

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 2332

HAVE YOU BEEN BORN AGAIN?

by J. C. Ryle

This is one of the most important questions in religion. Jesus Christ says: "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

Are you born again? It is not enough to reply: "I belong to the church; and I suppose I am." Thousands of nominal Christians have none of the marks and signs of being born again which the Scripture has given us.

Would you like to know the marks and signs of being born again? Give me your attention, and I will show them to you out of the first epistle of John.

First of all, John says: "Whosoever is born of God doth not commit sin"; and again, "Whosoever is born of God sinneth not" (I John 3:9; 5:18).

A man born again, or regenerate, does not commit sin as a habit. He no longer sins with his heart and will and whole inclination, as an unregenerate man does. There was probably a time when he did not think whether his actions were sinful or not, and never felt grieved after doing evil. There was no quarrel between him and sin; they were friends. Now sin no longer pleases him, nor is even a matter of indifference; it has become the abominable thing which he hates.

I place this mark before you. What would the apostle say about you? Are you born again?

Secondly, John says: "Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1).

A man born again, then, believes that Jesus Christ is the only Saviour by whom his soul can be pardoned; that He is the divine person appointed by God the Father for this very purpose, and that beside Him there is no Saviour at all. In himself he sees nothing but unworthiness, but

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CAN YOU NAME THE 12 DISCIPLES?

If you can't name them, you should be ashamed. However, here is an easy way so you can learn them. If you can sing "Bringing in the Sheaves," you can learn to name the twelve disciples.

THE TWELVE DISCIPLES
Tune: Bringing In The Sheaves

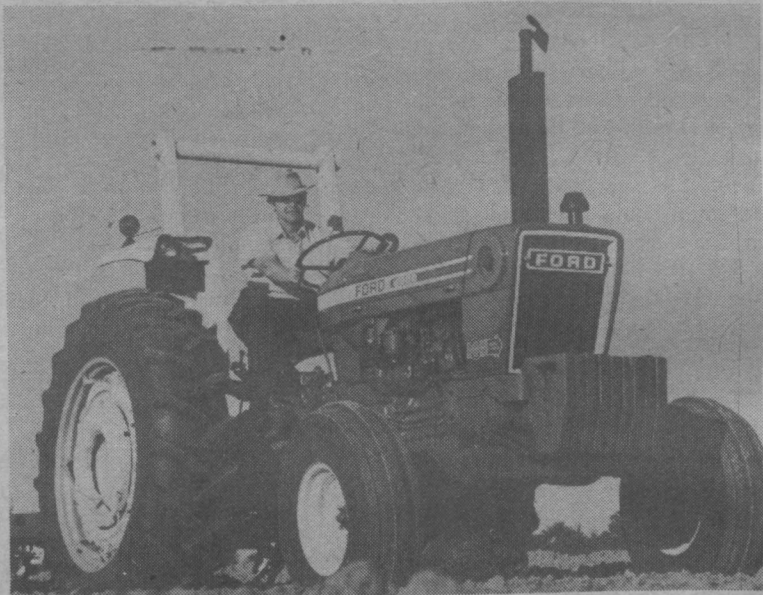
There were twelve disciples,
Jesus called to help Him.

Simon Peter, Andrew, James
his brother John.

Philip, Thomas, Matthew,
James the son of Alphaeus.

Thaddeaus, Simon, Judas
and Bartholomew.

"PRAISE GOD FROM WHOM ALL BLESSINGS FLOW"



We are happy to report that from all over the United States, we have received money designated for the purpose of a new Ford Model 6600 tractor to be used by Elder Fred T. Halliman in Paupa, New Guinea. The above picture illustrates the type of tractor that he will be purchasing to be used to power the sawmill in order to saw

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THE SHROUD OF TURIN — HOLY ORIGIN OF HOAX?

by Roy Snell
Charleston, W. Va.

There has been quite a bit of speculation in the news media from time to time regarding a shroud or grave cloth, which is claimed by some to have been the wrapping from the body of our Lord, buried in Joseph's new sepulchre in a garden. Much pro and con has been

printed as to whether this represents a clever fake, or if it does indeed carry any measure of authenticity. The Examiner, on the May 30, 1981 edition, carried a positive and negative photograph which is now on exhibition in California, and which appears to show blood stains from various wounds, in-

(Continued on Page 6 Column 2)

THE LORD'S PEOPLE — ARE YOU ONE OF THEM?

by Harm Rust

THE LORD'S PEOPLE ARE LIKE A FAMILY. "I write unto you, little children, because your sins are forgiven you for His name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you little children,

because ye have known the Father. I have written unto, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" (I John 2:12-14).

This is not written to people of different ages but to those of various spiritual development.

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THIRTY-FOUR REASONS FOR THE SECOND COMING

Scripture readings: Acts 1:9-11; Matt. 24:3-34; Luke 21:25-33; II Tim. 3:1-5; Rev. 1:7.

1. Wars and rumor of wars, nation rising against nation, and kingdom against kingdom.

2. Famine.

3. Pestilence.

4. Earthquakes in divers places.

5. "Because iniquity shall abound, the love of many shall wax cold." This is not only speaking of the apostasy in the church, the cooling off in the church, and the church becom-

ing cold, and lukewarm and indifferent, and losing their vision; but it also speaks of a condition that will be in the world, when there is a time when they would be without natural affection — people thinking more of animals than they actually think of their babies, or a condition existing where there's no love in the home; and, friends, this is a condition that we certainly know is existing to a great extent.

6. False prophets.

7. The condition existing

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"I HOPE SO"

by Waldo Whiddon
Gotha, Florida

Many have answered, "I hope so" when they were asked, "Are you a child of God?" Others say, "It is impossible to know." Others maintain, "It is like being a Pharisee to say, 'I am a child of God, after all, we are all sinners.'" That is the bitter problem of many thousands who do not know Christ as their Saviour. In spite of their confession, baptism, confirmation, etc., they are incapable of giving a clear answer to the last, decisive question. Why? Obviously, they are not saved.

If someone asked you, "Are you married?" Would your answer be, "I hope so?" Certainly you were there, hopefully sober and clearheaded, at your wedding. If so, then surely you must know you are absolutely married! "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life..." (I John 5:13). Anyone who, in spite of his claim to Christianity, and his upright life, does not have assurance, certainly raises a question of whether they are saved! This phrase, "I hope so," can be changed to, "I know so!"

How does one obtain this assurance of salvation? Only one way! That way is faith in Jesus Christ at the quickening call of the Holy Spirit. You do

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UNDER HIS NOSE

In Starved Rock State Park, near Ottawa, Illinois, stands a ragged rock, resembling a face, called "The Devil's Nose."

Beneath the face, carved into the sandstone are the words "Jesus Saves."

How true it is that Jesus saves right out from under the Devil's nose.

—Ruth Russell
(USPS 042-340)

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The Baptist Examiner Pulpit

A Sermon by Bob Belanger

"A CERTAIN SAMARITAN"

Luke 10:25-37: "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy soul, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, and who is my neighbor?"

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half

dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, He had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when He departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of

these three, thinkest thou, was neighbor unto him that fell among thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise."

As can be gathered quite readily from our portion of the bread of life, even the Word of God, the main theme of this parable is, "Who is my neighbor." Also, what provoked this question of the lawyer in verse 29, is also seen in the same verse; "But he, WILLING TO JUSTIFY HIMSELF." He was one who was skilled, supposedly, in the knowledge of the Old Testament, for the Greek word used here and translated as "lawyer" is synonymous with the word, "Scribe." He had perhaps many times, copied the sacred writ time and again and

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THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

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Acting Editor

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SAMARITAN

(Continued from Page 1)

had, also, studied it in the process. Yet, this lawyer was so taken in by his OWN KNOWLEDGE and PLACE OF HONOR among men that he dare to pit himself, as it were, against the Lord of Glory, who "in the beginning was the Word."

The scene we have before us, according to some commentators, is one of a puffed up scribe seated in the synagogue, and hearing the abundant knowledge proceeding forth from the gracious lips of the carpenter's son, rises to the occasion of self glory, in verse 25: "And, behold (The Greek for "behold, here, implies he called attention to himself, thus seeking to take it away from the Lord Jesus Christ), A certain lawyer STOOD UP, and tempted him (Jesus)." In other words, this lawyer, as the Greek shows, tempted Jesus in much the same manner as Satan did in the wilderness, seeking to trap Jesus in His doctrines and life. And since Jesus had already put the Sadducees to silence, he possibly felt that, himself being a Pharisee would surely win out over them, for we see in part and previous to this incident recorded in Matthew 22:34-40. Notice his subtle Satanlike approach to Jesus; His first word was "Master". He being well learned in the O.T. puts on an air of humility (and that being false) before men, yet saying in his heart, as it were, "master, I have a question you can't answer." Little was he aware that the one to whom he spoke is indeed MASTER and LORD of all.

"What shall I do to inherit eternal life"? With such a question as this, the lawyer ensnared himself. Note the Lord's reply: (V: 26) "What is written in the law?" "How readest thou"? We note that Jesus laid no open

accusation upon him for seeking to entrap Him, but rather, put the question in such a way to show He was not ignorant of man's devices, and that He knew the lawyer already knew the answer. Jesus, before men, shows them all that this lawyer sought to be cunning in his dealings, but He knew the lawyer's intent. It was as if He said: "Why you're a man much learned in these matters, for that is your task, so what have you read concerning this matter"? It was now a test for the lawyer before his comrades.

Verses 27 comes from the lawyer with a knowledgeable and ready response insomuch that he was able to sum up the law of the O.T. with as little as thirty-one words. He is the typical Bible intellectual, "ever learning and never able to come to a knowledge of the TRUTH."

In verse 28, he receives a compliment from the Lord, but at the same time, Jesus, who is the "only wise God" forces his hand further and says, "This DO and thou SHALT live." As if to say: "You've learned much from your study, now let's see you apply it. Let's look at your heart and see if all the love in it is for my Father. Let's look into your very soul and see how much love you have there. Is your strength, both mentally and physically, all for the love of my Father? Is my Father in all your thoughts? How much do you love yourself? Do you love your neighbor and care over them as you do yourself?"

"Thou shalt not tempt the Lord thy God." Those that try the Lord shall themselves be tried, and who shall win? How shall the tempters fair? What shall be proven of them? What shall show from their heart? The lawyer proved wherein his love lay. Wherein was his heart's desire. Verse 29: "But he, willing to justify himself." Why does anyone seek to justify himself in his words or actions when he is wrong?

Firstly, they know they are wrong. Secondly, their guilt speaks from the heart through the mouth and it is readily known. What was the lawyer's immediate response? Was it, "how shall I love my God with all my being when I am unclean and undone and have not the ability to love my God with such capacity"? NO! It was, "Who is my neighbor"? It was sort of like saying: "I've dedicated my life to God for my job speaks for itself, but I will admit I'm confused about who my neighbor is. Is it my blood relations? The people of Israel? or my fellow publicans? After all, we Jews are supposed to stick together and not mingle with the filthy Gentiles, for that's our law. He sought to justify himself because he knew he did not have the love for God he ought to have. He knew he was unable. He, like most Pharisees, was noted for his self-conceit, and so it is seen in his reply to the Master, "Who is my neighbor"?

Jesus responds to this question with a parable and the cause for this is found in Matthew 13:13: "Therefore speak I unto them in parables (similitude); BECAUSE they seeing SEE NOT; and hearing they HEAR NOT, NEITHER DO THEY UNDERSTAND." On the one hand the lawyer's self-justification made him deaf and blind to the truth; on the other hand, Jesus did not choose to open his ears and eyes.

By just reading the parable of

the Good Samaritan one may conclude, as many do, that Jesus is telling the lawyer that anyone you can help is your neighbor, but we know from our studies in the Word of God that no parable is just that basic, but that in it lies a hidden truth. Let us, then, seek out that truth by His Grace.

Verse 30: "And Jesus answering said,..." These words in themselves should automatically alert us that wisdom is about to be spoken for the Lord of all creation is now to give answer, and to Him do we give heed.

"A certain man went down from Jerusalem..." Here we have a man who is representative of something and that being the whole of the human race. The man was on a descent, that is, coming down from Jerusalem. Jerusalem means, "possession of peace." It is the city of David, and the city of the Lord Jesus Christ. It is a high place; it is the place of Divine presence, and here in the parable it represents the Garden of Eden where Adam walked with God. But we notice the "certain man went down" from there. For some reason the man had to make a journey, and so he left the place of Divine presence to go to Jericho. Now Jericho is a VALLEY city and Joshua referred to it as a city accursed. So it is, then, representative of the accursed earth to which man was driven to from the presence of God; going to his low estate, his low valley of life until he is finally swallowed up by the earth to his grave.

Notice: To emphasize what the city of Jericho was like, Jesus tells us that the "certain man... fell among thieves." The words, "fell among" in the Greek and, also here, imply that this certain man JOINED HIMSELF to them; befriended them and had fellowship with them, and as such is the manner of the thief to this day to first befriend you and then ensnare you. "Fell among thieves." is representative of sin. Sin first, is appealing and inviting and often very friendly towards you. It appears also to be a friend to you and so you let your guard down, hardly aware that your very life and spiritual well-being are in danger. Many are there in the world today befriending and fellowshiping with sin; comfortable to dwell therein. But what are the inevitable results?!!

"And fell among thieves, WHICH STRIPPED HIM OF HIS RAIMENT." What was the result of Adam's sin? What did sin to him and all of mankind? "I WAS NAKED and I was ASHAMED!" He, like this "certain man," had lost his original righteousness, knowing only, at the first, to do good, and after sin had befriended Adam in the form of Satan and his wife, it fell upon him and overpowered him leaving him without a covering for himself — now to know shame! In this "certain man" for the thieves to take away his clothing was not enough, for they then wounded him! (In the Greek, meaning to "beat with blows"). Such was the case with Adam and the whole of his children with SIN upon SIN overpowering, beating us down to the condition of open wounds that we of ourselves CANNOT HEAL! Of such a condition did the prophet Isaiah write in 1:6: "FROM THE SOLE OF THE FOOT EVEN UNTO THE HEAD there is NO SOUNDNESS IN IT; but WOUNDS, AND BRUISES, and PUTRIFY-

ING SORES: they HAVE NOT been closed, NEITHER bound up, nor mollified with ointment." And so, the thieves departed having received their desire; they depart elsewhere to lie in wait for another. Such are the ways of Satan and sin, and once the task is accomplished Satan departs "for a season." But there in Jericho, there in the valley, in the place of the accursed, lies one filled with wounds, unable to help himself, for Jesus further tells us that this certain man was left "HALF DEAD"!

The words, "half dead" are pets for the Arminian, for they take it to imply that he, the "certain man," yet had life in him; he could go for help of his own accord. The term, "half dead" may sound contradictory, but as all Jesus says, it is not without purpose, for of such are all who are born into this world. Living in body, but dead in the soul; dead spiritually. "Half dead" implies a state of unconsciousness, the man was totally unable to help himself as his life's blood flowed from his open wounds. Time was running out. There he was in his nakedness before God and man, death to come in its fullness shortly, and none to help. Is the man calling for help? Is he crawling to safety? Is he trying to bind his wounds? No! He is totally helpless! He typifies every man and woman born to the earth; born "half dead," that is, living physically for a short time, and unless aid is to come, dead spiritually for eternity! Unable to give new life to the half that is dead because the part that is alive is helpless, it is wounded by sin, unconscious to its state, unable to assist in any way. Supposing the man is not unconscious, but is still unable to move. So he waits. Maybe someone will come by this valley of sin and help him. How the pain is agonizing as he waits. How agonizing is the pain of sin too as he is pricked by his conscience and the dealings of the Holy Spirit. Suddenly, he hears footsteps. (Verse 31).

"And by chance (Grk. - "simultaneous occurrence") there came down a certain Priest that way, and when he saw him HE PASSED BY on the other side." Melchizedek came before Aaron. The man cannot move, he cannot utter a word. His wounds are too great, his suffering unbearable. Perhaps he thinks, "it may be that this priest can help me. But the Priest takes one look at this bleeding naked man and goes on, but on THE OTHER SIDE. Could it be that the priest thinks he's dead? We notice that this priest came by in "simultaneous occurrence," that is, as the thieves were departing, he arrived. The "priest" is representative of moral law, in the sense that all who commit sin are convicted of it and know their error, but how to cure sin, they know not. Such was the immediate results of Adam's sin. As he partook of sin and disobeyed in Genesis 3:6, in "simultaneous occurrence" Genesis 3:7 tells us: "And the eyes of them both were opened, and they KNEW that they were naked." The entrance of moral law. Further, in Romans 1:9, "Because that may be known of God is manifest in them; for God hath shewed it unto them." This "certain man" certainly knew of his helpless state. Why does the priest stand and gaze at him? What can moral law do for the soul once it has become broken? The priest carries no medicines

and certainly this naked stranger appears dead to him for his wounds are fierce and his body lifeless, and so he "passed by on the other side." Moral law could not and cannot save the soul. It cannot heal the wounds of sin for once the law is broken, how shall it be repaired? What shall the cost of the repair be? Who shall pay the cost? There is no remedy for him who seeks to live by moral law alone, for it offers no freedom to him who breaks its law. So it passes on to the other side leaving the road open and the "certain man" still with open wounds.

We might hear this "certain man" saying as Paul said in Romans 7:24, "O wretched man that I am! Who shall deliver me from the body OF THIS DEATH?" Why would not the priest or morality help me?

Luke 10:32: "And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." We have recorded in Exodus 2:1 these words: "And there went a man of the house of Levi, and took to wife a daughter of Levi." This man and woman spoken of here are none other than the parents of Moses and Aaron; and from Moses and Aaron, the Levites, came O.T. laws and ordinances to the Jew. The purpose of the Law was, and is, to show all of mankind that he is unable to keep it and to prove mankind is totally corrupt; totally depraved. Romans 3:20: "Therefore by the deeds of the law there shall NO FLESH be justified in HIS SIGHT: (why?) For by the law is the knowledge of sin." Also, Romans 5:20: "Moreover the law entered that the OFFENCE MIGHT ABOUND..."

Living by the law or the "ten commandments," as some put it, cannot be done for it cannot justify; it cannot make you right with God. For the law is the convincer and prover of sin. And so the Levite, representing the law, too passes on unable to help the "certain man." Surely he shall die in the valley for he is already given up as dead. None would even cover his nakedness. The "certain man" remains wounded and naked with none to help and as such are all who look to morality and the law to carry them to Jerusalem, the place where none can enter in sin.

The "certain man" cannot rise to go for help, and so he lay dying at death's door. Luke 10:33: "But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him." Now the Samaritans were a people of mixed blood including Jewish blood. They were despised by the Jews and the Jews "had no dealings" with them. To show the Jews hatred for them and the Lord Jesus Christ, John 8:48 tells us: "Then answered the Jews, and said, Say we not well that thou (i.e., Jesus) art a Samaritan, and hast a devil?" Here Jesus is accused of being an enemy of the national faith of Israel by being called a Samaritan. Yet the Samaritans were a compassionate people. A "certain Samaritan" then is a type of the Lord Jesus Christ.

It further says, "A certain Samaritan, as he journeyed,"; Jesus came down on a journey to a lowly place, even to that "city accursed." We remember that neither the priest or Levite had

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Wanted: A man who is as lenient to his neighbor's faults as he is to his own.

SAMARITAN

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anything to say or to offer this "certain man" by way of comfort; therefore do we read concerning the journey of the Lord Jesus Christ in Romans 8:3: "For what the law could not do, in that it was weak through the flesh, GOD SENDING HIS OWN SON in the likeness of SINFUL FLESH, AND FOR SIN, condemned sin in the flesh." And so, "As HE journeyed, came where he was." He came to the place of the man! He came to do what the law could not! He came with A REMEDY for the putrifying sores, for the wounds. He came to give life to that part which was dead. "But God, who is rich in mercy, for His great love wherein He loved us. Even when we were DEAD IN SINS, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together and made us to sit together in heavenly places in Christ Jesus." And thus do we realize the rest concerning the "certain Samaritan."

In the Samaritan who, "when He saw him, He had compassion on him," we see Jesus who showed and came with grace and mercy for he who lay dying in that lowly valley, the Samaritan risking His own life, coming to the place of the accursed!

Verse 34: "And went to him, and bound up his wounds..." Did not the prophet Isaiah, through the Holy Spirit, prophesy of the Lord Jesus Christ as one who would bring healing with Him? Isaiah 61:1: "The Spirit of the Lord God is upon me; because the Lord hath anointed me (Christ, means anointed) to preach good tidings unto the meek; HE HATH SENT ME TO BIND UP THE BROKEN HEARTED..."

Again, Isa. 53:11: "...He shall bear their iniquities." Did not this Samaritan use of His own possessions to bind up the wounds of this certain man? Notice, also, being as his wounds were bound, it means THEY WERE COVERED and could no longer be seen. The Greek here, for "Bound" means the wounds were tied down. COVERED and TIED DOWN! Sin forever held fast and covered. PUT AWAY! The Samaritan provided a covering and protection for the man's wounds. In looking at Isaiah 61:10, we find that the word "covered," there in the Hebrew means, "to clothe, cover, wrap up in." "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with garments of SALVATION, He hath COVERED ME with the robe of righteousness..."

Well did the Samaritan take of His own to provide for another. A covering, however, was not sufficient for proper healing to take place for we read further in Luke 10:34: "Pouring in oil and wine." What do the oil and wine represent? The healing medicine put directly into the wounds! Certainly, the oil and wine were carried in containers; containers which of necessity MUST be emptied out and exhausted of their contents to provide for the numerous wounds inflicted upon this certain man.

Again, turning to Isaiah 53:12: "Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because

He hath POURED OUT HIS SOUL UNTO DEATH." There on Calvary's tree do we see the Samaritan emptying His own body of His own life, His own blood FOR THE HEALING OF OTHERS! Much could be discussed on the subject of the oil and wine. Having previously mentioned Isaiah 1:6, we want to note that even there, oil (ointment) is mentioned as having healing power, used to soften the wounds (mollified). Indeed, "where sin did abound, GRACE did much more abound." "By GRACE are ye saved, through FAITH; and that not of yourselves."

What of this "certain man" lying there wounded? Did he possibly think that this despised Samaritan had come to finish off his life? He could offer no resistance and rest only in the sight of the containers which the Samaritan held, going by faith that the Samaritan would help him. Faith on hearing his approach. And then did the Samaritan show him unmerited favor and administered the oil which was GRACE. Grace which was carried with the Samaritan as He journeyed, to be used for the purpose of aiding others. Yet, to whom did He give it to those who were His enemies? And so He says in Exodus 33:19, "and I will be gracious to whom I will be gracious." I will show unmerited favor to whom I will since none are deserving.

Grace is poured out upon the man from Jerusalem who dwelt among the despisers of the Samaritans. And not only was grace poured out abundantly but also the WINE. The oil was to soften the wounds for proper healing, the wine to cleanse from infection. Matthew 26:27-28: "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 SINS." See that Samaritan pouring out the last of His "wine" to heal those terrible wounds. Did He save any for Himself to continue His journey? I think the wounds of that "certain man" used every last drop of wine the Samaritan had! The grace, the blood, and the final covering are all provided! And now the "certain man" SHALL SURELY LIVE!

Does the Samaritan now depart leaving the injured man to recuperate and heal by himself? No! This man is safe, but he is yet helpless to travel for his wounds must heal, and he is yet in danger. What then must be done? How shall this man find security from danger? Where can he be sheltered?

Luke 10:34: "...and set him upon his own beast." Here we see the strength of the Samaritan as he lifts the certain man to a higher place, yet we notice from this statement that the Samaritan had already determined what should be done for the afflicted man. The Samaritan, having spent the contents of His provisions (oil and wine) now continues his journey leading the "certain man's" beast with the man seated in place. We note that the word "beast" here implies from the Greek, "a beat of burden." I do not think it would be wrong to assume the "beast" to be a mule. The Word of God tells us that the ass, wild ass and mule are classified as unclean beasts for it was necessary that the firstborn be redeemed in Exodus 34:20, "But the firstling of an



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

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Psalms 6:1-10.

Intro. David, like every child of God, discovered his enemies were not only from without, but also from within, and that they were not only flesh and blood, but "principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). He learned that many of the greatest battles were against "the sin which doth so easily beset us" (Heb. 12:1). In this Psalm David evidences he had been "overtaken in a fault" (Gal. 6:1). He comes before God haltingly, having been smitten by sin, realizing God must deal with this matter, so he comes humbly, falling on God's mercy, knowing in his flesh "dwelleth no good thing" (Rom. 7:18). He neither ignores nor excuses his sin.

VERSE 1

"O Lord." David's plea is to

ass thou shalt redeem with a LAMB: and if thou redeem him not, THEN THOU SHALT BREAK HIS NECK..."

It is also shown, that MAN, BY NATURE is no better than the ass or of any fourfooted beasts; Ecc. 3:18-19: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that THEY THEMSELVES ARE BEASTS. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as one dieth, so dieth the other; yea, they have all one breath; so that A MAN HATH NO PREEMINENCE ABOVE A BEAST: for all is vanity." Certainly, it was the Lord Jesus Christ, upon His entry into Jerusalem who also rode upon an ass that the prophecy might be fulfilled, and that the beast had been redeemed as it was a colt. The point then, by the words, "and set him upon his own beast" implies that though the "certain man's" wounds would now heal, his sin being covered, he would yet be upon his old nature (symbolic in the ass); yet, the old nature would also be guided and led of the Lord, by His going forth first in the lead, and we to simply and trustingly follow, until the time arrives when we dismount or begin to "put off the old man." Such is the case here, if we will carefully note.

The Samaritan leading the beast, leads him to a predetermined path, already having determined exactly where to take this wounded man, for we read further in Luke 10:34: "...AND BROUGHT HIM TO AN INN." Here was a man who had been severely wounded, stripped of his possessions, left helpless to die, but is finally saved and given deliverance. The Samaritan is further aware that this man will need rest, nourishment, proper clothing, and a time to gather strength to return on his journey back to his home on high; so where does the Samaritan take him to receive

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the most high God, the possessor of Heaven and earth (Gen. 14:22). Even though sin had cast a dark cloud between David and God, it had not darkened his spiritual understanding or recognition.

"Rebuke me not in Thine anger." David is not pleading for God to set aside His words of correction which he knew were disciplinary, but to not send them forth in anger. David's repentance acknowledges a need for a removal of the dross of sin. Every pastor needs to learn how to rebuke with all longsuffering and doctrine (II Tim. 4:2). Every father needs to learn how to discipline without provoking to wrath (Eph. 6:4).

"Neither chasten me in Thy hot displeasure." David knew of the case of Nadab and Abihu; about God's dealings with Korah and Achan, so he comes in reverential fear before the Holy and Righteous God. We can bow our heads and praise God, He deals with us as with sons (Heb. 12:5-8), and at the same time, gives proper reverence (Heb. 12:9), knowing God's chastenings are for our profit (Heb. 12:10, 11).

VERSE 2

"Have mercy upon me, O Lord." This is the only plea of a sinner which gives honor to God, for it evidences the fact that there is no merit in us. The Publican was taught this truth by the Spirit of God using the Sword of the Spirit; therefore his cry, "God, be merciful to me a sinner" (Luke 18:13). Also, the thief, as he cries, "Lord, remember me when Thou comest into Thy kingdom," after exclaiming, "we receive the due reward of our deeds" (Luke 23:42, 41). Is this your plea?

"For I am weak." David neither pleaded his goodness nor his greatness, but rather his unworthiness and his inability. Man by nature is desperately wicked (Jer. 17:9), and without strength (Rom. 5:6). David could neither conquer the giant nor sin, in his own name.

"O Lord, heal me." Sin had left David along side the highway half dead and naked (Luke 10:30). Sin in the house means destruction and death.

"For my bones are vexed." The foundation and support of the body had been shaken (Dan. 5:6). Sin affects the whole body.

VERSE 3

"My soul is also sore vexed." When man sins, the total man is involved, and when the result of sin is felt, or when judgment is executed, the total man is affected.

"But Thou, O Lord, how long? Even though David acknowledges the reality of God's dealings and the reasons for it, he also sees the light at the end of the tunnel, knowing it would soon be over. The amount of time, David realized, was up to God.

VERSE 4

"Return, O Lord." God cannot, nor will not totally forsake or fail the saints, so the hiding of His face is not permanent nor complete. The truly saved person longs for God's presence and is not happy without it (Ps.

51:12).

"Deliver my soul: oh save me for Thy mercies' sake." David longed not only to be freed from the penalty of sin, but also from its power and its presence (Rom. 7:24). This can only be accomplished by God's grace through mercy. He also knew he was in danger of losing his physical life because of the sin he had committed.

VERSE 5

"For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Although David did not fully understand death, either physical or the second death (Heb. 9:27; Rev. 20:14), we know he in no way is referring to soul sleeping or annihilation by reading the 23rd Psalm and Acts 2:25-27. We do know he desired to live to publicly acknowledge his sin and to be used of God to minister to others (Ps. 51:12, 13).

VERSE 6

"I am weary with my groaning." David's repentance was both genuine and vivid. Godly sorrow had worked repentance (II Cor. 7:10).

"All the night make I my bed to swim; I water my couch with my tears." The knowledge of sin caused David to toss and turn until he was weary. He couldn't go to the brazen laver, which symbolized the removal of confessed sins, so his bed became a brazen laver. He, like Peter, wept bitterly (Matt. 26:75). David remembers the night of his sin (II Sam. 11:2).

VERSE 7

"Mine eye is consumed because of grief; it waxeth old because of mine enemies." David had been enticed with the eye, and now the eye reminds him of his sin. He didn't have time to look and lust for he had to be on the lookout for his enemies.

VERSE 8

"Depart from me, all ye workers of iniquity." I will not become your companions in sin.

"For the Lord hath heard the voice of my weeping." God let David know his sins were forgiven, so the enemies' accusations and attempts to dethrone David should cease.

VERSE 9

"The Lord hath heard my supplication; the Lord will receive my prayer." He has heard me, and will hear me, so all of the enemies' attempts to keep David from praying were useless.

VERSE 10

"Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly." It will happen in judgment, and may it happen before that in salvation.

Conclusion: This is a Psalm that all of the saints have experienced to a degree.

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, 17400, Missouri Rd., S.E., Ft. Myers, Fla. 33908.

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

A popular church covenant speaks of "to abstain from the sale and use of intoxicating drinks as a beverage." Should a Baptist church adopt this covenant? If Jesus were here today and practiced what He did in this respect, could He be a member of such church? What should a church with the covenant do relative to members working in grocery stores, etc. where strong drink is sold?

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In answer to this question, I want to first state that I believe in and practice total abstinence of intoxicating drinks as a beverage.

If a church so chooses, they could include this statement in their covenant. They could just as well include abstinence of any other sin, such as stealing, lying, cursing, etc.

It is interesting to see from history, when this statement was first inserted in a church covenant. About the time Kentucky was being settled (1769-1800) moderate drinking of strong drinks was very common. In fact, history shows that a pastor of a church was often paid in part by whiskey. But as time passed, drinking seems to have become more and more of a problem among the churches. Baptists seem to have been very much concerned with this problem, as their records show that members were cited repeatedly for drinking to excess. The trouble arising from the sale and use of whiskey became so bad that most of the churches condemned even the moderate use of it. It must have been along about this time that some of the churches even ceased the use of wine in the observance of the Lord's Supper, substituting grape juice in its place, losing sight of the fact that wine symbolizes the sinless blood of Christ. Also, sometime along here the statement referred to in the question was inserted in some church covenants.

As to the question of Jesus being a member of a church which had adopted such a covenant (Rev. 2:1), tells us that Christ walks in the midst of His churches, this being true we need not worry about Him being a member of one of His churches.

I see no problem for a church relative to members working in grocery stores, etc. where strong drink is sold. The apostle Paul told young Timothy in I Timothy 4:12, to set an example for believers in speech, in life, in love, in faith and in purity. A Christian should do this where ever he or she may work. We can and should be witnesses for Christ at all times and in all places. I buy my groceries where strong drink is sold (if I didn't I would not buy any, as all the stores in my area sell it). I sometimes eat in restaurants where strong drink is sold, yet by my abstinence, I like to think that I give a witness for Christ.

"To abstain from the sale and use of intoxicating drinks as a beverage?" I see nothing biblically wrong with making this statement a part of the church covenant. On the contrary, in view of the fact the liquor traffic is governmentally sponsored, and its damnable influences wreaking social devastation in our country, I recommend making it part of the church covenant. The more restraints a church raise up against this terrible evil without violating Scripture the better off the church and country will be.

The standard objection against abstinence is, "Jesus approved of social drinking, and on occasion drank a social glass of wine Himself." I have studied this issue for years, and I am not as yet convinced that Jesus approves of social drinking of intoxicating beverages for this age. But be that as it may, I do know He did say of a man who practiced total abstinence, "Among women there has not risen a greater than John the Baptist..." (Mk. 11:11, Lk. 7:34). The Pharisees called Jesus a "winebibber," and wanted to attach this odium to the character of Jesus, but it is plain that their accusation of "winebibber" and "glutton" is a glaring exaggeration of the social conduct of Jesus. Jesus was a friend of Publicans and sinners, and mixed with the common people, but it was not His habit to keep company with winebibbers, for ere He became Man, He said through Solomon, "Be not among winebibbers..." (Prov. 23:20).

Under the Mosaic economy wine was allowed as a social beverage (Ps. 104:15; Eccl. 9:7; Amos 9:14), but because of its intoxicating ability, admonition after admonition is given in the O.T. against the excessive use and abuse of wine (Is. 5:11; Prov. 20:1, 21:17, 23:29-35). Wine inebriates, takes possession of the brain, prevents proper judgment, and mocks its victims. Therefore, King Lemuel was convinced that total abstinence was the best policy (Prov. 31:4, 5). It was under the Mosaic Law that our Lord turned the water into wine at the marriage in Cana of Galilee, this miracle wine was intoxicating in nature, and was without doubt the best wine mortals ever tasted, but with the strong condemnation Scripture places on drunkenness, we are assured that not one person at this feast drank to excess. Temperance was the rule of the O.T. regarding wine, and the rule for this age is total abstinence. The case

for total abstinence is clearly and explicitly set forth by Paul in Romans 14, and for churches to use the miracle of John 2 for support of social drinking for this age is but to beg the question. Because "evil men" would "wax worse and worse," intemperance would become the universal rule in all things as the age drew on, and that society would be blighted with the pernicious effects of alcoholism, God's wisdom has given churches the total abstinence policy for this age. The Man Who turned the water into wine at the marriage in Cana of Galilee, led the authors of the N.T. epistles by the Holy Spirit to cast wine in a bad light, except in two instances. 1. Wine is the only liquid element that may be biblically used in observance of the Lord's Supper, 2. And for medicinal purposes (I Cor. 11; I Tim. 5:23). Under the O.T. economy men were bought and sold in the market place, and slavery was allowed, but I do not know any Christians who argue that because slavery was common in O.T. times and for a while in early N.T. days, that it is biblically correct to own on certain occasions one or two in our times. It makes as much sense to argue for slavery as it does for the social use of alcohol.

Would the church which approves for social drinking, define what social drinking is? Would they tell us when and how it begins, and where it ends? When social drinking ceases to be social drinking and becomes a sin? If Jesus were on earth today I am convinced He would not attend social functions or parties where intoxicating beverages were to be served, and every other Baptist should stay away from such gatherings. Staying away from such gatherings is a form of protest against the liquor traffic, and Christians certainly need to stand against this terrible evil. A church which has a member selling liquor should approach the person in the spirit of meekness and love, endeavoring to teach the person of the ill effects of the liquor traffic, and if the person selling the liquor has a desire to magnify His Saviour and Lord, he will be thankful for the concern which the church has for his spiritual welfare; and he will leave off this satanic business.

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Certainly a church should adopt such a covenant. I am surprised that the question is asked.

The Bible warns against strong drink in several places. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Proverbs 20:1) "He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich" (Proverbs 21:17). "Who hath woe? Who hath

sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to such mixed wine" (Proverbs 23:29-30). "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Proverbs 23:31-32). "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" (Isaiah 5:11). "Woe unto them that are mighty to drink wine and men of strength to mingle strong drink:" (Isaiah 5:22, see also Isaiah 28: 1, 7).

We read also about those who would sell or give strong drink to others. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!" (Habakkuk 2:15).

Yes, the Bible teaches that wine can be used properly for nerves and stomach (Proverbs 31:6 and I Timothy 5:23).

Yes, Jesus could be a member of such a church. I personally could not work in a store that sold drinks and do not believe that any person who loves the Lord should.

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"To the Law and to the Testimony..." (Isa. 8:20).

I have an intense attitude against strong drink. I have to watch myself to keep from arguing with the Lord about the Bible teaching on this matter. I sometimes almost wish that the whole of strong drink were banished from the face of the earth. I sometimes feel that I want to put a man in jail if he even touches a container of strong drink. Surely, no one thing has caused more damage to America than this.

But, as a preacher of the Word of God, I must bow to that Word. I must teach what it teaches. I must be completely honest with the Bible in every question with which it deals. I will do that in this answer. And I am trying to more and more deal in complete honesty with the Bible.

No, a Baptist church should not adopt this covenant, for its teaching on "intoxicating drinks as a beverage" is contrary to the Word of God. The Bible does teach that it is a sin to get drunk. But the Bible does not teach that it is a sin to use an intoxicating drink as a beverage. Now, don't get angry with me. I have enough trouble bringing my own attitude into subjection to the Bible on this point.

If Jesus were on earth today, and practiced as He did when here, He could not be a member of a church with this covenant, and the church could not honestly receive him as a member. Matthew 26:29 reveals that Jesus will drink wine with His disciples in the Millennium. Some say that Christ would not drink wine if He were on earth now. Well, He did when He was here. He will when He returns. How can we say He would not if

here now?

If a church is going to adopt this covenant, they should stand by it and insist that the members do likewise. A church with this covenant should not allow any of its members to work where they would be involved in selling intoxicating drinks. I wonder how such churches justify themselves in this. The simplest thing would be to just not adopt such a covenant to begin with.

The only argument we can really give against the using of intoxicating drinks as a beverage is that it would hurt one's influence with some people. And this is a good argument. Though, I cannot myself, totally condemn a person in that which the Bible certainly allows and which was practiced by Bible characters, and by Jesus himself.

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But God, the Father, only established one covenant, known as "the everlasting covenant," which was decreed in Christ before the foundation of the world, and which was ratified and confirmed in Him by the shedding of His precious sinless blood to "save His people from their sins" (Mt. 1:21). This, then, is a "blood-covenant."

However, under the law, there was another "blood-covenant," which, as a type, alluded to "the everlasting covenant," though, in itself, it was only temporary.

Hence, Paul, in pronouncing a benediction with blessings, said: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen" (Heb. 13:20, 21).

Thus "the God of peace" is the supreme factor in Christ Jesus for every good work in His people, both as to matter and principle.

Then, on the other hand, what is not agreeable to the revealed will of God, in the show of religion and holiness, is not a good work, not being in the good grace of God.

Yet, irrespective of the sufficiency of "the everlasting covenant" of God, many churches of the church-age have popularized covenants of their own, some of which are commendable as to what they approve or disapprove, though they are an unnecessary adjunct to "the everlasting covenant," which, if adhered to, will settle all questions relative to the conduct of our lives, as opposed to "whatever is not of faith is sin" (Rom. 14:23).

So, irrespective of the popularity of a church covenant as to its demands and restrictions, I can not find any thing in the Word of God which would even suggest the thought that Jesus might want to come and join any church, since, in the economy of God, His mission for the Son was that He should come to "save His people from" (Continued on Page 5 Column 1)

FORUM

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their sins" (Mt. 1:21). Such people, as to number, are limited to "All that the Father giveth Me (Christ) shall come to Me; and him that cometh to Me I will in no wise cast out" (Jn. 6:37). Such membership, then, in His body, the church, is exclusive of Christ as a member in common with any of them which are given of the Father to Jesus, in that they were given to Christ for redemptive purposes, which could never refer to Jesus Himself (in Whom there is no sin) as being in that number who are redeemed.

Hence, Jesus could never be a member of such a church, however exemplar they may be in their conduct.

SAMARITAN

(Continued from Page 3)

these things? "AN INN!" Where does the Lord Jesus Christ lead those He has saved to go for nourishment, rest, proper clothing (spiritual guidance) and strength?

Paul writes in I Timothy 3:5: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in THE HOUSE OF GOD, WHICH IS THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH." The Samaritan it appears, immediately headed for a place known to Him. And judging what manner of man the Samaritan is. He wanted nothing but the best for His injured friend. He would take him to a place where He was known well and readily received; a place that would do His friend kindness, also. Such does the Lord Jesus Christ to His own, in leading them to a place He has entrusted the care of the afflicted. A place where refuge can be found, even HIS OWN CHURCH, that would be receptive to Him and those He brings.

The word "inn" as used in Luke 2:7, "there was no room for them in the INN," speaks of a private guest room; but the word used here in Luke 10:34 is different, and it means, "a place where all are received," that is, "a house for the reception of STRANGERS." The Lord Jesus Christ had no place to receive Him as He came into the world traveling from afar, but here in our study, in the form of the Samaritan, He shows that those He cares for always have a place of refuge, for He knows the journey, He knows the road, and He knows the wounds that will be received in the way. His place of refuge is a hospital giving the medication to further the healing, i. e., tender care, proper food and nourishment, comfort and strength.

We noticed earlier in the reading of I Timothy 3:15 that Paul, in writing to Timothy, referred to the church as the "house of God." It is God's "inn," as it were, for the reception of strangers. Though the wounded man would be a stranger at the inn, he was no stranger to Him who brought him, for the wounded trusted his new found FRIEND, the Samaritan, and offered no resistance in taking the journey, but was totally in SUBJECTION to the Samaritan's will, having all faith in Him. Paul, writing to the church at Ephesus, puts forth this

reminder: "That at the time ye were without Christ, being aliens from the commonwealth of Israel, and STRANGERS from the covenants of promise, HAVING NO HOPE, and WITHOUT GOD in the world; but NOW in Christ Jesus ye who sometimes WERE FAR OFF ARE MADE NIGH BY THE BLOOD OF CHRIST." Strangers... having no hope... were far off... but now in Christ Jesus... are made nigh by the BLOOD of Christ!

Luke 10:34: "And TOOK CARE OF HIM." The Samaritan was not satisfied just to drop the man off at the inn, and leave him as one "leaves his cares behind"; but rather, He would stay with him for a while, perhaps seeing to it that the man would have all his needs met. We picture the Samaritan for a moment, back in the way of Jericho, lowering Himself over the injured, and then, rising with the injured IN HIS ARMS after He had tended his wounds. Does not this picture the humility of Christ subjecting Himself to the hands of men, and then, after conquering those wounds as the Great Physician, rising with His Friends with that heavy wounded burden and leading them away, having accomplished His work?

Jesus likewise, remained on earth a short time after His resurrection to take care of His own, as we have read of the Samaritan who "took care of Him"; for after His resurrection, it is written in Luke 24:27, "And beginning at Moses and all the prophets, He expounded unto them (His own) in ALL the scriptures the things concerning Himself." Again, in Luke 24:45, "Then opened He their understanding, that they might understand the scriptures." Behold the Samaritan who "took care of him," His own. The certain man was not the Samaritan's, for he owed the Samaritan his life. He was indebted to Him. Behold the Samaritan who "took care of him," adding to further recovery of his life, speaking the word of encouragement, administering further medicine. "Then opened He their understanding that they might understand the scriptures." Giving of that life-giving medicine, even the WORDS OF LIFE! And so the Samaritan stayed with him throughout the night.

Luke 10:35: "And on the morrow when He departed." This suggests the ascension of the Lord Jesus Christ to His heavenly throne. But the Samaritan, before He departed, being a thorough man, and mindful of the needs of His own, took care of some final business as we read further:

"HE TOOK OUT TWO PENCE." That is from amongst His own possessions, the Samaritan "Took out two pence." In our recent studies on biblical numerology, we learned the number two stands for division and difference. These two pence therefore, stand for a different kind of money, so to speak. Now two pence is equal to the half shekel of Jewish money and the half shekel was the amount of money used to pay for the redemption of an Israelite. Exodus 30:15: "The rich shall not give more and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your soul." A price paid equal to all! Certainly, the

keeper of the inn expected that this "certain man" MUST HAVE HIS WAY PAID in order that he might be kept. Yet, this "certain man" HAD NOTHING TO PAY of his own, and so the Samaritan, "Took out two pence. Under the O.T. law the two pence (half shekel), had to be given unto the tabernacle, where God dwelled, but it had to be given by the individual from his own goods. Yet, this "certain man" of his own could not in anywise pay anything and his only testimony was in the hands of the Samaritan. How precious are these thoughts. How glorious is His name! How glorious is His work! "Jesus paid it all, all to Him I owe."

Now as we go along, I want it kept in mind that these two pence are different and represent a different meaning, but yet, point to atonement and redemption and are given into the "house of God."

Luke 10:35: "He took out two pence and gave them to the host." The word "Host," in the Greek means, "one who receives ALL." The host was then responsible to receive all what? ALL the strangers who came to the "Inn." The "inn" is the place of the gathering and the "host" is he or they who are responsible for the gathering, for the operation, expenses, and overseeing of that gathering. Since we have previously stated that the "inn" represents the church in the sense as a gathering place of strangers, the host represents the gathering itself, therefore, do we read in Matthew 16:19, "And I will give unto thee the keys (symbol of authority) of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." The innkeeper, the body of Christ, has the authority from the Samaritan (Christ) to take care of the stranger. Seeing to his care, changing his bandages (strengthening the weak who fall into divers sin and temptations), keeping infection from his wounds and seeing to a PROPER HEALING. Do we not consider the awesome responsibility here? A great responsibility in the entrusting the care of a soul!

Now the Samaritan spoke for the stranger by means of the two pence. The two pence were to be used for the care of the stranger. What do they signify? Of what does the church have that is "two" and was given by Christ? The ordinances of Baptism and the Lord's Supper! Baptism, symbolizes the Lord's death, burial and resurrection. It tells how the Samaritan went down into the valley, humbled Himself for another and rose again — bringing with him a newness of life. The Lord's Supper, represents remembrance of healing, that is, how the containers of oil and wine were emptied for the healing of the sinners wounds. And so the host of the inn looks upon the two pence and receives them from the Samaritan for THE STRANGER'S SAKE.

Luke 10:35 "... And said unto him (the Host), TAKE CARE OF HIM." These are the first words spoken by the Samaritan. Words which express strong CONCERN. Words which express STRONG RESPONSIBILITY TO THE "HOST." Words which express STRONG AUTHORITY, for we notice how that the host is silent throughout the whole of the happening. Woe to the church

that does not give heed to the Samaritan and "TAKE CARE" of those entrusted to it. "Take care to use my money (my ordinances) wisely, but!..."

Luke 10:35: "and whatsoever thou spendest more." The Samaritan knew that the two pence would not sufficiently cover the strangers expenses if they were used properly. Just as many so-called churches steal these two pence and falsely use them and abuse them, they have nothing further to offer. And what of the true churches that do only the ordinances, but neglect to spend further for its members in the teaching of the rest of the word? Digging into their own possessions (studying the riches of God, using His "talents") and spending further for the cost of the Samaritan's own. We get the implication that the Samaritan expected some sacrifice from the host, but not without reason for He says further: "When I come again, I WILL REPAY THEE." Here we see three things.

The Samaritan made a sure promise to the host. Again, no response from the host signifying he understood and believed; that he realized his responsibility to the Samaritan.

The Samaritan implied He must go away for a season but would return. Therefore both the host and the stranger would be looking for Him daily. Did they both not see the direction in which He departed? Would they not be watching in the same direction for His return, and that daily? Expenses would get higher and demands that the world would be placing upon them. Weariness would beset them. Impatience would befall them. Yet the Samaritan gave His SURE WORD OF PROMISE, and though the walls of the "INN" showed many cracks and few came by the way, the host and the stranger yet wait, looking up towards Jerusalem. "And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This SAME JESUS, which is taken up from you into heaven, SHALL SO COME in like manner as YE HAVE SEEN Him go into heaven." Is the host exhausted with weariness, in the work of caring both mentally and physically for strangers? Hear the Samaritan again: "WHEN I COME AGAIN, I WILL REPAY THEE." Let the Samaritan, Jesus Christ be always your example to follow, being one of mercy and compassion. May the Lord bless you all!

BORN AGAIN

(Continued from Page 1)

In Christ he sees ground for the fullest confidence, and trusting in Him he believes that his sins are all forgiven. He believes that his sins are all forgiven. He believes that for the sake of Christ's finished work and death upon the Cross, he is reckoned righteous in God's sight, and may look forward to death and judgment without alarm. Depend upon it, though he may feel weak, he would not give up Christ for all the world.

I place this mark before you. What would the apostle say about you? Are you born again?

Thirdly, John says: "Every one that doeth righteousness is born of him" (I John 2:20).

The man born again, or truly converted to Christ, then, is a holy man in his habits. He

endeavors to live according to God's will, to do the things that please God, to avoid the things that God hates. His aim and desire is to love God with heart and soul and mind and strength, and to love his neighbor as himself. No doubt he is not perfect. None will tell you that sooner than himself. And though he may sometimes feel discouraged, yet he will generally be able to say with old John Newton: "I am not what I ought to be, I am not what I trust to be, but still I am not what I once used to be, and by the grace of God I am what I am."

I place this mark also before you. What would the apostle say about you? Are you born again?

Fourthly, John says: "We know that we have passed from death unto life, because we love the brethren" (I John 3:14).

A man born again, then, has a special love for all true disciples of Christ. Like his Father in Heaven, he loves all men with a great general love, but he has a special love for those who are of one mind with himself. Like his Lord and Saviour, he loves the worst of sinners, and could weep over them; but he has a peculiar love for those who are believers. Those who have most grace, and are most like Christ, are those he most loves. He feels that they are his fellow - soldiers, warring against the same enemy. He understands them, and they understand him. He and they may be very different in many ways in rank, in station and in wealth. What matters? They are Jesus Christ's people. They are his Father's sons and daughters. Then, he cannot help loving them.

I place this mark also before you. What would the apostle say about you? Are you born again?

Fifthly, John says: "Whosoever is born of God overcometh the world" (I John 4:4).

A man who is born again does not make the world's opinion his rule of right and wrong. "What will men say?" is no longer a turning point with him. He overcomes the love of the world. He finds no pleasure in things which most around him call happiness. He cannot enjoy their pleasures: they weary him; they appear to him vain, unprofitable, and unworthy. He overcomes the fear of the world. They blame him: it does not move him. They ridicule him: he does not give way. He loves the praise of God more than the praise of men. He fears offending Him more than giving offence to man. He has counted the cost. It is a small thing with him now whether he is blamed or praised. He is no longer the servant of fashion and custom. His first aim is to please God.

I place this mark also before you. What would the apostle say about you. Are you born again?

Sixthly, John says: "He that is begotten of God keepeth himself" (I John 5:18).

A man born again is very careful of his own soul. He endeavors not only to keep clear of everything which may lead to it. He feels that evil communications corrupt the heart, and that evil is far more catching than good, just as disease is more infectious than health. He is careful about the employment of his time: his chief desire about it is to spend it profitably. He is careful about the friendships he forms: it is not enough for him

(Continued on Page 6 Column 1)

A good many have only licked the spoon and haven't got a good dose of religion.

BORN AGAIN

(Continued from Page 3)

that people are kind and amiable and good-natured; all this is very well; but will they do good to his soul?

He finds by experience that his soul is ever among enemies, and he studies to be a watchful, humble, prayerful man.

I place this mark also before you. What would the apostle say about you. Are you born of God?

Such are the six great marks of being born again. Let every one who has gone so far with me, read them over with attention, and lay them to heart.

I know there is a vast difference in the depth and distinction of these marks in different people. In some they are dim, feeble, and hardly to be discerned. In others they are bold, sharp, clear, plain, and unmistakable, so that anyone may read them. All this I am quite ready to allow.

But still, after every allowance, here we find boldly painted, six marks of being born of God. Here is an inspired apostle writing one of the last general epistles to the Church of Christ, telling us that a man born of God, does not commit sin, believes that Jesus is the Christ, does righteousness, loves the brethren, overcomes the world, and keeps himself. I ask the reader to observe all this.

Dear friend, have you these marks? Are you born again?

LORD'S PEOPLE

(Continued from Page 1)

Among the Lord's people are those of little understanding, like little children, some with great development like vigorous young men and some who are like older men well developed. "Stedfast unmovable, always abounding in the work of the Lord." Every member of the Lord's family have their sins forgiven them, "For his name's sake." All of the Lord's people have known the Father and also the Son for without that they could not be the Lord's people. For we read "And this is eternal life, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). Those of the Lord's people who have experienced growth have become strong in faith. That means too that they are strong in the Lord. The word of God abideth in them, "And ye have overcome the wicked one." These are qualities of a regenerate church.

But the Lord's people need building up. "But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20-21). In most church activity far more effort is used in trying to get new people in than is used for strengthening of the brethren. The result too often seems to be that more go out than come in.

THE LORD'S PEOPLE HAVE LIFE AND MAY HAVE IT MORE ABUNDANTLY. Our Saviour said, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly" (John 10:10).

All of the Lord's people have

life through our Lord Jesus Christ, but it seems all do not have it more abundantly, though that provision is made from them in the same Saviour. So much of the ministry in most of our churches does not seem to be directed to helping the Lord's people have "Life more abundantly." There are those who profess salvation and immediately become turned toward the secular and trivial, rather than the Spiritual. Many in our churches demand entertainment instead of sound solid preaching of the Word of God, prayer, praise and fellowship with Spiritual people. It sometimes seems that the demand for amusement in our churches is almost overwhelming. It seems, too, that many ministers are well-equipped to entertain, but not so "Apt to teach." or to "Preach the Word." The Lord's people can develop and become strong if they will hear more and more the Word of God and have less of secular entertainment.

I fear there are many of the Lord's people going through life lacking complete spiritual development. Can it be that Christianity is in a crippled condition because the Lord's people have not been scripturally ministered to? Just at a time when they should have the best they are perhaps receiving the poorest. "Feed the flock of God which is among you." Not "With the husks that the swine did eat."

THE LORD'S PEOPLE HAVE NOURISHMENT FOR NEW BORN BABIES. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings. As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be that ye have tasted that the Lord is gracious" (I Peter 2:1-3). Newborn babes are beginners in the Christian life. It is important that as we first become Christians we have a desire to hear the Word of God. When we have this desire, we shall try to read it, meditate in it, and also hear it whenever we can. And we as ministers, Christian workers and all of us as believers, are in duty bound to hold forth the word of life. Let us make sure we are not trying to use substitutes. Many Christians are not strong but very weak. The Apostle Paul had to rebuke the Corinthian Christians because of their lack of growth.

THE LORD'S PEOPLE HAVE NOURISHMENT FOR THE MORE MATURE. "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:14). By strong meat is meant the deeper truths of the Holy Bible. When we first begin the Christian life we cannot expect to understand as much of the Word of God as we hope to do after we have been Christians for some time. However, if we hear it faithfully preached and taught, and then, also read it for ourselves and earnestly pray, the Lord will soon help us to understand more and more of it and as we come to understand we shall be happy in it. The Lord is able to give us understanding in His Word if we really desire it and ask Him enlighten us. We need to read it. It is important to memorize still to have it in our hearts to obey it. We shall understand it just as far as we have it in our

hearts to be doers of the word of God.

THE LORD'S PEOPLE ARE TO GROW IN GRACE. "Thou therefore, my son, be strong in the grace that is in Christ Jesus. Thou therefore endure hardness, as a good soldier of Jesus Christ" (II Tim. 2:1&3). For every one the time of greatest need is still before us. Sometimes we feel that now the danger is past. The sun is shining. We can smile again through our tears. And all this is well enough. But the real testing of our faith is still before us. Are we prepared? Will we be able to "Endure hardness, as a good soldier of Jesus Christ?" Will we be able to stand and be strong enough to help the weaker ones? So much in the religious world seems to be of a happy-go-lucky nature. But Scripture presents truth in all its intensity as it really is. The Apostle Peter admonishes, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being Lords over God's heritage, but being examples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Peter 5:2-4).

THE LORD'S PEOPLE ARE TO BE STRONG IN FAITH. Jesus had spoken to the barren fig tree and the disciples were surprised that the tree had withered. "And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things so ever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:23-24). Hebrews 11 is a record of heroes of faith and their accomplishments. The Lord's people of the present need faith just like them. "Faith in God" is to begin with, a gift of God, but THE LORD'S PEOPLE must be built upon it. The true hearing of the Word of God will produce people with strong "Faith in God."

THE LORD'S PEOPLE ARE TO BE STRONG IN THE LORD. "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:10-11). All are agreed that Christianity is confronted with extraordinary foes. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high places" (Eph. 6:12). There is one powerful instigator of all opposition to THE LORD'S PEOPLE. The Captain of our salvation resisted his every onslaught with the "Sword of the Spirit, which is the Word of God." At the final thrust, "Saith Jesus unto him, Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him" (Matt. 4:1-11).

THE LORD'S PEOPLE



QUESTION:—When did a noise make no sound?

ANSWER:—When Elijah was on Mount Horeb and Jehovah spoke to him in "a still small voice," First Kings 19:12. The RV margin points out that the Hebrew says, "a sound of gentle stillness."

ARE IN DANGER. The Apostle Paul wrote, "But I fear lest by any means, as the serpent beguiled Eve through his subtilty so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him" (II Cor. 11:3-4). More Bibles in more languages are being distributed than ever. But I fear that most people read the Bible very little. There are few people who know the Bible well enough to be able to discern truth and error. Our Saviour said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). We must all try to do research of our own.

SHROUD

(Continued from Page 1)

cluding some which are purported to come from the thorn wounds in the scalp and head.

The Examiner was quite wise in simply printing the pictures and leaving all of the speculation on possibilities until the final testing is done. However, I do not feel that it will be amiss if we were to assess that which we have to date in the way of information, whether or not such remains credible in the face of future testing.

First, let us look at what we have in the secular field, and then, take a good look into the infallible Word of God for what our Bible indicates in this instance. In 1979 one group of scientists made some tests and they concluded that the people in ancient times had no workable method to perpetrate such a hoax — hence, a point in the favor of the shroud being in reality a grave garment of a lacerated body. Since the release of the findings and opinions of the first group of scientists, there have been other equally imminent men engaged in the study of the shroud who declare that there is some fakery and a hoax involved.

Dr. Walter McCrone, who was a member of the U.S. research team which did two years of exhaustive study and testing of the shroud, has related to the British Society for the Turin Shroud that he believed it to be a fake. He admitted that at the present he could not definitely prove his views, but he holds that the shroud contains an iron oxide pigment, red ochre, from the 14th. century.

and that a major portion of the shroud's image is the work of an artist, using this pigment. He adamantly maintains that by using the Carbon 14 dating tests, a process much used in today's dating of ancient finds, that the shroud could be proved to have originated in the 14th. century.

This cloth about which these claims are being defended and attacked is in the form of a sheet. To get such an impression of a human body one would have to spread the sheet shroud, place a body lengthwise on one side of the sheet and then simply fold the other half over the body. Most of us have done this some time with a blanket or covering of some sort. If my understanding of the shape of this shroud is correct, then that is what they are working with at this time.

For now, that will do for the secular approach, so let us look into the word of God for something concrete — something without Carbon 14 and red ochre. The Bible is explicit in describing the grave clothes on two occasions in the book of John. First, we have that of Lazarus in John 11:44. There is absolutely no mention of a single shroud of cloth. Instead, the Word says "graveclothes" in the plural and still more of a revelation, his face was bound about with a separate napkin. A sheet he could have taken one arm and tossed it aside, but he was bound hand and foot till Jesus said, "Loose him and let him go." Remember that Lazarus was buried as in keeping with the Jewish custom of those days.

Now, let us look into the burial of our precious Lord, John 19 and 20. It is not specifically stated in John 19:40 that the body of Jesus was cleansed of the shed blood, but it defies all reason, biblically or in the natural realm, that those two, Nicodemus and Joseph of Arimathaea, would anoint that precious body with one hundred weight of myrrh and aloes without carefully and tenderly cleansing it first. Impossible! "Then they took the body of Jesus and wound it in linen clothes..." (John 19:40). Once more, "clothes" in the plural and not a shroud.

Then comes the most damning piece of evidence against a sheet-like shroud or cloth, in that the Bible says that when Peter looked into the tomb, he saw the linen clothes lying there — "And the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself" (John 20:7).

Beloved, the Romanist can walk into the average commercial Bible book store and have himself a field day in trinket and doo-dads, so imagine what he will do with this shroud. Someone has said that if any Bible-believing Christian can get his hands on this relic, then he should promptly make a bonfire out of it.

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The one who nurses grief is not any wiser than the one who feeds a tiger.

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

COLORADO SPRINGS, Colo. (EP)—"People in our nation spend more time preparing to get their driver's license than they do preparing for marriage or parenting."

And, obviously, as the soaring divorce rate indicates, this sort of non-preparation leads to serious marital problems, marriage and family expert H. Norman Wright told the 225 delegates at the 33rd annual convention of the Evangelical Press Association meeting here May 11-13.

Wright, associate professor of psychology at Biola College and founder-director of Christian Marriage Enrichment, told the evangelical editors and writers that there are three basic steps to be taken to stabilize marriage:

1) Proper thought and preparation given the marriage "adjustment areas." He said, "Couples must enter marriage with less romance and more realism." He sees the church's role as "nurturing relationships" and not merely "performing weddings." He urged every evangelical church in America to require extensive pre-marital counseling. "At our clinic," he said, "about 48 per-cent of those involved in this pre-marital counseling decide not to marry. That shows we're doing our job."

2) Couples must be trained and equipped to "develop the ability to handle disappointments, hurt and suffering." According to Wright, 80 percent of the parents who have a handicapped child or lose a child at birth eventually divorce.

3) Couples must be trained to understand and recognize the various stages and cycles occurring in the duration of their marriage relationship. "Couples must know when they can expect to experience the most and also the least satisfaction from their marriage," Wright said, "and the church must teach these life cycles."

CHICAGO (EP)—Carl Sagan — famous for his "Cosmos" TV series — says he knows what happens to the soul after a person dies.

You reach back into your memory for your most intense moment in your life, he says, and that moment is your birth. In other words, dying is like being born again, Sagan told the U.S. Catholic Magazine.

Sagan says the birthing experience is one of the most intense and exciting things that can happen to a human. He says nine months spent in total darkness and silence is bound to have a lasting effect on you, and he thinks that is the memory you return to when you die. He says his theory fits the descriptions offered by people who have died and then returned to life.

The world-renowned scientists says baptism is just a "symbolic rebirthing." Sagan confessed that while he isn't an atheist, he can't prove the existence of God one way or the other.

PHILADELPHIA (EP)—The Philadelphia Inquirer's weekly magazine Today, (April 12) includes an extensive survey of the prepara-

tions many Christians are making for the end of the age.

William Alnor ("Apocalypse Soon?") quotes Christians who are preparing for the Tribulation: "Yesterday for the first time I got a .38-caliber snubnose pistol and began target practicing for the first time ever... when the holocaust begins and people try to come to us for food, they'll be met with a gun. Because if they wait until then to prepare, it will be too late." Some are calling upon Christians to have retreat places in the mountains and to stockpile weapons, an emergency supply of water, a large supply of food and, according to some, at least \$1,000 in gold and silver. Freeze-dried food demand is increasing among Christians.

Alnor mentions the huge interest in prophetic literature; Hal Lindsey's The Late Great Planet Earth has sold more than 18 million copies in 31 foreign editions. The New York Times names Lindsey the best selling author of the past decade. Jim McKeever's monthly newspaper, "The End-Time News Digest," reportedly has a circulation of a quarter of a million.

He catalogues some of history's false hopes for Christ's imminent return, including this one: "In 1528 a bookbinder named, appropriately enough, Hans Nut, declared himself a prophet and announced that he had been sent by Christ to herald his coming, which Nut said was slated for sometime later that year." He also refers to some recent secular reports, specifically "a recent report issued by scientists at Harvard University and the Massachusetts Institute of Technology, which concluded that a nuclear war is likely by 1984, and that an all-out, worldwide conflict is almost certain by the end of the century."

AKRON, Pa. (EP)—The U.S. government has tentatively turned down an application by Mennonite Central Committee for an export license to ship 250 tons of wheat flour donated by Kansas farmers to food-short Vietnam. The government's unexpected response suggests a tougher approach by the Reagan administration toward Vietnam and its occupation of Kampuchea (Cambodia). "The negative response of the Department of Commerce to our request is a serious infringement on our prerogatives and understanding of Christian compassion to people in need," said Bert Lobe, MCC secretary for Asia. MCC is now appealing the preliminary decision.

A May 1 letter from Archie M. Andrews, director of the U.S. Department of Commerce's Exporters' Service Staff, listed the "negative considerations" which the government had raised about the January 6 application. Andrews noted the current U.S. policy "to maintain an embargo on all exports to Vietnam except for non-commercial shipments to meet emergency needs."

"Although an argument could be made that 250 tons of wheat flour would qualify under humanitarian grounds, the rejection of this application for

THE PERFECT VALEDICTORIAN ADDRESS

When asked to make a speech, I had a difficult time thinking of a subject that would be appropriate for this particular occasion. And I hope that this evening I can do some justice to the topic I have finally chosen.

Something we have often heard about these past few years is our goals in life. And now, as Seniors, we are being faced with many decisions concerning our future. Some of us may be planning to marry and have a family. Others might be planning to go to college for further education. It is very probable that our graduates will be this country's future doctors, lawyers, engineers, and members of every other conceivable profession. But tonight I would like to say to you and my classmates that no matter how rich or poor, how famous or obscure you may be, there is a treasure to be valued above all earthly riches and fame — even, my friend, above mother, father, sister, or brother. And that treasure is Jesus Christ the Lord. His name is Wonderful, and in Him dwell all the blessings that God has given man. In Him there is peace, joy, strength, and assurance. He is called, "The Prince of Peace." In Him we can find forgiveness from God the Father and a perfect righteousness that is eternal. In the words of the Prophet Isaiah, "The Lord Jehovah is my strength and my song; He also is become my salvation."

So I do have a goal, a goal that I hope is shared by many of you. My goal is to win Christ and be found in Him, to know Him and the power of His resurrection. For to know Him is life eternal.

by Sandy Holbrook
Boyd County High School
Ashland, Kentucky

PRAISE GOD

(Continued from Page 1)

the necessary materials to build a permanent type wood and concrete church building to be used for God's glory now and for future generations to come. Also included, but not pictured, is a heavy-duty 3½ ton Martin Markhum Trailer built to withstand the rough roads and terrain on which it will be used. It is a dump type trailer, or in other words, you can unload the contents, as if you were using a regular dump truck.

The cost of this equipment with some special accessories, freight charges, registration fees, comes to a grand total of \$25,492.28. Without the splendid cooperation that we have received from readers of TBE and/or regular contributors to the New Guinea Mission work, Calvary Baptist Church would have never been able to handle this by themselves, but God is still on His throne and He has raised up friends and supporters who think enough of the Lord's work in that far off country to lay this burden upon their hearts to contribute this large amount of money.

Elder James Hobbs, pastor of the Kings Addition Baptist Church, of South Shore, Kentucky, is now in New Guinea presenting Bro. Halliman with the check for this new equipment and I am sure the tractor will soon be on the mission station doing the work for which it is intended.

On behalf of Calvary Baptist Church, we would like to thank each and every individual and/or church who had a part in helping us provide this much needed equipment. I am sure that God's blessings will overwhelm and enrich you as you cannot out-give our great God.

license underlines the United States government's view that the Vietnamese government has within its power the ability to alleviate the severe hardship its policies have brought about."

The policy the U.S. government most objects to is Vietnam's continued occupation of neighboring Kampuchea. Approximately 200,000 Vietnamese troops remain in Kampuchea nearly three years after they toppled the brutal government of Pol Pot.

Responded Lobe in a letter to Andrews: "Vietnam faces a serious food shortage and as a Christian people, we consider it our responsibility to respond as able; we have difficulty accepting the restrictions which are being placed on us, and even more so with the government telling us who should receive aid. As Christian people, we are called to demonstrate love to all people in need regardless of race, creed or political persuasion."

ELKHART, Ind. (EP)—Atheistic authorities in the Soviet Union have resorted to using psychiatric hospitals, as well as prison and labor camps, in their ongoing battle against religion, according to Georgi Vins.

Soviet state atheism affirms that religion is the opium of the people, that God does not exist and is only a legend, and therefore every religious believer is psychologically abnormal. Under orders of the KGB, atheistic psychiatrists recently have begun medical experiments on Christians with the goal of forcing Christians to reject their faith in God and accept the atheistic/materialistic world view. Presently undergoing forcible treatment in a special psychiatric hospital in Dnepropetrovsk, Ukraine, according to Vins, is independent Baptist Valdimir P. Khailo, age 49, father of fifteen. Khailo was permitted a brief meeting with his family on March 31. They report that his health has deteriorated as a result of the treatment forced on him by psychiatrists under KGB orders to "break him."

Vins said, "We appeal to all Christians throughout the world to pray for believers who are tortured in Soviet psychiatric hospitals. We request that Christian psychiatrists raise the issue of forcible psychiatric experiments on Christians in the Soviet Union for investigation by international psychiatric conferences."

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:
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Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

ELDER FRED T. HALLIMAN,
Sovereign Grace Baptist Mission,
P.O. Box 19, Koroba, via Mendi,
Papua, New Guinea.

BRIEF NOTES

Just a little reminder to keep you conscious of the mission project of the Landmark Baptist Church and Pastor Wil Bang of Tucson, Arizona.

In the May 30 issue they made mention of the job they are doing in sending Bibles to people in the Philippine Islands who are in need of God's word. To date this work has been slow, because of a lack of funds, but it is definitely worth our concern. You and I might never get to go to the Philippines or anywhere else as a missionary, but God can supply the means or the money to send Bibles and other instructional type materials in order to help the work there.

I am sure, Bro. Bang would appreciate any help on this project. If you wish to contribute to this work, please address the Landmark Baptist Church, 3426 East Lind Road, Tucson, Arizona 85711 or you may phone Pastor Band at his home, area code 602/297-9982 for further information.

Open-heart surgery was performed on Bro. Eddy Seacrist, pastor of the Gallagher Baptist Church, Gallagher, W. Va., on June 8 at the Charleston Memorial Hospital. Bro. Seacrist is recuperating nicely and complete recovery is expected in three to four months. Please remember him in prayer at this time.

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I HOPE

(Continued from Page 1)

not go because you wanted to. You are called and given that desire by the Spirit Himself! This is the effectual call, not the general call. Then, after the "new birth," the Holy Spirit guides the "babe" into all truths, John 16:7, 13, assures us by His Spirit that we are His. He comforts us with this assurance. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). The saving power is in Jesus Christ, not in our seemingly "good works."

How do we know that we will stay saved after the new birth? A good question, however, the Bible says the Saviour Himself is also the Keeper!!! "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; And he is the propitiation for our sins" (I John 2:1-2). He not only loved and saved us, but is a go-between to keep us saved. While in this chapter, note this: "I write unto you little children, because your sins are forgiven you for his name's sake" (I John 2:12). We are saved and kept for His Sake, not ours. We are not worthy of claiming any SAKE!

Take hold of Jesus' outstretched hand in faith and thank God for the opportunity, grasp-

ing His inexpressible gift to mankind, His Son Jesus Christ, Who bore our sins on the cross of Calvary. He reconciled us to the Father by shedding His precious blood; "The blood of Jesus Christ, His Son, cleanseth us from all sin" (I John 1:7). Need more? "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (II Cor. 5:19). Yes, we "KNOW SO!"

THIRTY-FOUR

(Continued from Page 1)

among the Jews, the Jewish situation today. It says, when you see Jerusalem compassed about with armies, then you know that the time of the Lord is at hand.

8. As in the days of Noah, so shall it be in the days of the Coming of the Son of Man.

9. As in the days of Lot, so shall it be in the days of the Coming of the Son of Man.

10. Signs in the sun, moon and stars.

11. Distress of nations, with perplexity.

12. Men's hearts failing them for fear because of things coming on the earth.

13. Perilous (difficult) times.

14. Lovers of men's own selves.

15. Covetous (money-loving).

16. Boasters.

17. Proud (showing them-

selves above their fellows).

18. Blasphemers (revilers).

19. Disobedient to parents.

20. Unthankful.

21. Unholy (irreligious).

22. Without natural affection.

23. Trucebreakers

(implacable; relentless).

24. False accusers (slanders).

25. Incontinent (lewd).

26. Fierce.

27. Despisers of those that are

good.

28. Traitors.

29. Heady.

30. Highminded.

31. Lovers of pleasure.

32. The automobile as prophesied in Nahum 2:3, 4.

33. The airplane as prophesied in Isaiah 60:8.

34. A great increase of travel in the time of the end (Dan. 12:4).

A SOON RETURN

Had we space and time, we could easily prove that everyone of the above conditions are existing in an unusual manner today. Our own observations and experiences, besides the items published in our newspapers or told over the radio convince us beyond a doubt that we are living in the "last days" — the days in which our Christ will return.

May those thoughts prove a consolation to the faithful flock that their Lord will soon come. On the other hand, may those who are not ready, take warning. There is no time for delay: "When these things begin to come to pass, then look up, life up your heads, for your redemption draweth nigh." Are you ready for His coming? —Condensed from Waves of Truth.

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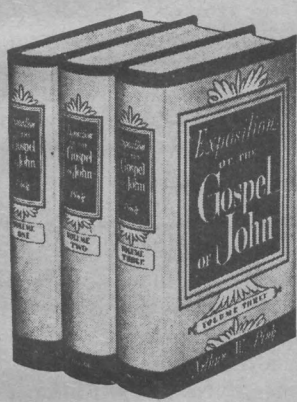
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