

## WHAT TO EXPECT AT THE "END TIME"

by E. G. Cook

Birmingham, Alabama

Now that Greece has already become the tenth member of what I believe will be the revived Roman Empire in the time of the great tribulation, I feel compelled to study with you what the Book has to say about this time. Many have written on this subject. But we who are living in this day should be able to see more clearly as these things unfold before our very eyes. I do not believe that any man living on the earth knows all about this important thing that seems to be at our very door. I know that

this one doesn't. But we can help one another as we study it together.

Some of our brethren teach a one world government under the Antichrist during this time. But I am unable to see that in the dear old Book. In Matthew 24, our Lord is discussing this awful time. And in verse 4, He said, "Take heed that no man deceive you." Then in verse 6, He says, "And ye shall hear of wars and rumors of wars." And in verse 7, we are told that "nation shall rise against nation, and kingdom against kingdom." If all the nations of

the world are to be under one ruler during this time, how can that be? Then in Matthew



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25:31-33, we read, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. And before Him shall be gathered all nations." If there is to be just one kingdom during the tribulation time, how can nations be gathered before Him at the end of that time?

Then there are brethren who teach a one world church during the tribulation time. But in Matthew 13:30, our Lord says, "Let both (the wheat and the tares) grow together until the harvest: and in the time of

harvest I will say to the reapers, gather ye FIRST the tares and bind them into bundles (not a bundle) to burn them; but gather the wheat into my barn." When we see the world council of churches, the national council of churches, and many other smaller groups being bound into bundles, we are made to wonder how long it will be before the wheat is gathered into the barn? Our Lord said in Luke 21:28, "And when these things begin to come to pass, then look up, and lift up your heads, for

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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 MERCY SEAT

by Willard Willis  
Monroe, Ohio

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. 10:19).



WILLARD WILLIS

We read of the "seat of government," or the "seat of learning." Our text, however, relates to the seat of mercy. Mercy, in other words, must have a basis for its disposal towards those for whom it is purposed. I, of course, am referring to God's particular mercy rather than to His general mercy to man and beast.

It is important to point out

before proceeding that the mercy-seat was not the place where the debts were settled and all claims met. This was done by the judgment that was vent at the brazen altar upon the innocent substitute. There was no judgment vent at the mercy-seat. The mercy-seat, in fact, was the place where the abiding value of the offering was borne up to the Father. The blood, in other words, that was shed at the brazen altar and then sprinkled upon the mercy-seat, or seat of mercy, declared that God's judgment had already been vent upon the innocent substitute. It declared that God was satisfied.

The fact that the blood was sprinkled seven times upon the seat of mercy, declared the extent of its effectiveness. The blood, in other words, fully satisfied the demands of God.

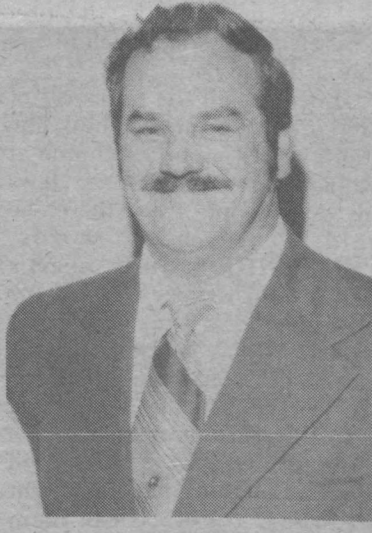
It is interesting and instructive to observe that the mercy-seat was the only resting place to be found in the entire tabernacle. This was because the work of the high priest was

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## GOD'S WORD NOT BOUND

by Mike King  
Toledo, Ohio

"Remember that Jesus Christ of the seed of David was raised from the dead ac-



MIKE KING

cording to my gospel wherein I suffer trouble, as an evil doer even unto bonds, but the

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## HALLIMAN TELLS OF FIRST ORDINATION IN NEW GUINEA

Dear friends,

Greetings to each of you from Papua, New Guinea.

We trust that things are moving along fine for each of you back there. Things may not always work out like we would have them to, but if you love God and have been called according to His purpose (Rom. 8:28), all things are working for your good whether they seem to fit right now or not.

Here in Papua, New Guinea, we are unable to count our blessings they are so manifold. In the 21 years as a foreign missionary, I have learned a few things regarding the providence of God, and one of them is to see God's hand in the little and what might appear to be insignificant things. Since God is big and great, I used to look for evidence of His being and guiding only in big and great things. Elijah thought he would see or know the Lord by great things, i.e., cyclone, earthquake, fire but it was not until he heard a still small voice (1 Kings 19:11-13), that he knew that he was in the presence of the Lord.

In the past few weeks we have had an exceeding amount of rain here in the Southern Highlands of Papua, New Guinea, and that coupled with the fact that they are upgrading the road between Koroba and Tari, it is almost impossible to get from here to the new Mission Station. Since about the middle of December, I have spent very little time in that area. I hope

things will clear up soon where I can get back and spend some more time there. Two of our Bible School students, both pastors, visited the area a few weeks ago for a few days of preaching and came back and took sick with malaria, and they



FRED T. HALLIMAN

have been unable to take the services at their churches for about three weeks.

There are different types of malaria just as there are some other diseases. Actually, what folk usually get in the area of the new Mission Station is yellow fever, and it takes some folk upwards of two months to recover. I have managed, so far by taking anti-malaria tablets, to keep

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## WHERE ARE YOU GOING?

My friend, let me ask you a most simple but intensely vital question - where are you going? We are living in a time of great rush and feverish bustle. In the midst of the confusion and clamor, God's voice may be quietly but inconsistently heard, asking, "Where are you going?" Take a moment, then, and consider, with me your latter end.

As if God would especially impress upon us the importance of the question, He has written, in Ecclesiastes 12:6, "Man goeth to his long home!"

Upon the further perusal of God's Word you will note that all men will have their final dwelling place either in the glory of Heaven or the suffering of Hell—both throughout eternity—God's forever!

May I admonish you to make very sure of your eternal dwelling place, especially if you entertain a hope of Heaven; for God warns us, in Proverbs 14:12.

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## The Baptist Examiner Pulpit

A Sermon by Elder Julius D. Wishon

### A PARTICULAR MESSAGE FOR A PARTICULAR PEOPLE

"Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent" (Acts 13:26).

This was a message taken from Scriptures pertaining to the words of Paul on his first missionary journey. He was definitely a preacher that believed in all the Scriptures. He was now at Antioch in Pisidia; there he, as always, went to the Jewish Synagogue as he wanted, if at all possible, to preach to his own people first; but as our Scripture text tells us, "Men and brethren, children of the stock of Abraham," this surely was a particular message, to a

particular people.

If we go back in Genesis chapter 12, we would find where God spoke unto Abraham (known then as Abram) telling him to leave where he then was, and go to a place where He, God, would show him. When God spoke to him, he moved. Paul first said "Men," then "brethren," which included both Jew and Gentile, and Paul did not stop there, but he said, "whosoever among you feareth God." Paul had a message for this particular people he has mentioned.

It had been about nine years since Saul of Tarsus had met our Lord on the road to Damascus, and began his ministry. He had

been, according to Scripture, a member of the Baptist church at Antioch in Syria. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). God had a particular work for these two men, and that was to go out as foreign missionaries, that is, work among the heathen people other than the Jews.

This 26th verse of Acts chapter 13, surely is a particular message. It covers a large territory, and why do we say it was particular? Because it is a message that has meant very much to me, and I am persuaded

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## PARTICULAR

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ed to believe that it has blessed many people down through the ages of time.

First, let us have a look at some people that it did not mean anything unto, and Paul mentions them here in this chapter of acts: "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God, hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by

him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:27-39).

This is a particular message, but it is the best news an old God-fearing sinner ever heard. God had Moses not only write the law, but it was Moses that God had write about creation, and how the human family fell by disobedience, and from that one man's disobedience we inherited a depraved nature — a nature that it was impossible for us to please God, neither can we ever get back to where we could please God. But thanks be unto God. He provided a remedy, and that remedy is His blessed Son, whom he provided as a bearer of our sins.

Listen to what Peter says: "Forasmuch as ye know that



JULIUS WISHON

ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you (I Peter 1:18-20).

You see, not only were we, as the people of God, chosen of God before the foundation of the world. But Christ Jesus the Son of God was also foreordained before the foundation of the world, to be our redeemer. Not only is the doctrine of salvation by grace a particular message, but God provided a particular redemption for His people, and, as we have aforesaid, the people of God are a particular people.

I know the Arminians preach and teach that salvation is for everybody, but the Scriptures teach us that salvation is just for the, "Whosoever among you feareth God, to you is the word of this salvation sent" (Acts 13:26). This being so, that makes it a particular message unto a particular people. When Paul and Barnabas came to this place Antioch in Pisidia and preached this message, the people with the same spirit as those who had crucified Jesus did not like to hear what they had to say.

It is the same way today. People who are of the non-elect today do not like to hear that God just sent His Son to die for His people. If we will preach and teach that Christ Jesus died for every individual, they will pat us on the back and say that is good preaching; but if a man is called of God to preach, he will just preach the Word of God, as it is.

Paul said in this particular message this; "And by him all that believe are justified from all things, from which ye could not be justified by the

*His heart cannot be pure whose tongue is not clean.*

law of Moses" (Acts 13:39). The people, that is many of them here at this place, even despised what Paul had to say, and Paul gave them a warning. Here is what he said: "Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you" (Acts 13:40, 41).

From the actions of many of these people here in this chapter of Acts, Paul knew that they were of the non-elect of God, and he quoted a Scripture unto them from the prophet Habakkuk, chapter I verse 5. Paul knew if they did not believe that Christ Jesus died to redeem them, then they would perish. There is no salvation in any other name given under Heaven whereby we must be saved, (Acts 4:12). Then, also, our Lord while on earth did say, "Wherefore by their fruits ye shall know them" (Matt. 7:20).

The reason here at Antioch in Pisidia many of them would not hear the message of Paul, God had never drawn them unto Jesus, because Jesus said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day (John 6:44). Then Jesus repeats these words almost, "Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father (John 6:65). People who preach all the Scriptures will not get the attention of the great numbers of people. Even our Lord Jesus, in three and one half years gathered only 120 as the first Church membership before the day of Pentecost.

However, all the ministers of God are like Paul and think like Paul; in writing to the church at Rome, knowing that many Jews his own people lived there, he said these words, "BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1). I say just like he did concerning the Gentile world; even the Arminians, before we are converted to see different, we are Arminian in our way of thinking. Paul went on to say, "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:2-4).

God must give that faith to believe the gospel. We might as well preach unto a tree expecting to get it to hear, as to preach unto some people to get them to hear. I am one preacher that believes that God had already caused Nicodemus to see something, even before Jesus told him a man must be born again. In fact, let us see what Jesus did say: "THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him. Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:1-3).

We see here God had made this man Nicodemus to see before he came to Jesus. God had drawn him to Jesus, and showed him these miracles that Jesus did. O how many times we have heard Arminian preachers say, even Hardshell preachers say, you are just like Nicodemus—going to Jesus by night, ashamed to go to him in day time. Nicodemus would never have gone to Jesus in the first place, had God not drawn him: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37). The Arminians will quote the last part of that verse, but shun the first part of it. Why? Because it will tear all to pieces what they teach about people being in hell that Jesus died for. I say, and the Scriptures back me up, that every particular person that Jesus died for will be with Him when we come to the end of time.

Oh yes, many have died a natural death since they have learned to know Him, but in that great day when our Lord descends from Heaven this will happen, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16, 17). And we don't think it will be long before this takes place. Jesus said according to the Gospel in Matthew, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). This coming of Jesus will be a particular coming. All the dead and living elect people of God will go home to die no more — no more sickness, and no more troubles and trials down here to bear.

Then will be the time of the great tribulation—the Antichrist will rule for seven years. Yes, people that have been looking at natural things will still be here. They will wonder what became of everybody. They, many of them perhaps, have accumulated many things while here, but when Jesus comes they will think they never had things so good. All things of this old world will still be here, and for the first three and one half years this old Antichrist will make them think that he is the Christ. But at the end of the seven years, Bless God, Jesus will come back! The Jews will see Him then as their Messiah, and they will look at His hands and feet and His side that was pierced. Here is what will happen in that day saith the Scriptures:

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn (Zechariah 12:9-10). However, before this takes place, here is what will happen saith this same prophet Zechariah:

"BEHOLD, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all

nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" (Zech. 14:1-4).

Continuing, we know the prophet Zechariah was a Hebrew, or Jewish prophet, and here he is speaking about what the Jews can expect to happen at the time he is writing. This prophet made mention of how our Lord would stand upon the Mount of Olives and how that this Mount would cleave in the midst, to the east and to the west, making a great valley. Let us read some more in this book:

"And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azalyea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee" (Zechariah 14:5).

This prophet was delivering a particular message to his people. Paul was also delivering a particular message unto the people of Antioch in Pisidia. Listen as Paul writes what he speaks, in respect to the Jews:

"For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day..." (Acts 13:27).

Israel had drifted into a state of unbelief to the extent that they thought they did not have to pay any attention to the prophets. Our Lord Jesus Christ calls our attention of the conditions of Jerusalem at the close of His days on earth before they crucified Him: this was at a time when the Pharisees had come to Him telling Him to depart, because Herod would kill Him. Here is what Jesus said:

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings and ye would not" (Luke 13:34). Then at another place Jesus said, speaking to these same people, "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God" (John 8:47).

Our Lord always spoke in a particular way, rightly dividing everything that He said: God our creator always spoke to people in a particular way. Just think how He spoke unto Adam and Eve after they had eaten of the fruit of the tree of knowledge of good and evil. When they knew that they were naked, they made themselves aprons, but in the sight of God they were still naked, because "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Genesis 3:21). This gave them a shadow type of the Lamb of God, Christ Jesus our Lord, which was to come into the

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## PARTICULAR

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world to die, shedding His precious blood for our sins.

We believe that Adam continued to make them coats of skins, even taught this unto his sons that were born unto him and Eve his wife. The reason I believe this is that when Cain and Abel were born, as they grew up, each had a trade they followed. Cain was a farmer, tiller of the ground, and his brother was a keeper of sheep. Each of them in process of time thought about their Creator, if nothing else but to just be worshipful. Because of Adam's sin, God had cursed the ground; however, Cain brought of the fruit of this ground which God had cursed, an offering to the Lord. Abel also brought one of the firstlings of his flocks, that is, a firstborn Lamb. God had respect of this offering Abel brought, but had not respect for Cain's offering (Read Genesis chapter 4).

We see, from the very beginning, God had an elect people. Abel was in the category of the elect, while Cain was of the non-elect. To prove that Cain was of the non-elect, when these two, Cain and Abel, were in the field, Cain rose up against Abel his brother and slew him. John tells us why:

"For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous" (I John 3:11, 12).

We can go through the genealogy of our ancestors way back then, and you will find that there was not another that called upon God, until Seth was born unto Adam and Eve. When he had grown to a man and married, and a son was born unto him which they named Enos: "then began men to call upon the name of the Lord" (Gen. 4:26).

We see from the very beginning that the people of God were a particular people — they have been a people to whom God has, in some particular way, revealed His Son, that is, as the promised Saviour. Every one to whom He has thus revealed Himself, have called upon Him; then, on the other hand, there has been a people all down through time, who did not call upon God. After Cain killed his brother, the Bible tells us:

"And Cain went out from the presence of the Lord, and dwelt in the land of Nod on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch; and he builded a city, and called the name of the city, after the name of his son, Enoch (Gen. 4:16, 17).

We do not find any where that Cain nor his descendants were in the elect godly line, but people will get his son and the Enoch that walked with God mixed up many times, but they were two different men. Enoch, that walked with God, was the son of Jared, of which we may write later on. However, speaking in reference to both Cain and Abel, they were both depraved sinners, for we all became dead in trespasses and sin through Adam's sin: "For as in Adam all die (I Cor. 15:22); then, the rest of this verse 22 reads, "even so in Christ shall all be made alive."

There are those who read in

this verse that every individual is made alive, but that is not what the Scriptures teach us. Take an old lost sinner, he hears the gospel because God has given him or her an ear to hear. The very moment they hear, then God gives them faith to believe what they have heard. Before hearing, they were dead in sins; after hearing, they confess to God that they are lost, and thank Him for Jesus Christ their Saviour: Is not that also a particular life, one they did not have before? Yes, thank God, for making us what we are — a particular people. Paul tells us,

"For by grace ye are saved through faith: and that not of yourselves: it is the gift of God: Not of works, lest any man should boast (Ephes. 2:8, 9).

Now as we afore said, we obtain this faith by hearing. God has a means of us obtaining this faith. Paul explains it this way, since there are some that have not that faith:

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias (Isaiah) saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:14-17).

This certainly is a particular gospel, preached by particular preachers — men apparently no different from others. Why, then, are they particular preachers? Because they "study to shew thyself approved of God, a workman who needeth not to be ashamed, rightly dividing the truth" (II Tim. 2:15). — Men who believe all the word of God. I don't believe that God calls any one to preach without qualifying them to do the job He has called them to do. If we remember, in the first message on this text, we read from Acts chapter 13. Let us read some more in this chapter of Acts, verse 42:

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath."

The people who are the non-elect also are a particular people. They are a people who will not stay under the sound of the gospel, it is foolishness unto them, as recorded in this verse 42 of Acts 13; but then, the elect of God regardless of their nationality, are always anxious to hear more about Jesus their Saviour: "And the next sabbath day came almost the whole city together to hear the word of God." Is not that just like the elect of God, they just like to hear more and more about Jesus their Lord and Saviour, as we can see here in verse 43. Just look what happens by those the non-elect;

"But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to



Colossians 3:12-15

Intro.: In the manifestation of salvation the child of God works out the salvation which God has worked in (Philip. 2:12, 13). This active salvation has a negative; a putting off; and a positive; a putting on; and in these verses Paul is exhorting the children of God to be diligent in this matter. It is apparent in most of our churches there needs to be a revival of these virtues.

### VERSE 12

"Put on." God's children are to display publicly the fruit of the Spirit (Gal. 5:22) in word and deed. In this way we put on Christ in our daily lives as we professed to have put Him on in baptism (Gal. 3:27). So the garments of the old man are to be layed aside and replaced by the Heavenly apparel provided by the Spirit.

"Therefore." Since you have publicly professed to have died to the old life and its corruptions, and to have been raised to a new life which manifests itself in a totally different way.

"As the elect of God." The saints are God's, both by purpose and purchase. We were "chosen in Him" and bought by Him (Eph. 1:4, 5, 11, 14). Surely every saint should say, and will say as they learn God's Word, "Knowing, brethren beloved, your election of God" (I Thess. 1:4). To base election on man's choice or man's merit is dishonoring to God and leads automatically to salvation by works. God forbid we should ever base salvation on anything outside of the grace of God (Eph. 2:8-10).

"Holy and beloved." God's children are sanctified ones whose hearts have been purified and who have been washed in the blood of Christ (Acts 15:9; Rev. 1:5). Paul's statement or declaration in I Corinthians 6:11: "But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit

the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And 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 13:45-48).

Yes, Paul and Barnabas preached this particular gospel, not the tradition of some people, but the Very Word of God. There is a great difference between the elect of God and the non-elect, and we have seen it here in these last few verses of this 13th chapter of Acts. Some might try to tell that the gospel is a different thing today, and that people are different today. The majority will say that when our Lord died, He died for every individual, but Paul preached here just as we are trying in our feeble unworthy way to preach and write about it.

When Jesus assembled the first Church having the first ordinance of the Lord's Supper,

## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

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of God," is most blessed indeed.

"Bowels of mercies." On the basis that it was according to His mercy God saved us (Titus 3:5), we should overflow with mercy on others. He who shows no mercy will have none (James 2:13)!

"Kindness." Again, God has manifested His kindness to us (Eph. 2:7; Titus 3:4), and we are to exercise gentleness and goodness on our fellow beings; particularly, this should be seen in ministers (I Tim. 2:24).

"Humbleness of mind." A proper estimation of oneself Biblically, is to be ever sought after. Paul knew he was the chief of sinners (I Tim. 1:15), and therefore could say after salvation, "by the grace of God I am what I am" (I Cor. 15:10). He knew, "in my flesh dwelleth no good thing" (Rom. 7:18), so he had no confidence in the flesh (Philip. 3:3). Therefore, he ever glorified in the Lord and His sufficiency (II Cor. 3:5; 1:9). We do need to be careful we do not glory in our humility. May we think soberly (Rom. 12:3).

"Meekness." A person who is meek does not demand his rights nor force his opinions on others. God describes a woman who has a meek and a quiet spirit as of great price in His sight (I Pet. 3:4). This is not a sign of weakness, but instead of spiritual fortitude or strength. A spiritual Christian is one who in meekness seeks to lovingly help others, realizing his own infirmities (Gal. 6:1).

"Longsuffering." As you can well see, these virtues are united together to make up the new man. To humbly suffer wrong in meekness is to be longsuffering. To do it patiently is to realize God will work it out to His glory and will finally remove us from the presence of all trials and afflictions (II Cor. 4:17, 18; Col. 1:11). God is longsuffering in the sense He does not immediately inflict

remember they had the unleavened bread and pure fermented wine, and as they were about to take this wine, here are the words of our Lord: "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sin" (Matthew 26:27, 28).

Notice here, our Lord Jesus Christ did not say He was shedding His blood for everybody, no, but He said it was shed for many! Just that particular elected ones of God in all nations. Now some would say, Why preach if there are some that will never be saved? We, as descendants of Adam, do not know just who the elect are, and for that cause Jesus said,

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: And lo, I am with you always, even

vengeance, which results in salvation to His elect (II Pet. 3:9-15).

### VERSE 13

"Forbearing one another." The churches would have less divisions and troubles if each member would bear with the faults and failures of others without getting angry or seeking to strike back. Many times imagination or a misunderstanding is involved. Both pastor and congregation have been guilty of this.

"And forgiving one another." Even when one has been wronged, he should be eager for reconciliation. Therefore, when one asks for forgiveness, the offended party should be ready and willing to forgive. It is sad to see Christians holding grudges or unwilling to forgive. To fail to forgive is as great, or even a greater sin, than has been committed against you.

"If any man have a quarrel against any." This applies to one and all. It could be you who offends the next time and will need to be forgiven.

"Even as Christ forgave you." This is the kind of forgiveness that needs to be exercised. That is, a forgiveness given freely and fully. Only the renewed mind, or the new man can render this kind of forgiveness. May we let this mind be in us (Philip. 2:5).

"So also do ye." Christ is the perfect example for the child of God (I Pet. 2:21). If He could say, "Father forgive them," so can we.

### VERSE 14

"And above all these things put on charity." The crown, chief cornerstone and foundation for all virtues is love out of a pure heart (I Cor. 13). Without this, our worship, walk and work will be hypocritical.

"Which is the bond of perfectness." What a uniting effect love has! It unifies us in fellowship with God and it unifies us in fellowship to the saints.

### VERSE 15

"And let the peace of God rule in your hearts." Instead of allowing anger or pride or jealousy to decide what you should do, the saints should rely on the peace of God or Christ (John 14:27) to be the umpire to call the plays for us. We will not commit a trespass or go contrary to God if we follow this admonition.

"To the which also ye are called in one body." The church is brought together under one canopy and is to function in this realm.

"And be ye thankful." True thanksgiving is the end results of a unified church.

Conclusion: In this day of division and unnecessary conflict, these verses are so vital.

(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.



Our worship should not be confined to times and places. It should be the spirit of our life.

# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Is it essential to Scriptural baptism that the administrator be an ordained man?

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The commission to baptize was given to the church. Matthew 28:19, "Go ye, therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Therefore, baptism is a church ordinance and as to it being Scriptural would depend upon the church and not upon the one who performs the act. The one who administers the baptism is doing it as an agent of the church. Baptism can be defined as immersion in water by a proper administrator, of a believer in Christ, in the name of the Father, and of the Son, and of the Holy Spirit. A proper administrator is one who has received authority from the church to baptize. No baptism is Scriptural apart from church authority.

Ordinarily, baptism is administered by ordained men, but it would be just as Scriptural if administered by unordained men, should the church so direct. As to the qualifications of the administrator, the New Testament is silent, except, as it is a church ordinance, he should be a member of a New Testament Church. The administrator could be a member of another Baptist Church if the church so desired and gave him the authority.

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Matthew 28:18-20: The Great Commission reveals clearly, authoritatively, and for all of this age that the commission is not given to the man (ordained or not), but is given to the Lord's true churches. I have stated repeatedly for several years, that we are always headed for trouble when we stray from the doctrine and practice of Church Authority. At one time, I did not deem this an important question. It was preached in one of my conferences in Winston Salem, and I did not even correct it. But since that time I have seen the tremendous importance of this question, and would never allow it to be

preached in my pulpit without correction.

A dear pastor of a fine church in Illinois, and a close friend of mine was the occasion of my realizing the importance of this question. This church has been torn in half by this question. An outside preacher informed a leading man in this church, at this request, that his baptism was no good unless performed by an ordained man. This led to a split in that church and to the exclusion of this leading man and family. The outside preacher left the church he was then member of, started another church, and received this ex-cluded family into his present church, thus adding to the numbers reported as added to the church. This pastor and his church have since come out with articles of faith in which there was no reference whatever to the necessity of the administrator of baptism being ordained.

My answer to the question is NO! NO! NO! A thousand times no. There is not one verse of Scripture anywhere in the Bible to prove such a teaching. And the fact that some administrators of baptism in the Bible were ordained does not prove that it is essential to the ordinance to have such. John the Baptist was not an ordained man, and his baptism was certainly Scriptural. If Ananias baptized Paul, and he probably did, there is no hint that he was an ordained man. John 4:2 informs us of Jesus' disciples administering baptism. I do not suppose that any student of the gospels will even pretend that these disciples had yet been ordained.

The Bible teaches that the authority to baptize lies in the church. The church is free to appoint whom she will as the administrator of baptism. Of course, this will usually be an ordained man. But this does not prove that ordination is essential to the Scripturalness of the ordinance. So my answer is proved by direct statements of the Word of God and by the doctrine of Church Authority. The contrary position has not a semblance of real proof anywhere.

Let me add here, that those who hold the opposite on this question are thereby setting up another test of church perpetuity. Are these men desirous of doing this, and will they abide by the consequences? Brethren, it is best to just stick with the Bible and not take the opinions of men.

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As God gave ordinances in the Old Testament, which were to be administered by ordained men in anticipation of the incarnation of Christ in the likeness of sinful flesh, yet sinless; so, in the New testament, He gave the

ordinance of baptism to be administered by ordained men in anticipation of the coming of Christ Jesus at the conclusion of the Gospel-age for His Church, and to reign one thousand years.

Such men must be qualified to teach, as related in Matthew 28:19, 20, in conjunction with "baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

Always, without exception, such teaching is in preparation for Church membership and communion. In other words, it does not make a man a member of the Church, or admit him to it; however, persons must first be baptized (immersed) before they are admitted into communion with the Church.

This preparation, then, lies solely in the qualification of the administrator, as pertaining to Divine things, which are illustrated, by example, in the baptism of Saul, when he was baptized by Ananias, even without any previous knowledge and consent of the Church. Yet it was many days after this that Saul proposed to join himself to the disciples. It was then that he was received (Acts 9:18-28).

Under the extreme circumstances of Saul's conversion, this delay of being received into fellowship with the members of the Church, was, of necessity, justified; however, it is not a criterion to follow, as was exemplified on the day of Pentecost before his conversion, when "the Lord added to the Church such as should be saved" (Acts 2:47).

Truly, then, John's baptism was not a device of men, but of the counsel of God, and, consequently, answered to His all-wise will and determination. In this, God sent him to baptize. This was his mission and commission, as a man of God, sent "to bear witness of that Light" (Jn. 1:8), as relating to Jesus, Who yielded to the baptism of John, and resurrection, for the remission of the sins of His people; yes, of such as came to John's baptism, which called for repentance for the purpose of such remission in the forgiveness of sins through the efficacy of the shed blood of Christ Jesus. Of necessity, faith is always prerequisite to baptism.

Consequently, Jesus said to His disciples: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit..." (Mt. 28:19, 20).

Though water is not expressed in this injunction, it is implied of those who respond to this command.

But only with Christ is it peculiar to baptize true believers with the Holy Spirit, as John the Baptist said: "...He shall baptize you with the Holy Spirit, and fire" (Mt. 3:11); however, in Acts 1:5, relative to true believers, it is written: "...John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days from now." Please note that, in Matthew 3:11, two baptisms with the Holy Spirit are mentioned. Evidently then, "fire

baptism" is for those who are reprobate concerning the faith, which judgment is future, as related to the white throne judgment.

Christians, then, should never pray for baptism with fire.

True baptism (complete immersion in water) by a qualified administrator is "The answer of a good conscience toward God" (1 Pet. 3:21).

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We have no Scripture that would answer this question one way or the other. Many of our brethren take the position that only an ordained man can baptize. On the other hand, many others, who are just as sound and honest as the first, say it is not necessary.

Whatever position that is taken, it must be taken with the definite understanding that the authority is not in the man or in his ordination, but in the local church only. The commission was given to the church and not any individual. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

I personally believe that the authority is in the church only. The church can authorize whomever she wishes for this. It is understood that under ordinary circumstances the pastor should be the one to perform this ordinance of the church. If, however, there are certain reasons why the pastor cannot, then the church can authorize any one man to take care of it for them. Anyone saying such a baptism is not Scriptural denies the authority of the church and the Word.

To those who insist on an ordained man to perform baptism, I say this: Do you deny the baptism of Jesus or the original apostles? They were baptized by John who was never ordained.

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It is much to be preferred that the man who performs this service for the church be ordained, but it is not absolutely essential. The ordinances (baptism - Lord's supper) were committed to the authority divinely vested in the church by its Head, and to contend that the church cannot baptize in a given situation without a formally ordained man to act for the church in immersing its candidates is an unconscious attempt to circumscribe that authority.

The historical Baptist position as to what constitutes Bible baptism is,

1. Holy Spirit regeneration of the candidate.
2. N.T. church authority.
3. Correct mode.
4. Proper motive.

Those who hold that ordination is indispensable to the validity of baptism call for a fifth prerequisite, namely, of-

ficial church ordination of the man who acts for the church in the immersion of the candidate. This is to go beyond Scripture, it is to create a severe and unnecessary handicap for pastorless churches, and in some cases would cause the baptismal candidate to go wanting indefinitely.

The church which wittingly or unwittingly restricts its baptismal agency to formally ordained officers forfeits its own authority in determining who shall be or not be baptized into its membership. If a church cannot baptize without an ordained officer, it logically follows that they cannot baptize with one unless he agrees to do so. Thus, in strict and final analysis, it is seen that the ordinance is taken out of the hands of the church, and given to the pastor or deacon. The church is to see that it does not usurp the authority of the pastor; on the other hand, and vitally more important, the pastor is to exercise the utmost care in seeing that he does not usurp the authority of the church. Pastoral authority is broad and is to be honored and respected by all the membership; nevertheless, pastoral authority is a subordinate authority to that of the church, and the pastor who submits thereto enhances his leadership calling. The ordinance of baptism was not given to the eleven (Mt. 28:19) as ordained elders, but as baptized disciples in official church capacity. This is no hypothesis, but as axiom everywhere accepted by Lankmark Baptists. Therefore, we can say without fear of contradiction, all Scriptural baptism administered in New Testament times was by a baptized church member. But one cannot say, All Scriptural baptism administered in New Testament times was by an ordained officer of the church, without depending greatly upon assumption or conjecture. Seeing, then, that the ordinance of baptism was given to the church, we can say of a truth that, Ananias, who baptized Paul, was himself a baptized church member, but to say he was an officially ordained officer of the church is to say too much, for assumption is the only defense for such a contention. It is pure assumption to say the twelve apostles baptized the three thousand that was added to the church on the day of Pentecost, but it is safe to say, they were all baptized by baptized church members. We might ask, Who baptized the household of Cornelius? Was it Peter or the six brethren which accompanied him to Caesarea? The Scripture does not say whether it was Peter or the six brethren, and to say that Peter baptized Cornelius and his household is to read something into the Scriptures that is not there. However, it is within Scriptural bounds to say they were baptized by church authority, whether or not it was Peter who performed the dipping. Who baptized the twelve disciples mentioned in Acts 19? Was it Paul or Apollos? The Scripture does not say who it was that administered immersion to them, but in light of 1 Corinthians 1:13-17 the strong probability is that Paul did not baptize them. Either way, we are left to assumption as to who actually baptized them. If Paul did not baptize them, then they who contend that ordination is essential to the validity of the ordinance is left to double assumption; they must assume it was

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## FORUM

(Continued from Page 4)

another Brother who baptized them, and also assume that the baptizing Brother was officially ordained. Whereas, those who hold the position that the authority for administering the ordinance was given to the church, and that in unusual circumstances and on rare occasion, can choose from the male membership in the absence of ordained officers, one to perform the immersion for the church; can without assumption, say the twelve disciples mentioned in Acts 19 received Baptist baptism.

Baptists endeavor to discourage unnecessary pomp and ceremony within their churches, and are exceedingly careful in keeping their dogmatism out of shaded areas. Over and against these safeguards is the claim of impropriety and undue emphasis placed on formal ordination of the person executing the ordinance of baptism. The absoluteness of the ordination position places on the shoulders of Baptists an unbearable burden: it makes the claim of Baptist church succession or perpetuity to carry uncalled-for weight—weight beyond its capacity to bear. The position not only demands a succession of baptism, but also a succession of formal ordinations, when, in fact, all that baptism, but also a of formal ordinations, when, in fact, all that Baptist claim for their record A.C. Dayton says, "We have not, in this volume, attempted to determine whether baptism administered by one who is unordained as a minister or evangelist would be valid. We may have incidentally given our personal opinion upon this point, but this was not the question before us. If anyone feels interested in this decision, he will find in the first article of Elder Waller a very able argument upon it. We have, on our part, taken it for granted that the Church may appoint any member she pleases to administer the rite. We only contend that she shall not go outside the church." (Alien Baptism - Pg. 166).

"Every minister is equal in point of privilege with every other member of the church; but as minister in his official capacity, he is subject to, and inferior to the church. His individual acts or decisions have no more binding force than those of any other member" (D. B. Ray—Baptist Succession, Page 234). Speaking of baptism and the Lord's supper, J. R. Graves, says, "They can be administered only by the organization as such, and when duly assembled, and by its own officers or those she may appoint, pro tempore" (Old Landmarkism - Pg. 39). It behooves Baptists to lay aside every weight and shackle that doth so easily beset us, and let us go on with the business of making and baptizing disciples.

## PARTICULAR

(Continued from Page 3)

unto the end of the world. Amen" (Matthew 28:19, 20).

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark

16:15, 16).

Yes, this is a particular commission the Lord gave the Church. This commission was for them to go and teach, and those who had been taught, baptize them, teach them the all things, which means everything that pertains unto the Lord Jesus Christ, the church, and the Kingdom of God. And He said everyone must believe, and should be baptized as a member of His Church. However, joining the church does not save anyone, but to fulfill all righteousness. People, after being saved, should join the Church. Our Lord traveled a long way to be baptized of John The Baptist (Matt. 3:13-17; Mark 1:9-11; Luke 3:21, 22). John also speaks about this:

"This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God" (John 1:30-34).

God of Heaven authorized John to baptize. When Jesus our Lord was baptized, He took those whom John had baptized like He had been baptized, and with those, established the first Baptist Church. It has been in the world ever since that time, so we can see that the Church that Jesus established is a particular church. To please God, those who believe that Jesus is your Lord and Saviour, should be baptized as a member of a Bible-believing Baptist Church. Peter said this about our Saviour Jesus Christ: knowing that since Christ suffered, even before He died for us. Let us read,

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps" (1 Peter 2:21).

Peter knew that we all would suffer, because he had suffered, but Peter knew also that God had called us with a particular calling. Not only that, but we are to be baptized with a particular kind of baptism, one where we are buried completely under the water. If you were going to bury something, you would not just sprinkle a little dirt over what you was to bury; no, but you would dig a place sufficient to let whatever you were burying to be where you could completely cover it. The same goes for a Scriptural baptizing. Listen what Paul wrote unto the Church at Rome, concerning our baptism.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4).

We see by the Scriptures, that this is a particular baptism, and when we have got this particular faith in Christ Jesus, and have been baptized in this Scriptural particular way, we are to have a particular walk of life. You, dear reader of this message, are you saved? As the old Hymn says,

"Let not conscience let you linger,

Nor of fitness fondly dream,  
All the fitness He requireth,  
Is to feel the need of Him."

Do you feel the need of Jesus as your Saviour? Have you believed in your heart that He died for you? Have you confessed Him as your Saviour? Then be baptized as a member of a sound Missionary Baptist Church.

## END TIME

(Continued from Page 1)

your redemption draweth nigh." May that time be here real soon! Then in Revelation 17:6-18, we see the destruction of the woman who is drunk with the blood of the saints. This can be none other than the Catholic Church. And in Revelation 2:23, our Lord says, "And I will kill her children with death." This Scripture is in connection with the letter to the church at Thyatira which is a clear type of the Catholic Church. So her children would be the churches that have come out of her. Since they are destroyed at a different time from that in which the Catholic Church is destroyed, there just cannot be a one world church.

And then there are some of the brethren who teach that this tribulation will be world wide. They seem to think that people here in America will not be permitted to buy or sell without their having the mark of the beast. They get that idea probably from Revelation 13:16-17. But if you notice, this reference is talking about all kinds of people "both small and great, rich and poor." The Antichrist will have all the power old Satan can give him. But, let us remember the old devil is not sovereign by any means. He has only the power that God permits him to have. And God says the nations are to be gathered before Him when He sits upon the throne of His glory. And He is the only One who has the power to bring it to pass.

It seems that it is quite common among our Baptist brethren to believe that everybody all over the world will suffer during that awful tribulation time. And some of our dear brethren even have the Lord's churches having to suffer through it. But, as I see it today, the Bible does not support that teaching. In Daniel 9:24, Gabriel said to Daniel, "Seventy weeks are determined upon THY PEOPLE and upon THY HOLY CITY." The English is so plain here that no one should have any trouble determining that Gabriel is talking about the Jews, and nobody else. Absolutely nothing is said that even intimates the church, or anyone else other than the Jews are under consideration here. But what a thrill was mine when I came to see the Hebrew meaning of the word "determined" in this verse! This word determined here comes from the Hebrew word Khotakh which means to cut asunder. And the word "asunder" has a meaning of separated. So Gabriel is really saying to Daniel that during this seventy weeks, or 490 years his people are to be cut asunder, or separated from all other people in the world as God deals with them in a special way. The word "determine" in verses 26 and 27, and also, in 11:36, come from Khorats which means to be severe. But in verse 24, this word "determined" comes from Khotakh.

## "GOD'S MERCY"

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He put His rainbow in the sky,  
It's beautiful colors, gloriously blending;  
He put it there that you and I  
May know that His mercy is never-ending.

His mercy is seen all around us,  
In lovely flowers, so welcome in spring;  
In birds, singing in sweetest chorus,  
Praising their maker, on joyous wing.

His mercy is felt in the cooling breeze,  
On a warm, sunshiny, summer's day;  
Tis felt in the shade of green-leaved trees,  
And the warmth of hearth when winter comes our way.

To the just and the unjust, His mercy extends,  
For He blesses them both, with sunshine and rain;  
Bountiful harvest, graciously, He sends,  
Rejoicing hearts with fruits and golden grain.

Oh, God has shown His mercy in so many ways,  
In manifold deeds which He has done;  
But His greatest mercy was shown the day  
He gave to the world His only begotten Son!

Some day God's mercy will be severed,  
From those who reject the Lord Jesus Christ;  
But His mercy will endure forever,  
To those who trust Him for eternal life.

So far as I know, all Baptists believe that the seventieth week of this prophecy is the seven years we know as the tribulation time. And since this seventieth week is a definite part of the seventy weeks, therefore, it is cut asunder, or separated from everything else so far as the Jews are concerned. It is true that the hundred and forty-four thousand sealed Jews that we see in Revelation 7:1-5 will preach the gospel of the kingdom throughout the whole world, Matthew 24:14. It is also true that a "great multitude which no man could number, of all nations, and kindreds, and people, and tongues, (will stand) before the throne, and before the Lamb" (Revelation 7:9). I once knew a great Bible Scholar and preacher who held the view that those who heard the gospel before the rapture, but who were not saved would have no chance to be saved after it. But, beloved, no one is saved because he had a chance to be saved. Rather we are saved by Jesus Christ. And since He is the One who does the saving, He is also the One who sets the time for a person to be saved, whether it be before the rapture, or after it.

I cannot stress the fact strongly enough that the tribulation time is for the benefit of the Jews, and for the Jews only. They are the people who are being purged during this awful time. The elect remnant among them will be made ready to live in the land of Canaan for ever, Ezekiel 37:25. I am not saying there won't be any non-elect Jews living in that land forever, that is, their children and their children's children. If there were no non-elect in that day, thy that rod of iron, Revelation 2:27, 12:5, and 19:15?

If our discussion of Daniel 9:24 did not make it very clear that the tribulation is God's dealing with the Jews, and no one else, let us take a look at Jeremiah 30:7. There we read, "Alas! For that day is great, so that none is like it; it is even the time of Jacob's trouble." Jacob was Abraham's grandson and he had twelve sons. In Genesis 32:23, the Lord said to Jacob, "Thy name shall be called no more Jacob, but Israel." So as a result of his new name his offspring were called

The Children of Israel.

And in case someone may still needs more proof that during the tribulation time the Jews will be cut asunder, or separated from all other people so far as God's dealing with them is concerned, let us take a look at Daniel 12:1. Here we read, "And at that time shall Michael stand up, the great prince which standeth for the children of THY people; and there shall be a time of trouble, such as never was since there was a nation even to that same time." Let us remember that the children of thy people means the children of Daniel's people. Nobody else is under consideration here at all. So Michael comes to the rescue of the children of Daniel's people, that is, the Jews. If there be those who are still not ready to admit that God deals in a special way with no one except the Jews during the tribulation time, that the Jews are separated from the other people during that time, may we try again. In Matthew 24:15-15, we read, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand (should read standing) in the holy place, (Whoso readeth, let him understand); then let them which be in Judea flee into the mountains." As you know, Judea is the home of the Jews. Why did our Lord not say, Let them which be in California flee into the Rockies, or those in North Carolina or Virginia flee into the Smokies? It was because people in other parts of the world are not under the jurisdiction of the old Antichrist.

When the Jews are cut asunder, or separated from other people of the world during that seventieth week of Daniel's prophecy known as the great tribulation time, there will be no place for our Lord's churches. Before that time comes "The Lord Himself shall descend from Heaven with a shout, and with the voice of the archangel, and with the trump of God: and the dead in Christ

(Continued on Page 6 Column 1)



## END TIME

(Continued from Page 5)

shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

During the 483 years that ended with our Lord's crucifixion God dealt in a special way with none but the children of Israel. In the time of Christ's earthly ministry, He said in Matthew 15:24, "I am not sent but unto the lost sheep of Israel." And when He sent out the twelve, He told them in Matthew 10:5-6, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel." Up to the time of His crucifixion the Jews were cut asunder, or separated from all other people so far as our Lord's dealings were concerned. So far as the record goes, the Lord seemed to be interested in the salvation of no other people. But after His crucifixion, we hear Him saying in Mark 16:15, "Go ye into all the world, and preach the gospel TO EVERY CREATURE." It was hard for the Jews to realize that God was not ready to bring in His other sheep, John 10:16. When Peter went into the home of Cornelius, a Gentile, even though God blessed his going greatly, still he was called on the carpet by the other apostles about it. The Jews had to learn that they were no longer separated from other people. But during the tribulation time they will again be cut asunder from all other people, including the Lord's true churches. Before that awful time begins, "The Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." For a short time there won't be even one saved person in the world. Our Lord's churches will cease to be, because there will be no members left in the world. Since the church is a Heavenly institution with a worldly mission, the the Lord's churches will be no more. They are for this age only. However, "A multitude that no man could number" (Rev. 7:9) will be saved after the rapture. So if our Lord does not save you before the rapture. He may save you after it.

## HALLIMAN

(Continued from Page 1)

from getting sick, but almost everyone from this area that has gone there and spent a few days have come back and come down with this fever. We learn more about the place as we get further into the work and we have begun to wonder if the reason why other missions have never settled in the area is not due to the yellow fever. Be that as it may, we still feel that we had the leadership of the Lord to start a work in the area, and we will look to him for protection and strength to carry on.

I would imagine that many, if

not all of you, are interested in the man that got hurt when we were attacked by the Lutheran Bishop and some of his followers. I wish I had something good to report regarding this Baptist pastor, but I do not. He is still confined to the hospital. He has been in the hospital now for over two months. Regarding his head — he got quite a severe brain concussion and he has dizzy spells often, severe headaches, is finding it hard to concentrate as well as some other problems. Regarding his hand — that has worsened, also. It appears at this stage that all of his remaining fingers on the hand that got hurt, except the thumb, will be stiff. I saw him just yesterday and his hand is swollen quite badly and all his fingers at this point are stiff.

We would appreciate your prayers for this preacher, his name is Munungu. He is pastor of quite a large congregation and has been most faithful to his call and work for many years. If he is not able to return to his pastoring, it will be a great blow to our work, for apart from his pastorate he is used much in evangelistic work.

This past Saturday we held our first ordination service here on this island. Four other preachers have been ordained but all the ordination services have been held on Bougainville. One of our Bible School students, who is not a pastor but has been licensed to preach for sometime and comes nearer of being a straight A student than anyone else, has been called by the Jordon Baptist Church of Bougainville to become their pastor. This past Saturday he was ordained by the church he is a member of.

The ordination service was well attended, about 500 people were there for the service. The church is a rather small church as compared to some and the building would nothing like hold the people. A stand with a top over it was built near the church and the people assembled and sat down outside. We had lots of good singing before and after the regular service. For about three weeks prior to the ordination service several churches and individuals began giving a love offering to the preacher to buy his plane ticket to Bougainville and some decent clothes, etc. With what had been given prior to the day of ordination plus what was given on that day amounted to about \$800.00 in U.S. money. The New Guinea Baptist are far from stingy. On March 7, he will leave Mount Hagen and arrive on Bougainville the same day. He is expected to start his duties as pastor there on March 8. Pray for us all, but especially this man whose name is Koalo and for Munungu. May the Lord bless each of you!

## GOD'S WORD

(Continued from Page 1)

word of God is not bound" (II Tim. 2:8-9).

Every day, and on every hand, the Child of God is reminded of his association with, and his dependence upon the word of God. This fact was brought home in a most vivid way by a recent letter I received.

I was brought into contact with a young man, who is serving a sentence in a penal institution, about a year ago. We corresponded for some time and after several attempts to visit him personally, I finally succeeded. From the outset we had



QUESTION:—Who commanded Christians to kiss each other?

ANSWER:—Paul, Romans 16:16. — "Salute one another with an holy kiss..." See also First Corinthians 16:20, Second Corinthians 13:12, and First Thessalonians 5:26.

The author of First Peter gives similar advice in 5:14: "Greet ye one another with a kiss of charity..." RV has "kiss of love."

a fruitful relationship as we discussed the things of Scripture and prayed there in the visiting hall of the prison. In every meeting and in all our correspondence I encouraged him to study Scripture and always receive them as the final authority. I also encouraged him to write as he studied, that we might compare our findings on scriptural matters. With this background in mind, I want to present a portion of one of my most recent letters from this young man for your consideration.

"Bro. Mike,

I know you may be coming up soon, but before I forget I'd like to ask you a few more questions.

Read Matthew 12:38-41 and tell me how Jesus could be what and who he said he was if he was crucified on Friday and rose from the dead on Sunday morning. There is no way to get three days and three nights from Friday afternoon to Sunday morning. This may not seem very important and most people never think about it or they take some phony answer for the truth. If He didn't fulfill every prophecy, even the ones that He made about the Messiah, then He was not the Son of God. It can be shown from the Bible that He was in the tomb three days and three nights. I believe that it is very important to find the truth in everything that we can, so that we are not deceived in the really essential things. Also, it can be determined from the Bible when Jesus was born (within a few weeks), and it wasn't anywhere near December 25th. These are just a couple of seemingly trivial things, but they are stepping stones to other, very important errors that have come into the gospel that is being preached by most churches.

I want to seek the truth in all things, Bro. Mike. Please don't think me skeptical or ignorant. I only choose to learn of the things of the gospel. If I am wrong, I want to know I am, so that in the future I can tell those who ask these same questions the right paths to take to knowledge! Proverbs 23:23 "Buy the truth and sell it not."

The preceding is a portion of that letter just as I received it. That you might better understand the depth of impression the letter made upon my mind I want to present a few more aspects of the young man's situation.

This brother has, according to his own testimony, since the age of ten, spent most of his time in one state institution or another until he became what he

himself declared a hardcore. He had no religious training to rely upon. While awaiting sentencing he was brought into contact with the gospel and the Holy Spirit brought him to a saving faith in the Lord Jesus Christ. His library consists of five volumes, none of which directly deal with the subjects discussed in the letter.

It needs to be further understood that in all our personal contacts, these subjects were not brought up nor discussed.

The point I want to make is that these subjects as set forth in the letter are not the result of religious training, library, nor by information supplied by myself.

We must conclude then that his questioning of present religious teachings has a source other than these. It is this source to which we want to draw our attention. We are confident when we insist that this source is the blessed Holy Spirit illuminating the mind to the Word of God.

There seems to be an atmosphere in the religious realm today which ought to cause much fear and trembling to those who propagate the Word of God. What I speak of is an attitude that if we don't indoctrinate folk with what we believe, they have no access to truth. In fact, in so many cases indoctrination has replaced genuine Holy Spirit regeneration. I believe the prevailing attitude is set forth by a statement made by the president of the Bible School I attended when he said, "The trouble today is that too many students are searching scripture for themselves instead of listening to their teachers." There was a fear of too much personal study of Scripture on our campus.

This attitude has crept into many of the Lord's Churches and causes problems there. Many times an honest inquiry by church members will cause that one to be labeled a troublemaker. I have never seen a time such as we live in, when those who are set apart by God to teach the truths contained in Scripture, are so shallow in knowledge, and yet, so dogmatic in position. How far must we search to find one who can speak knowledgeably on church authority, or Christ's return, or even the ordinances of the Lord's Church? It is not difficult to find one who is dogmatic on these themes, but when put to the test and required to produce a "thus saith the Lord," they must be silent beyond a puny reply. I have been embarrassed too many times when at conferences shallow understandings have endeavored to extol the deeper things of God. There ought to be an honesty in the ministry not to venture beyond what the Holy Spirit has taught. There is no substitute nor short cut to Holy Spirit-taught education in the Word of God.

Brother Pastors, could this prevailing atmosphere be a result of a fear of exposure of our lack of depth in true knowledge of God's Word? Do we hide behind a veneer of dogmatism to cover a superficial learning of Scripture truth? Why do feelings of resentment and frustration well up when someone questions your modes or methods in propagating what you contend for as Biblical verities? Do we fear being outstripped by our congregation?

I believe it is time to commit our people to a study of the

Word of God, and trust the Holy Spirit to do the work of applying their hearts to the truth contained therein. If, in this work of the Holy Spirit, questions arise for which we have no ready answer, we will assuredly be driven to study in order to remain true to our charge as ministers of Christ. While we are not confined in the physical realm as the young man in prison, we are all bound to a dependence on the Holy Spirit in the applying of any truth of Biblical nature. In the same thought the physical realm will not impose any restrictions on spiritual understanding. We should not expect our people to receive what we teach simply because our predecessors have taught these things (even though these things are true), but because the Word of God will verify what we say. In like manner, when we find among those things which have been practiced by those whom we associate with, to be vain teachings and not in accord with Scripture, we are obliged by Scripture to cease and desist from such a practice. We need to insist upon the adherence to, and practice of, tradition founded upon the Word of God; But never blind obedience as the cults and Catholicism demand.

Be it further noted that a library, while in a small sense can be helpful, it can in no wise substitute for Holy Spirit enlightenment. There is a trend today to encourage young preachers to acquire vast libraries in order to better serve their people. It may not be a popular statement, but I believe this trend has made shipwreck of many of those who embarked upon a preaching career. I know for a fact that the introduction of one particular Protestant minister's works into the sovereign grace Baptist ranks has resulted in a great division about the wicked heresy of amillennialism. Yet, we keep pumping our young preachers heads with Protestant jargon and it is no surprise when they imbibe heresies and leave sound fellowships. If I want my people to be under the ministry of a Methodist, Presbyterian, Campbellite, or Arminian Baptist, I will send them down the street to their churches. While I am not advocating an anti-library movement, I do believe there needs to be more discretion exercised, particularly with younger Christians.

I will conclude this article by asking this question: If this young man in prison can be moved by the Holy Spirit to formulate proper ideas and attitudes toward the Word of God, why can't we trust the work into His hands in our individual ministries?

May God bless you is my prayer!

## MERCY SEAT

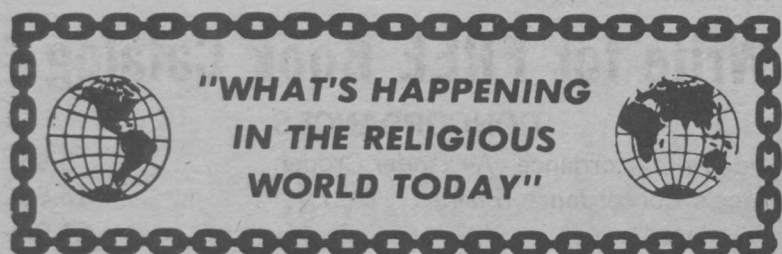
(Continued from Page 1)

never completed. He, in fact, was required to repeat his work over and over again. The fact is brought out very clearly in the following passages.

"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. 10:11,12).

How great is the mercy of God, or how much mercy is





WASHINGTON (EP)—Individuals who try to avoid paying income taxes under the guise of establishing their own "churches" received a legal blow when the U.S. Supreme Court rejected the appeal of an Illinois man whose tax exempt status was revoked by the Internal Revenue Ser-

vice. S. Dean Slough, who organized what he called the "Western Catholic Church" in 1971, reached the end of his legal appeals when the high court unanimously and without comment let stand lower court rulings upholding the revocation.

Slough, who along with his

the extent of its value was realized. Let us now consider the substance of that which our text foreshadowed. The substance being that our sin debt was paid at Calvary by the Lord Jesus Christ—our innocent substitute. The Lord Jesus carried His blood to the Father's throne and sprinkled it seven times in the Father's presence. We may say, then, that judgment for our sins was vent at Calvary. The abiding value of that judgment, however, rests in the blood which the Son presented to His Father. It is as stated in the following passages:

"And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:23,24).

The objects which were under the blood-sprinkled mercy seat have much to say to us relative to that which our Lord has accomplished in our behalf. The fact that the law, Aaron's rod that budded and the golden pot of manna were in the ark and covered with the mercy seat, is not without great significance. All the finished work relative to these was done while our Lord dwelt among us. The abiding value of His finished work is realized by the blood which He presented to the Father. His blood, in a sense of speaking, is the funds He deposited in the bank of Heaven so as to cover His transactions upon the earth. The mercy-seat in Heaven is not a money bank, but it is a blood bank. Let us now examine how it is that this blood bank relates to the law, Aaron's rod that budded and the golden pot of manna.

The Lord's blood bank in Heaven relates to the law in that He fulfilled the law Himself, and then, as the innocent Substitute, paid its penalty as far as we are concerned. He met all of its claims and cancelled its charges against us. His blood was proof that He had not been idle—that He had met the judgment head on—that He had accomplished that which He had set out to accomplish. God, then, because of the blood sprinkled mercy-seat, has no charge against those who have run to our Lord for refuge. Our sins are gone. They have been cast into the depths of the sea, or as far as the east is from the west. Our Lord's blood in Heaven confirms this fact.

The Lord's blood bank in Heaven relates to Aaron's rod that budded in that He sealed with His own blood His unquestionable authority. You will

(Continued on Page 8 Column 1)

wife and daughter formed the church's board of directors, requested and received tax exempt status several months after establishing his "church." According to the incorporation papers, the purpose of the church was "to embrace persons of all faiths, colors, and creeds, to join for a common cause the betterment of man, by helping God in spreading the Gospel." In addition, Slough's application for tax exemption declared that the new church proposed to build churches, colleges, nursing homes and a hospital.

By 1978, however, Internal Revenue Service officials became suspicious, launched an investigation into the church's progress and eventually revoked the tax exemption, retroactive to the date of founding. Both the U.S. Tax Court in Washington, D.C. and the Seventh Circuit Court of Appeals in Chicago agreed with IRS that because Slough's church had no place of worship and conducted no public religious services, the tax exemption should have been revoked.

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TUPELO, Miss (EP)—The National Federation for Decency says the refusal of NBC-TV to take public disciplinary action against Charley Rocket for his use of "gutter level language" on Saturday Night Live will aid the group in their

efforts to push for more family-oriented television programming. "NBC's arrogance in this matter is totally unacceptable," said Donald E. Wildmon, head of the NFD. "We have been told by NBC that Mr. Rocket has been disciplined. But we were not told how. We are assuming that NBC lightly touched Mr. Rocket's hand and said, 'Charley, you mustn't do that again, please.' The refusal of NBC to publicly state what, if any, disciplinary action has been taken will certainly aid our case and encourage more people to join our efforts."

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MOSCOW, (EP)—The Gospel Christian Baptists in the Soviet union are enjoying "vigorous spiritual life"; as many as 70 people at a time come forward to be baptized. More and more young people are attending the worship services and taking an "active part" in them, especially in German-speaking areas of the Soviet Union, where up to 50% of the church-goers are young people.

Pastor Andrej Klimenko, Moscow, the President of the All-union Council of the Gospel Christians — Baptists in the Soviet Union, gave these details in an interview with a Swedish Baptist newspaper. He commented that his church was "at present being blessed in many ways, and we are full of thanks for that." He reported that in recent years Baptist congregations had built or restored about 100 churches and meeting houses. A theological seminary in Moscow is being planned and already has the necessary approval of the authorities. It is to replace the theological correspondence courses that have so far served to train pastors.

According to Klimenko, theological education is a concern that is continually growing in its importance for his Church. The large numbers of young people joining the churches made itself felt in this sphere too: "Many of the young people possess the ability to become good preachers if they can be given a theological education," Klimenko said. Already, several local churches had called pastors under 30 years of age — something that used to be quite unthinkable.

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GREENVILLE, S.C. (EP)—Harold Kelly, 50, a deacon at Eastlan Baptist Church, has resigned as president of Bi-Lo Inc., over a decision by the grocery chain's executive committee to sell beer and wine in its six Charlotte, N.C., stores. Kelly, president of the 120-store supermarket chain, which last year had sales in excess of \$617 million, said: "I'm not saying their choice is wrong. I'm not saying that the stores are wrong. I am not a judge. But as for Harold Kelly. I can't have a part in it." He added: "I have committed too many sins to set myself as an example. But I hope this action will be a witness for the Lord."

Bi-Lo, according to Kelly, has been a family-type store. "I am concerned that families, particularly children, would see beer and wine in Bi-Lo's stores."

"I am concerned with the easy availability of beer and wine, especially to new drinkers. Of the people who start drinking, many become alcoholics. I cannot be a part of that. I could not live with myself knowing I was a part of it." Kelly joined Bi-Lo in 1956. He served as comptroller and then secretary-treasurer, becoming president in 1975.

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



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## WASHINGTON

(EP)—Does a national religious liberty organization have the right to sue if the government violates the Constitution? That's the question the U.S. Supreme Court has agreed to decide. The case arose when Americans United for Separation of Church and State challenged the constitutionality of an action by the U.S. Department of Health, Education, and Welfare giving surplus federal property and buildings in Pennsylvania to Valley Forge Christian College, a sectarian institution which trains ministers and church personnel. The 77 acres of land and 70 buildings originally cost the government over \$10 million.

Americans United Executive Director R. G. Puckett welcomed the high court's decision to hear the dispute. "We believe this case can be a landmark in the battle for church-state separation. The government certainly will be put on notice that flagrant violations of the First Amendment will not go unchallenged if the Supreme Court agrees with us that Americans United has standing to sue in such cases." Since passage of permissive legislation in 1949, the federal government has authorized more than 650 transfers of surplus property valued at more than \$64.5 million to religious institutions.

When Americans United assailed one of the giveaways in court more than two years ago, a federal judge in Philadelphia threw the case out, saying the organization and other individual plaintiffs did not have standing to sue. On April 18, 1980, however the U.S. Third Circuit Court of Appeals ruled that Americans United does have standing. Valley Forge Christian College appealed the decision to the Supreme Court, which agreed on February 24 to hear the case.



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## MERCY SEAT

(Continued from Page 7)

recall how a revolt was raised against Moses and Aaron—a revolt headed by Korah—a revolt caused by jealousy because of the authority which God had vested in Moses and Aaron. The revolt ended in God's judgment being vent upon the rebels and the authority of Aaron confirmed.

The particulars which led up to Aaron's rod which budded are very interesting and instructive. Moses was commanded to take twelve rods, one for each tribe. These were laid up before the ark with the understanding that the tribal rod on which blossoms were found was to represent the priestly family. The record shows that only Aaron's rod brought forth buds, blossomed blossoms and yielded almonds.

Aaron's rod looked across the years to our Lord Jesus Christ. His authority, like that of Aaron's, was also questioned. He, however, forever sealed His authority, when He, by coming forth from the dead (like the blossoming of Aaron's dead rod), yielded eternal fruit. We, of course, who arose with Him are His fruit. The blood, then, over the mercy-seat in Heaven,

confirms His eternal and unquestionable authority. None, in fact, dare question His word of His right to rule over those whom He has purchased with the blood which He sprinkled seven times over the mercy-seat in Heaven. He is the unquestionable head of His church, yea, His blood-bought church. She is ever to seek His will in all matters. She dare not turn to the traditions of men.

The Lord's blood bank in Heaven relates to the golden pot of manna in that He is our manna. The golden pot speaks of our glorified Savior and the manna in the pot relates to His spiritual food for us. He, for example, in John 17:8, states: "For I have given unto them the words which thou gavest me..."

Our Lord, in John 6:35, declared Himself to be the bread of life." The manna which fell in the wilderness was a sustaining food, but it was temporal. The golden pot of manna, however, which is under the blood-covered mercy-seat in Heaven, is our spiritual food. It is the Lord's word to His church. We may say, for example, that the seventeenth chapter of John is in the golden pot as well as the rest of His blessed word.

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

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## WHERE ARE

(Continued from Page 11)

"There is a way that seemth right unto a man, but the end thereof are the ways of death." It is to be feared that many people are being led astray regarding the certainty of their hope of Heaven by false and wishful thinking: for in Matthew 7:21 we read: "Not everyone that saith unto Me, 'Lord, Lord,' shall enter into the kingdom of Heaven, but he that doeth the will of My Father which is in Heaven."

To do God's will necessitates a heart that has been washed by the blood of the Lamb: "The blood of Jesus Christ, His Son, cleanses us from all sin" (I John 1:7) and "Without the shedding of blood there is no remission (of sin)" (Heb. 9:22); a heart that has been freed from the ruling and reigning power of sin: "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36) and "Sin shall not have dominion (ruling power) over you" (Rom. 6:14); a heart to which old things have passed away and all things have become new: "If a man be in Christ he is a new creature, old things are passed away and all things have become new" (II Cor. 5:17); in short, a heart that has surrendered its will to the Lordship of Christ. Is this true of you? Is this the basis of your hope of Heaven? Nothing less than the considerations outlined above will prove of any value...Where are you going?

Then, a final word addressed to you personally - where are you going? So many are hiding behind the false impression that because they have a loved one or friend who is a Christian, somehow or other that will make up for their lack of vital interest in Christ. Let me refer you to the searching Word found in Romans 14:12: "So then every one of us shall give an account of himself to God." Yes, every thought, every word and every deed will be surely accounted for in the presence of the Almighty God. In that day, no matter how sincere the interest of others or how fond the wish of loved ones, they can be of no avail. We must stand or fall on the basis of our own life or death decision for or against the Lord Jesus Christ - "He that believeth on Him is not condemned; but he that believeth not is condemned already because he has not believed in the name of the only begotten son of God" (John 3:18).

Where you are going depends entirely on whether you have received Christ as your own personal Saviour, and are trusting Him to cleanse you from all sin through the shedding of His precious blood when He died on Calvary in your stead; and have accepted His gracious and enabling power to consistently live for Him day by day.

If these considerations are not true of you, will you examine yourself in the light of God's Word, and come to Him in humble submission to repent of your sin and to receive the Lord as Saviour. If this is done in sincerity, then you can be sure that you are going into the eternal presence of your blessed Redeemer.

—Selected.

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