur on this great republic. Let me say this, John the Baptist was alive before he was born.

I was alive before I was born again. Even now I have second thoughts about using that word "born again," because so many of the crummy people of this world are using it. Everyone is talking about being born again. They don't know what it is. In fact that word, "born again" in John 3:3 is an anagram. It means from above. You are born from above. That's what the Lord says.

Therefore, when John the Baptist was alive before he was born, a child of God is alive before he is born and a good preacher assists in the birth of that child. How does he do it? By preaching the gospel. When the Holy Spirit creates that new life in a person who is dead in sin and the Holy Spirit puts that new being in there and there is a life, there's one thing that unborn child of God wants—the Gospel. How Christ died. How He was buried. How He arose again.

When I was a lost boy, fourteen years old, I know if you'd asked me on verse of scripture, I couldn't have quoted it to you. When I went to that Baptist church on a Sunday night and the preacher preached, the Holy Spirit had troubled my poor soul for over a year. I went forward and he said, "Young man, if you'll get down on your knees and pray, the Lord will save, for Romans 10:13 says, 'For whosoever shall call upon the name of the Lord shall be saved.'" I could have told him I'd been praying. I'd slip off and pray. There is a period when you are under the Holy Spirit's conviction, when you're trying to save yourself. So I'd slip off and pray and I'd get a little relief, but I wasn't saved. So I could have told that minister that I'd been praying and it hadn't worked, but I wasn't going to argue with him. After all, who was I? A poor lost sinner, going to hell, under a terrible burden, so down on my poor knees I got and I prayed and my poor heart almost broke. They sang. I know they changed

numbers twice.

Nobody ever came over to help me and finally his little wife, bless her heart, she came over and knelt down beside me and she said, "Young man, Jesus Christ died for poor lost sinners." That was the greatest thing that ever happened to my soul. I didn't say, well, Lord, here I go again, I'm going to pray. I was on my feet. That was what my soul wanted, was how Christ died for sinners, how he was buried, how he arose again. My soul wanted Christ. So a good Christian, if he's a good preacher, assists in the birth of His children. So you see, he's not a good preacher if he is lost in all of his theology and his wanderings around here and he can't tell a poor sinner how Christ died for his sins.

The Holy Spirit actually produces the life, but the birth comes when that new life receives Christ. That's why Galatians 3:26 says, "For ye are all the children of God by faith in Christ Jesus." There's no contradiction there, not a bit. There's no contradiction in the Word of God. I'll tell you where the contradiction is brother, it is in these peanut brains that are trying to argue it down. There's no contradiction in the Bible at all. But the contradiction is in men. Men behind their desks that cause confusion in this thing. I'm so thankful for a sovereign God who elects us and saves us and doesn't depend on a preacher. Because depending on preachers, brother, none of us would be saved, because they are preaching two or three different things from the pulpit sometimes. God's sovereign grace is going to make sure that everyone of His children are home and there won't be a one lost by the way. So that's what he is saying here,

## WHERE

Now let's stick with Rudyard Kipling and not get off wandering around like I did then. He said, "I had six honest working men that taught me all I knew. They were Mist'ers What, Where, When, Why, How and Who." Now where did Paul preach this? Just a moment here, he preached this up in Turkey. Read the thirteenth chapter of Acts. Verse one tells how the church at Antioch sent forth Saul and Barnabas. It was church authority all the way. I said something a while ago about church authority. Church authority is the church of the Lord Jesus Christ doing his commandments. And if it is not done by the church then it is not in His name and it is not church authority. Church authority is not a bad thing, brethren. It is a good thing, because it keeps us from making fools of ourselves. If all the church here would get together and do what the Lord would do instead of what a man would do, there is less opportunity for making fools of ourselves. So the church of the Lord Jesus Christ being the place where the Holy Spirit is guiding and where the Holy Spirit came on the day of Pentecost and He has never left that Baptist church and He will never leave that Baptist church.

See, the baptism of the Holy Spirit took place once and for all. Someone says, well, Brother Crawford, wasn't Cornelius baptized with the Holy Spirit? No. The Bible doesn't say that. It says he received the gift. There's a difference in G I F T and B A P T I S M. There's a difference and Cornelius received the gift, but no place does it say they were baptized. It says they received the gift. They

received that gift as a token of God's greatness showing that the Gentiles had been received. Now that takes in where. Paul was up in Antioch of Pisidia by church authority.

## WHEN

Now, when did this take place? It took place about A.D. 50, somewhere along there. Some authorities have different dates. It was during the apostolicity when the apostles had received great power from the Lord and they were the administrators of the Lord's Word until the New Testament was completed. When those Baptists met on the day of Pentecost and the Holy Spirit came, in Acts 2, and the Bible says, "it filled all the house where they were sitting." That church was completely immersed in the Spirit. It filled all the house with the Spirit, filled the church with it. You'll never find where an individual was ever baptized with the Holy Spirit. It was the church that was baptized.

Now individuals have been filled, of course, with the Holy Spirit. That doesn't mean that God screws off their heads and pours three gallons of the Holy Spirit in. It doesn't mean that. In Ephesians 5:17-18, "Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine wherein is excess; but be filled with the Spirit." That word "spirit" means to be under the guidance, to be under the direction, the leadership of the Holy Spirit. The same as it is used in Romans 1:29 where it says, "Being filled with unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers." Have you ever seen a person filled with jealousy? Filled with envy? What does that mean? Does he have three gallons of envy? Three gallons of jealousy? No. It means he is under the direction, under the control of jealousy, under the control of envy. We should be under the control, under the dominion, under the guidance of the Holy Spirit. "Be not drunk with wine, wherein is excess; but be filled," be led, be blessed, be guided, be controlled by the Holy Spirit. So people should, when they come to church say, Lord, I want to do thy will, I want to walk in thy way. I want to walk in the doctrines and teachings of the Bible. Then that person is filled with the Holy Spirit.

There's no big problem then, brethren. One thing here, Paul was an apostle. The apostles received the gift of the Holy Spirit. In I Corinthians 12:28, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." That "tongues," means languages and the apostles dispersed the gift. People didn't get down at altars as the holy rollers do and pray to receive the gift. They had to send to Jerusalem and get an apostle to come and give them the gift. Actually when the gospel was preached in Samaria, the apostles sent Peter and John down there. When they got down there, I wonder what they went down there for? They laid their hands on them and they received those gifts. What were those gifts? Languages. The gift of languages.

I can speak part of five different languages and a little

English on the side. Listen, they are languages. It's not some kind of muttering. The devil is in the business of giving muttering. Only God gives languages. He gave them at the Tower of Babel and he gave them in Acts 2. Here is what I have to say about all these charismatics. They are lost. Maybe that's harsh. An honest person comes to the Bible and he does not want to speak in some kind of jibbering, mumbling language. He wants to speak in a language known, so he can tell precious souls about the Lord Jesus Christ.

I talked to one of these young men who said they taught him how to speak in the unknown tongue. I said, what are they saying? He said, well, I couldn't get it at first, but they told me that if I would repeat fast enough over and over and over, I could get it. I said, what did they teach you? He didn't want to tell me. He said, well, it will sound silly to you. I said, try me. He said, "Kollio, Calli-au, Killo-bob, make chilliac" and he said pretty soon I had it. I said, Do you know what you had? You had the devil, that's what you had. That's what Isaiah 8:19 says, "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? For the living to the dead? See back in the Old Testament familiar spirits gave these people so-called languages.

So Paul was an apostle and he dispersed the gift and it was very important for those apostles to visit the people and do that work. In Romans 1:11, Paul writes, "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." You see, it was possible, back in that day and time for one Baptist church here, unless they had all those gifts, not to really know the New Testament message in its fullness because the New Testament had not been completed. So certain ones were given certain gifts. They received those gifts from the hands of the apostles, not down at the altar. You'll never find a word where anybody prayed to get a gift. They'll never do it. They got it from the apostles. That's church authority there. Back in that day and time it took church authority for you to get a gift.

Therefore, they were given for a certain reason, for a certain time. Ephesians 4:12-13 says, "for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God." The unity of the faith is what we can achieve. That's what II Timothy 3:16-17 says. Now here is the perfect theme. I Corinthians 13:8-10 says, "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away, for we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away." Now what was perfect? There's only one perfect thing in the world today and that's the Word of God. The New Testament—the perfect rule for our faith in doctrine.

II Timothy 3:16-17 says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for

correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." We don't have apostles in the Baptist church today. We don't even have evangelists as they had back then. We do not have prophets as they had back then. Agabus was a prophet. You know that, don't you? He was a prophet. He had the gift of prophecy. Paul said, "though I have the gift of prophecy and have not love, I'm a poor cymbal and nothing."

They had prophets, they had all those gifts and now we have all the apostles, all the miracles, we have all of that right here at home and in the church. We have twelve apostles if we need help on what one of them says, or what all of them say, right here in the Bible are the Apostles. We don't send to Salt Lake City to find out what an apostle has to say. We have them right here. We have miracles here. Every miracle of the Bible is ours today. We have all of that, and besides that, we have faith, hope and love, these three. Ephesians 4 tells us how to administer all these gifts. That's what Paul is writing.

## WHY

Now I'm not even going to get to my text if I don't quit this business of taking off on these rabbit trails. All right, "six honest working men who taught us all we knew, Mist'ers What, Where, When, Why, How and Who." Why did Paul preach this? Because he was inspired by the Holy Spirit and he was given the greatest message on forgiveness you will find in the New Testament. Paul was preaching by the Holy Spirit. When I get up to speak, I may split an infinitive or have a dangling participle in my sentences. Not so with Paul and those that spoke by the Holy Spirit. The Holy Spirit actually is working with their minds, with their tongues so when they spoke it was exactly what the Holy Spirit wanted us to have. II Peter 1:21 says, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost," moved or borne along, actually helped along by the Holy Spirit. When an apostle spoke, he didn't come out of left field with something. He came from the Third Person of the Trinity. The Holy Spirit was helping his mind, producing his thoughts, giving him the ability and the word to say and so it is the Word of God and not the word of man. So that is why he spoke thus.

Now how do we have the forgiveness of sin? Now, let me get to my subject. He said, "Men and brethren, be it known unto you that through this man is preached unto you the forgiveness of sins" (Acts 13:38). All right, beloved, think of what he said. He said, "be it known unto you," he is speaking to Jews at this time in a synagogue. Of course, there were some Gentile proselytes in there. They had become Jews by being circumcised and they had adopted the Jewish religion. We find out pretty soon down in this verse where there was a division among them because the Jews would not receive what Paul and Barnabas said and they separated themselves from them. But the Gentiles and the proselytes asked that these words be preached unto them the next sabbath.

The next Saturday Paul came and he preached and the Bible (Continued on Page 7 Column 1)



# SIN

(Continued from Page 6)

says that, "When the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed." (Acts 13:48). They were the elect all the time but they were there with those non-elect people and so it took the great act of God to separate His elect from the non-elect and sometimes God does that even today. He separates the elect from the non-elect. Gets his people out of there so they can hear the Word of God and get rid of the mess so that His people can go on down the road. Sometimes division is necessary.

## HOW

All right, now look at what he says, "Be it known unto you therefore me and brethren, that through this man is preached," that's present tense, "is preached the forgiveness of sins." How? Their sins had been forgiven before. How could you preach something that wasn't a fact? He said, "let it be known unto you that through this man," now that's Christ, "is preached," that's present tense, "the forgiveness of sins," that's already taken place in the past. I'm preaching it here, but it is already a fact. Now this brings up a little bit of beautiful teaching that only a Doctrine of Grace person can enjoy. That is, at the cross of Jesus Christ, our sins were paid for. I was actually forgiven at the cross. I don't get forgiven, I receive forgiveness when I'm saved. It's already there. I receive it. The Holy Spirit gives everyone of the elect the ability to receive the forgiveness of sins. This "is preached" that's present tense, "the forgiveness of sins," took place at the cross.

Now what does the grammar say? Now, you see, I've written it down here from my Greek New Testament so I'm not just quoting it from left field. The present approaches the kindred tense, the perfect, when used to denote a continuation of existing results. Here it refers to a fact that comes to be, in the past, but is emphasized at the present. "Be it known unto you that through this man is preached," that's present tense and the grammar says the present tense, "is preached," is really kindred to something that took place as a perfect tense and the Greek perfect is past and it's a continued perfect at the present, too.

But hold it just a minute. This is true throughout the New Testament. Paul is writing from Ephesus and he writes to the church of Corinth in I Corinthians 11:18, "for first of all when ye come together in the church, I hear that there be divisions among you; and I partly believe it." "I hear," that's present tense, isn't it? But did the divisions take place at the present time? No, the divisions had taken place back during the past and a good person from the house of Chloe had brought Paul the word that that church over at Corinth had really had a tearup. Some of them saying, "I'm Apollos." Some little group over here saying, "I'm a Scribe." And they're all divided, so Paul writes back from Ephesus about a year later and he says in I Corinthians 11:18, "I hear that there be divisions among you." The divisions weren't in the present tense. They had occurred in the past. When Paul said, "Be it known

unto you that through this man is preached," that's present tense, "the forgiveness of sins," took place at the cross and I'm here to tell you how that He shed His blood on the cross and washed away the sins of His people once and for all.

Oh, beloved, let me go on. Let me give you a few other cases. Hadley and Allen, page 266 says, "the present of some verbs may be used merely in the tense of the person who expressed the continuing result of a complete act." And when he said, "let it be known unto you through this man is preached the forgiveness of sin," all the scholars say that that present tense is in some respects a perfect tense when it deals with a past fact that is a continued reality.

Oh, yes, isn't it wonderful that on the cross my sins were forgiven? My sins were washed away. I was forgiven though I wasn't even born at that time. Yes, I was. Let me give you a scripture. You remember when the prodigal son came home? In Luke 15:25-27 the Bible says, "Now his elder son was in the fields; and he came and drew nigh to the house, he heard music and dancing and he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound." "Is come." Now that is present tense, isn't it? If I say the time is come. That's right now, right? It is come, that's present tense. "The servant said, Thy brother is come and thy father has killed the fatted calf." Now does that mean the brother walked up at that time? No, he came in that afternoon sometime. Hours before that. A long time before that. In fact, they had had time to barbecue a cow. They had had time to do all that and make ready for a party. That takes time. It takes time to barbecue a cow and he said "is come." Why, that boy had come in that afternoon and the father had seen him coming and had run and thrown his arms around the boy. Oh, there was a reunion then. But now, the servant is saying to the elder brother, "Thy brother is come." Why? He had come in the past, but he was still there at the present.

So when Paul stood up and said, "Be it known unto you that through this man is preached the forgiveness of sins." You see your sins all were forgiven at the cross. Your sins were blotted out then. Your sins were washed away. There weren't any sins washed away on June 19, 1939 when I was saved. Jesus Christ didn't die on that date. You say, well, wasn't there a little blood or something there then? No, there wasn't any blood in that altar. There's no blood in that pew where you are. The blood was shed 2000 years ago. Now, you want to know what was washed away on June 19, 1939. The Holy Spirit comes to one of God's elect. After the Holy Spirit has produced a new life in a person and the Holy Spirit brings with Him into the soul a washing away of the guilt. The guilt is washed away, not the sin. The sins are washed away by Christ, but the guilt is washed away by the Holy Spirit in regeneration.

We need to get this straight. Don't tell sinners that his sins are washed away down here on the altar or where ever it is. The sins were washed away by the blood. It takes the blood to wash away sins and He washed them.

God tells us to burden Him with what burdens us.

But it takes the Holy Spirit with the message of the blood to wash away the guilt. Thank God for that. Still apply the message of the blood to the folks, no question about that. The Holy Spirit does that. Paul said, "let it be known unto you that through this man is preached the forgiveness of sins." The sins were washed away and I'm preaching it to you today. I'm telling you what took place at the cross. The sins were forgiven. "Through this man, is preached unto you the forgiveness of sins." Now that's not odd, because the Bible teaches it on different occasions. You see, Goodwin Grammar, page 271 says, the present perfect, which is a past tense, is a primary tense as it refers to the present time. A general truth of habitual actions. In other words, it goes on and on and on. It is a present here, but it is a past tense also and it's used in the Bible on several occasions.

I'll give you one or two. Hebrews 3:4, Paul says, "For every house is builded by some man; but he that had built all things is God." "Is" is a present tense as we all know, but "builded" is a past tense. "Every house is builded by some man," and so, "through this man is preached unto you forgiveness of sins." Oh, when the blood trickled down his face and down that cross, my sins were paid for. I was forgiven. Now, you say, "Why you weren't even born then." No, but he was and that's all that matters. You see, you were just as real in God in eternity as you are today. Did you know that? Oh, yes, God hasn't learned anything, brother. God never gets some new thoughts. See, He is perfect. James 1:17, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning." So God never learns anything, has never learned anything and He's not going to learn anything. He knows it all. He knew all about it. In fact, did you know, you were just as real in the mind of God as you are today?

I quote that little thing by Henry Vaughn once in a while. You know who Henry Vaughn was? He was advisor of King James of England. He was a Calvinist preacher. He believed what we believe and his portrait is out at the University of California. When I did my Ph.D. work up in the University of Oregon, they had a Henry Vaughn day. I really did have a big time that day. Of course, all of his poetic works are Calvinistic. In his work called "A Retreat," it goes back into eternity when we were with God. Do you believe you were with God in eternity? I was. I was in the mind of God in eternity as much as I am today. He loved me as much in eternity as He loves me today. His well kept goal does not diminish. If it did, He'd be a person because He'd either get better or worse. We had a Henry-Vaughn work at the University of Oregon and in this work he goes back to before we were born. We were with God and since we were born, how we want to go back to God. You've got to be a thinker to get along with this. He says,

## THE RETREAT by Henry Vaughn

Happy those early days, when I Shined in my angel-infancy! Before I understood this place Appointed for my second race, Or taught my soul to fancy

But a white, celestial thought; When yet I had not walked above  
A mile or two from my first love, And looking back—at that short space—  
Could see a glimpse of his bright face,  
When on some gilded cloud or flower  
My gazing soul would dwell an hour,  
And in those weaker glories spy Some shadows of eternity;  
Before I taught my tongue to wound  
My conscience with a sinful sound,  
Or had the black art to dispense A several sin to every sense,  
But felt through all this fleshly dress  
Bright shoots of everlastingness.  
Oh, how I long to travel back, And tread again that ancient track!  
That I might once more reach that plain,  
Where first I left my glorious train;  
From whence the enlightened spirit sees  
That shady city of palm trees.  
But ah! my soul with too much stay  
Is drunk, and staggers in the way!  
Some men a forward motion love,  
But I by backward steps would move;  
And when this dust falls to the urn,  
In that state I came, return.

Isn't that great? When you and I were in the mind of God back in eternity, I wonder what God was thinking about. I think, the Lord forgive me if I'm wrong, but I think He was doing something like this. "I just can't wait to see this person born because I have so many good things for him and I can't wait to see him saved, I just can't wait." With God everything is an eternal present, but with us—we live in time. God doesn't live in time. He is not subject to limitation and so God says, "I just can't wait to see you born, because I know when you're going to be saved and I know all the good things I'm going to do for you and I know all that you're going to think about and I know everything that you're going to see and I know all the trials. I know how it's going to be so great for you to get home and I can really have you to myself." I believe that's what the Bible is all about. It's about God and His love for His people and about how He gave His Son to die on the cross.

Paul said, "Be it known unto you that through this man, is preached the forgiveness of sin." My sins were washed away. But as a poor lost boy on June 19, 1939, under a heavy burden, the Holy Spirit washed away the guilt. When he took the message of Christ to my heart and when my heart received it, reaching for it, receiving it by faith which the Holy Spirit produced in me to receive the Lord Jesus Christ. So today I preach to you that, "Be it known unto you that through this man is preached the forgiveness of sins."

## Who

Now, how marvelous it is, the sixth point. You remember Kipling said, "I had six honest working men who taught me all I knew. They were Misters What, Where, When, Why, How and Who." Who is involved in this? I won't spend a whole lot of time on that because it is the people for whom Christ died, Matthew 1:21, "And she shall bring forth a son, and thou shalt call his name

## Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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Jesus; for he shall save his people from their sins." His people. Who are His people? It is His people who respond to the Holy Spirit's work. The Holy Spirit comes to the heart of everyone of those people and does the work of Grace upon that heart. As I look out and I see people here, I love the guilty. I love them for several reasons. I love them for the Lord's sake and for the gospel's sake. We are all involved in the gospel's sake. I tell you, beloved, this message is unto all the people, not just the guilty.

I think of that poem by James Whitcomb Riley. James Whitcomb Riley was the poet laureate of America. He was the only poet laureate of America that had a really worthy cause, I think. I like James Whitcomb Riley's poetry. One of the greatest poems he ever wrote was about a little girl. He takes her from her little girl days up through her schoolgirl days and marriage and on and finally when she was an elderly gray-headed lady and he says,

## A LIFE-LESSON

by James Whitcomb Riley  
There! little girl, don't cry!  
They have broken your doll, I know;  
And your tea-set blue,  
And your play-house, too,  
Are things of the long ago;  
But childish troubles will soon pass by.—  
There! little girl, don't cry!

There! little girl, don't cry!  
They have broken your slate, I know;  
And the glad, wild ways  
Of your school-girl days  
Are things of the long ago;  
But life and love will soon come by.—  
There! little girl, don't cry!

There! little girl, don't cry!  
They have broken your heart, I know;  
And the rainbow gleams  
Of your youthful dreams  
(Continued on Page 8 Column 3)

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Consecration means to be, to do and to suffer the will of God.

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GIVE US READERS  
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SIN

(Continued from Page 7)

Are things of the long ago;  
But Heaven holds all for which  
you sigh—  
There! little girl, don't cry!

You see in the heart of every child of God—I'm talking about those whom God has elected in eternity—He saves in time and He brings everyone of those people. In their heart is put a message from God. Heaven is our home. We are going home. We are going home and one of these days, when we get home, then all these things will be unraveled and the puzzle will be put into its place. Every piece will be in the puzzle as it should have been and it will glorify God and we will be home and all of His children will run to greet him.

I have six marvelous grand-children and when I'm off preaching, as I was a week or so ago in Tulsa and Texas and I go home, here they all come. I bought them all Shetland ponies and I have a horse and I go out and we ride. I tell you, those grandchildren love me. They run to me because I'm their grandfather. Well, I know this is rather corny and maybe out of place, but He's our Father and when we get home we won't stand over in a corner as though we're some type of neighbor or something that doesn't belong there.

You see every child of God belongs with the Father and there will be nothing separating our love. He loves us and we will love Him then—more than we do now. Because there won't be any of this business of being afraid to go into the presence of the Lord. We will be so happy to be home. In fact, I'm looking forward to a homecoming when we all go home.

The only thing that I would advise and I do it very strongly, is that if there is a child of God here out of fellowship, you will be ashamed when you go into His presence if you haven't made it right down here below. If you owe anybody an apology, you'd better make it good. You're going to have to do it here, because God is going to have all His family in fellowship, because there will not be any non-fellowship in heaven. Put that down. That's why the judgment seat of Christ becomes a threat. God's not even going to have His wedding supper without fellowship. You know what? He's going to get His Baptist bride in fellowship. So we might as well be in fellowship here, then we won't have to do it before the angels.

Wouldn't it be an awful thing if I'm called up with all the angels to hear and I have to say, "Brother, I wronged you," and the Lord will, "Say it louder so everybody can hear," and I have to come over and say, "Brother, I've wronged you." Wouldn't that cause us to be ashamed? I don't want to be ashamed. I want to be in fellowship with all my dear brethren in the church of the Lord Jesus Christ I don't want to be in fellowship with those people that are practicing heresies and all that business. They're not in the same family, but I want to be in fellowship with my brethren, because we're going to be together throughout eternity and it's going to be good.

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