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

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THE FUTURE OF THE JEWS

by Ron Boswell
Hagerstown, Md.

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jeremiah 30:7).

The text before us relates to the Great Tribulation Period. The Lord Jesus Christ will return to the earth and His feet will touch down on the Mount of Olives but He will stop in the clouds, breaking His journey to the earth. At this time He will take out all His saved people; a seven year period will then exist before He completes His journey

to the earth.

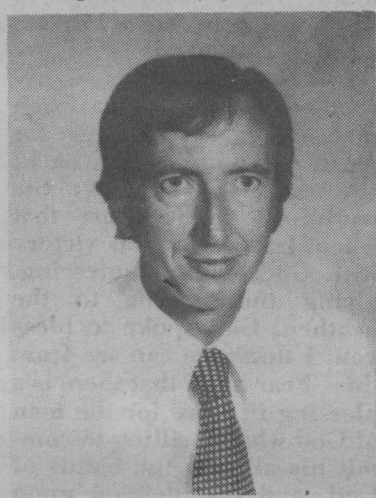
It would be as if I were going to Washington, D.C., but stopped off at Rockville, Maryland for a little while before completing my journey to Washington, D.C.

This seven year period is known as the Great Tribulation Period in which the Anti-Christ will reign. Our text also refers to it as "the time of Jacob's trouble."

It is significant that the word "Jacob" is used instead of "Israel." As Israel, Jacob is viewed as a saved man, but as Jacob he is viewed as being

chosen before the foundation of the world without works, simply by God's Grace.

Listen: "(For the children being not yet born, neither having done any good or evil,



Ron Boswell

that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" (Romans 9:11-13).

So then, when the tribulation day dawns, the Jews will be in their own land in unbelief and lost, practicing Judaism. Yet many of them will be predestinated to come to Christ.

Many say that we don't need to preach about the events in the Book of Revelation since we will

(Continued on Page 6 Column 2)

JETHER ALIAS ITHRA

by Herb Evans
Allison Park, Pa.

"Amasa was a man's son, whose name was Ithra an Israelite..." (2 Sam. 17:25). "...the father of Amasa was Jether the Ishmaelite..." (1 Chron. 2:17).

Most supposed Bible discrepancies fall into categories of persons, places, numbers, or times. Usually, they involve the ancient languages; as well as English, to the discomfort of some who wish that they were only King James discrepancies.

If an apparent discrepancy cannot be immediately explained, errorfinders automatically stamp them "scribal errors." When dealing with these "so-called" errors, the skeptics go by a rule of thumb which insists on "absolute" accuracy when it is neither intended nor necessary; chronology when it is

neither intended nor necessary; uniformity when it is neither intended nor necessary; systemization when it is neither intended nor necessary; and identical perspectives when they are neither intended nor necessary. In other words, God's Word must fit in "pigeonholes" of the Bible critics' making!

Errorfinders demand that the prophets follow their own Western system of thought while they reject the God-approved Eastern style, habit of thought, method of arrangement, and individuality; and while they ignore the fact that the Bible writers wrote from different planes of thought and different

(Continued on Page 5 Column 4)

A PERSONAL TESTIMONY OF AN EX-ARMINIAN

by Chuck Sandelin
Samuels, Idaho

"From that time many of His disciples went back, and walked no more with Him" (John 6:66).

Now, my friend, the previous verse of Eternal Scripture says, "That no man CAN come unto Jesus Christ except it were given unto him of His father." Depraved fallen man wants to believe that he possesses and has the power within him to choose a Holy God or refuse Him. He wants to think that it is his will over God to will what he wants. This is by far and exactly the opposite of what is spelled out in simplicity in the 6th chapter of John. It was when the Sovereign (that word means, "He does as He wills and none or nothing stands in His way") God of Heaven who had come to earth, told His listeners this truth of sovereign grace; that He lost His crowd. Brother, when you

preach the truth — you will lose the crowd.

Men hate election, and when Christ Jesus declared that "No man can come to me" (v. 44 & 66) "except the Father draw him," all the miraculous feeding that that 5,000 (v. 10) had witnessed and partaken in, could do no good to keep them around. The man who preaches Sovereign election will run those "free-willers" for their holes. There are those who wear the name Baptist today and offer a hot dog or a hamburger bun to feed one or 5,000 (and they sometimes get 5,000) but after the flesh is fed (v. 26 & 27). ("whose God is their belly") the preacher (?) forgets to feed the soul and let it be known that not one — and Brother, we said not one! would or could come to Jesus Christ "except it were GIVEN unto him of the Father" (v. 66 & 44). Boy that

(Continued on Page 5 Column 2)

"GOD WINKED"

by Hansford Holmes
Charleston, W. Va.

This time element, in the economy of God, is relegated only to "the time past," when He "spoke... unto the fathers by the prophets" (Heb. 1:1).

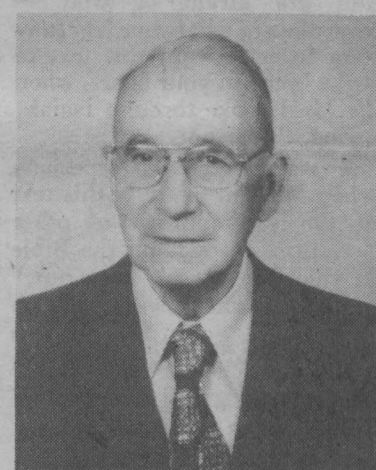
It was during the times of this particular time that man-kind, in general, supposed, as "the off-spring of God" that "the God-head is like gold, or silver, or stone, carved by art and man's device" (Acts 17:29).

Consequently, I wonder how amazed the Apostle Paul must have been, when he observed the matchless monuments of such plastic arts, which were about him, as devised by man.

Yet, though Paul knew that the more intelligent pagan Greeks no more pretended that these sculptured gods and goddesses were real deities, or even

their likeness, as is true also concerning Romanism with their images.

Then, too, knowing this, Paul was inspired of God to condemn



Hansford Holmes

all such efforts to visibly represent the invisible God. Also, in being under such condemnation, how shamefully inexcusable should both Greek and Roman churches (so-called) be in paganizing the worship in their churches, by the encouragement of pictures and images in their church services in pretense of honoring God? Further, in dishonor to God, even in the eighth century, the second council of Nicea decreed that the image of God was as proper an object of worship as God Himself.

Hence we are told that "...the times of this ignorance God winked at (overlooked); but now commandeth all men everywhere to repent, Because He hath appointed a day, in which He will judge the world in righteousness by

(Continued on Page 5 Column 3)

The Baptist Examiner Pulpit

A Sermon By John R. Gilpin (1905-1974)

MODERNISM —

A LEECH ON

CHRISTIANITY

If modernism were a separate movement in itself, built its own churches, launched its own institutions, projected its own denomination, then we could look at it as just another of the many sects that appear on the surface of history. But Modernism itself builds nothing; it is a parasite that grows on institutions already built. The physician tells us that a given virus can multiply and cause disease only when it is within the cells of certain organisms; that no virus has been found to reproduce in the absence of living cells. This is a picture of historical Modernism. It grows on the work, their heritage, the sacrifices of the orthodox. The humble disciples of Christ make the converts, evangelize the fields, build the churches, launch the institutions, erect the denominations — then Modernism destroys the life from within.

"Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

I might remind you of that which you already know — namely, that I have no pastor. Everyone of you who are here have a pastor, in a sense. I confess that I feel like I am a very poor one. I confess to the fact of my inadequacy, and I admit that each of you have a very, very poor pastor, and yet, at the same time, the fact remains that I am the only member of this church that doesn't have a pastor.

Accordingly, sometimes, beloved, it is necessary that I preach to myself. Sometimes it is quite necessary that I direct my message unto my own soul, and I wish to do that today, yet

"FEAR NOT"

I have a feeling that what I say to myself, will likewise prove to be a spiritual tonic, panacea, and remedy for you, as well. It is my sincere prayer that my message shall be to you, as well as to myself, a spiritual blessing, and when the service comes to a close and we leave this place of worship, that everyone of us shall go away rejoicing because we have been in the presence of God.

At the close of World War II, I remember that some statesmen said that the only thing that we have to fear now, is fear itself. I am not sure just what, or how much, was involved by way of implication in this statement. However, I am satisfied that many, many times that is true in your life and mine, and that the thing that we have to fear is fear itself. I am sure that lots of times you and I set up imaginary problems and imaginary

difficulties, and we fear them, and in doing so, actually we are afraid of fear itself.

A short time ago, I was talking with a Christian lady relative to spiritual things and she said, "Brother Gilpin, I not only fear God; I am afraid of Him." I went on to tell her that I thought she was definitely wrong, that while God does want us to reverence Him and to hold Him in awe, that God doesn't want any of His children to be afraid of Him.

Well, beloved, I want to tell you about a God who says to you and to me, and to all of His children that have been in this world from the day of Adam down to this hour — I want to tell you about a God who says, "Fear not." If you are afraid of fear — if that is the only thing that you have to fear, or if you have some problem great or

(Continued on Page 2 Column 1)

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FEAR

(Continued from Page 1)

small, that causes you fear, or if
you are afraid of God —
regardless of what your fear may
stem from, I want this text to
strike home in your heart, when
the Lord spoke through Isaiah,
saying, "Fear not."

I was impressed especially
when I began to study this text
at the vast number of other
Scriptures throughout the Bible
in which the words, "Fear not,"
are found, and I would like to
discuss with you a few of these
wherein this expression occurs,
that it might be an encourage-
ment to you.

I

"After these things the
word of the Lord came unto
Abram in a vision, saying,
FEAR NOT, Abram: I am thy
shield, and thy exceeding
great reward" (Gen. 15:1).

Back of this text is the story of
four kings against the five kings
— the story of how that Lot was
caught between the cross-fire of
the four kings on the one hand
and the five kings on the other,
and how he and his family were
taken captive. Abraham armed
all of the servants of his
household — 318 of them in
number — and pursued after
those who had carried away his
nephew Lot as a trophy or prize
of battle. In a surprise attack at
night, Abraham had been able
to completely destroy the army
of the enemy, and he brought
back his nephew Lot that had
been taken captive. The Word
of God tells us that after
Abraham came home triumph-
phant with victory from this bat-
tle, he sat down and began to
reminisce over the events of the
battle. I am satisfied that
Abraham realized that he had
won his victory under cover of
night. I am sure that Abraham
realized that he had won his vic-
tory as a surprise attack on his
enemies. I am positive that
Abraham realized that he and
his army of 318 servants were no
match for the invading army,
and that if they would attempt

to rally their forces, they would
be able to wipe him and his
whole family off the face of the
earth. I am sure that as
Abraham thought about all
that, troubles came upon his
soul.

As the shades of night drew
about him, darkness likewise
encompassed his soul, and thus
he sat under the cover of night,
fearful, wondering what was go-



John R. Gilpin

ing to happen next. He realized
that he himself would not in any
wise at all be a match for his
enemies. God had made some
promises as to the future, but as
Abraham thought of the past,
and thought about the future, a
fear came over him. It was then
that God spoke unto him, say-
ing, "Fear not, Abram: I am
thy exceeding great reward."

It is well for us as Christians
to remember this, too. The
Christian life is one of warfare.
Our field of service is nothing
short of a battleground. As with
Abraham, so with us, if we must
do the work as soldiers, we can
expect a soldier's shield and a
soldier's pay. What a wonderful
God is ours, who thus comforts
us, and in addition says, "Fear
not."

II

"And the Lord appeared
unto him the same night, and
said, I am the God of
Abraham thy father: FEAR
NOT, for I am with thee, and
will bless thee, and multiply
thy seed for my servant
Abraham's sake" (Gen. 26:24).

It is rather interesting, beloved,
to go back and get the con-
text of this story. Isaac was one
of those quiet passive in-
dividuals. He wasn't
demonstrative, and he wasn't
the type fellow to fight back. He
was one of those quiet, retiring
sort of fellows, who would, more
or less, allow somebody to "run
over him," so to speak. Well,
Isaac had pitched his tent in the
valley of Gerar and he digged
some wells of water. Immediate-
ly, the Philistines, out of
jealousy and envy, claimed
those wells of water. The Word
of God then tells us that when
Isaac digged his first well, the
herdsmen of Gerar came to him
and strove over that well, and he
called the name of the well
"Esek" because it means "to
strive." He digged another well
and they strove for that also,
and he called it "Sitnah," which
means "to strive." Isaac then
moved on and digged another
well, which they didn't strive
for, and this time he called it
"Rehoboth," which means
"plenty of room." That night
God spoke to him saying, "I am
the God of Abraham thy
father: fear not, for I am with
thee, and will bless thee, and
multiply, they seed for my
servant Abraham's sake."

Beloved, when I read this
passage of Scripture and
began to think concerning it,
it lifted my soul out of this
earth to see the experience of

this man Isaac. Who knows
anything about the herdsmen
of Gerar today except that
they were covetous in-
dividuals who stole the wells
that Isaac had dug? Who
knows anything about those
Philistines who had stopped
up the wells after Abraham
had died, which Isaac redig-
ged. Who knows anything
about the Philistines? The
Word of God doesn't even
mention their names. They
were just mentioned casually
within the Word of God, but
all the world knows about
Isaac and what God did for
him, and that God said to
him, "I am the same God that
your father Abraham had.
Don't be afraid. I will bless
you."

I am wondering if you and I
might not learn something
from this how to get along
with one another, and how to
get along with the world. It is
mighty easy sometimes to
take a different attitude from
what Isaac took. It is mighty
easy to fight back. It is mighty
easy sometimes for us when
men would strive with us, for
us to strive and strike back.
Oh, that we might see the
truth of this Scripture that
when Isaac won the victory
with God, thus acquiescing,
giving these wells to the
heathen, God spoke to bless
you. I think we can see from
this "Fear not," that there is a
blessing in store for the man
of God who is willing to com-
mit his all into the hands of
God, and just depend upon
God to work out the problems
of his life.

Through the years THE
BAPTIST EXAMINER and
its editors have had many
enemies. Long ago I learned
the same lesson Isaac learned.
There is never an accusation
made that I can't answer, but
after all, the world is not in-
terested in a "cat and dog"
tussle. Like Isaac, I've tried to
commit everything into God's
hand, and He had done
wonderfully well in my
behalf. THE BAPTIST EX-
AMINER has gone on and
God continues to bless us.
Our enemies, where are they?
Yes, they cause us grief for a
season, but they are soon
forgotten. They come to
naught, while God continues
to bless us in every way.

III

"And he said, I am God, the
God of thy father: FEAR NOT
to go down into Egypt; for I
will there make of thee a great
nation" (Gen. 46:3).

Joseph had been sold as a
slave into Egypt, and from a
position of slavery he had risen
to one of prominence as a prime
minister of Egypt. The Word of
God tells us that after Joseph
became prime minister of
Egypt, his brothers came down
to buy grain. By and by, Joseph
revealed himself unto them and
told them who he was. Then he
sent wagons to bring his old
father Jacob with all of his
children and all of their posses-
sions down to Egypt. When the
news came to Jacob, Jacob was
afraid. He was an old man, and
his life hadn't always been for
the Lord. Now his own flesh and
blood, his beloved son Joseph,
says, "Come down and I will
take care of you throughout all
the famine that is yet to last." It
was a long trip for an old man to
take, but the Word of God tells
us that God said to him, "I am
God, the God of thy father:
FEAR NOT to go down into
Egypt; for I will there make
of thee a great nation."

Sometimes, beloved, it is
necessary for us to make a
change in life. Sometimes it is
necessary in life for us to make
changes — sometimes even
when we don't anticipate that a
change should be made. Some-
times, beloved, it is
necessary that one make
changes relative to his work, or
relative to his place of worship,
or relative to his place of
residence.

A few years ago I imagined
that I would live and die in
Russell. I imagined that I would
live and die as pastor of one
church, but the Lord had other
things in store for me. At first, I
was grieved when I realized that
it was God's will for me to step
aside after pastoring one church
for 25 years. But now, I tell you,
beloved, I thank God as I think
about our church here, and as I
think how that God has given us
such rich fellowship. We have
just started over again. I have
just passed the half-century
mark and am past the years of
starting over and building a
work again, and at first, I was
afraid, yet I say to you, the God
that spoke to Jacob as he con-
templated his journey from
Palestine to Egypt, is the same
God that speaks to me and says,
"Fear not."

IV

"And Moses said unto the
people, FEAR YE NOT,
stand still, and see the salva-
tion of the Lord, which he will
shew to you today; for the
Egyptians whom ye have seen
today, ye shall see them again
no more forever" (Ex. 14:13).

Surely Moses in this day stood
face to face with one of his big-
gest problems. He was leading
an army of three million Jews all
the way from the land of Egypt
to the land of Canaan, and as
they journey toward the land of
Canaan, God will have to pro-
vide for them day by day. They
have forty years ahead of them
but they didn't know it at that
time. They had a forty-year trek
by way of a wilderness wander-
ing ahead of them. God is going
to give them water from the rock
and manna from Heaven. He is
going to give them quail every
day to eat. He is going to pro-
vide them with flesh and with
food and with drink. He is going
to make their shoes last for forty
years. He is going to make their
clothing last throughout all of
that wilderness wandering. As
they began the journey, when
just a few days out of Egypt,
they came face to face with the
Red Sea experience.

Here was an impassable bar-
rier before them. They looked
behind them and they saw the
glittering helmets and shining
spears of Pharaoh's army, as
Pharaoh and his army of four
hundred armed chariots are in
pursuit of them. There is an im-
passable barrier before them in
the Red Sea and there is a for-
midable foe coming behind
them. As they stood there realiz-
ing that they can't go back to
Egypt because of the foe that
was in pursuit of them, and that
they can't go on to Canaan
because of the Red Sea, God
spoke to them through Moses
saying, "FEAR YE NOT,
stand still, and see the salva-
tion of the Lord, which he will
shew to you to day: for the
Egyptians whom ye have seen
to day, ye shall see them again
no more for ever." Beloved, I
see those waters as they separate
to form a path. Then God dries
the bed of that sea so that those
three million Jews walked across
to the other side dryshod,
without even getting the soles of
their shoes muddy. When they
got over to the other side they

looked back, and they saw
Pharaoh and all of his armed
chariots going down into that
sea. What had been solid
ground for the Jews, now
became sodden muck for the
Egyptians. I can see the waters
as they rolled together and there
in the sea, drowned Pharaoh
and all of his army. I can see
Moses standing over on the
other side as he takes his
shepherd staff, and uses it as a
baton, singing praises unto the
Lord.

Beloved, as I look back across
the years, it has been a blessing
to me to read this passage of
Scripture. My ministry hasn't
been a popular ministry at all.

I recognize the fact that there
has been no individual
anywhere roundabout that has
had more difficulties in his
ministry than I have had. I
recognize the fact that I have
had enemies heaped up, on top
of enemies. As I remember the
Red Sea experiences that have
come into my life, I rejoice when
I think that all I have had to do
was to stand still and wait on
God, and that God has done the
best job in the world taking care
of my enemies.

V

We have three of these FEAR
NOT Scriptures in the book of
Isaiah. We read:

"Say to them that are of a
fearful heart, Be strong,
FEAR NOT: behold, your
FEAR will come with
vengeance, even God with a
recompence; he will come
and save you" (Isa. 35:4).

The Jews didn't have much to
look forward to when Isaiah
spoke, but the prophet said to
them, "Don't be afraid; your
God will come with vengeance."

Beloved, that is the God that
I am preaching to you. We have
the same God that Isaiah spoke
of.

Notice again:

"FEAR NOT, thou worm
Jacob, and ye men of Israel; I
will help thee, saith the Lord,
and thy redeemer, the Holy
One of Israel" (Isa. 41:14).

Jacob is a reference to the
Jews. In other words, the word
"Jacob" is used figuratively of
the whole nation of the Jews,
and God called the Jews a
"worm."

Beloved, what is a worm?
Did you ever stop to think just
what a worm is. We see one
crawling on the ground after a
rain — a little helpless, down-
trodden, dejected, repulsive
creature at best, and all that
worm is capable of doing is suf-
fering if tramped upon. If thus
stepped upon, that worm
becomes a quivering mass of
flesh and blood, with only the
characteristic or ability to suf-
fer.

God looks to the Jews and us-
ing the figure of a worm, says,
"FEAR not, thou worm Jacob,
and ye men of Israel; I will
help thee."

Did you ever feel like you
were down-trodden, that so far
as this life is concerned
everything had just gone wrong?
Did you ever feel like you were a
little worm that had been trod-
den upon the street? Well, just
remember what God said:
"FEAR not, thou worm Jacob,
and ye men of Israel; I will
help thee."

Let's notice another text in
Isaiah:

"FEAR NOT: for I am with
thee: I will bring thy seed
from the east, and gather thee
from the west" (Isa. 43:5).

All three of the Scriptures in
Isaiah — Isaiah 35:4, Isaiah
41:14, and Isaiah 43:5 — are to
be looked upon and to be
(Continued on Page 3 Column 1)

Without God I am a mere cipher, but with Him by my side I become a figure and can add, subtract, multiply and divide for the Kingdom's business.

FEAR

(Continued from Page 2)

grouped together as one, in that they all have the same message to the Jews. God said, "Don't be afraid. Things may look dark, and they may look bad, but just remember I am with you and I will bring your seed from the east and from the west." Beloved, some of these days God is going to gather the Jews back to Palestine — back to the Holy Land, for He said, "Don't be afraid; I will take care of you." And don't forget: the God of the Jews is our God, too.

VI

"And FEAR NOT them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Mt. 10:28).

This was at the time when Jesus was sending forth the twelve disciples. Up to this time they had been wandering with Him. Up to this time He had borne all the difficulties. Now He is sending them out, as to what they are to do. They are not to carry any money with them to pay for their keep, but rather, they are to go out depending upon the Lord to take care of them. He tells them how they are to act when they come to a house, if they are received or if they are not received. He warns them that they are going to have difficulties. He doesn't send them out in the world with a vain delusion hovering over them that there would be no difficulties, but rather, He says to these disciples, "The disciple is not above his master, nor the servant above his Lord." Then He tells them not to fear what man may do to them, but to go on and serve Him, and to "fear him which is able to destroy both soul and body in hell."

Sometimes, beloved, I imagine that you have had an experience whereby that you were fearful as to what the outcome might be. I am satisfied that there is not a person in life but what, somewhere along the way, has been afraid as to what the outcome might be. Jesus said, to his disciples, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

What a comfort to a child of God! What a blessing this verse has been to me through the years! What a consolation and a joy it has been! I sit down some days and I remember the mail that comes relative to THE BAPTIST EXAMINER. I don't print anything in it but what all Baptists preached fifty years ago. There isn't anything that appears in the pages of THE BAPTIST EXAMINER, but what all true Baptists held fifty years ago. Beloved, I sit down some days and read some of the letters that come to me and I tell you truly, some of them call me everything but a gentleman. Sometimes I might have a tendency to be afraid and to wonder just what the outcome will be, and to be fearful about the future, but, beloved, I rejoice for the fact that I have stayed with my moorings and have stayed with the doctrinal position of Baptists fifty years ago, while the majority of Baptist have departed and have left their moorings and their Baptist landmarks. Then it is that I remember that God said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both

soul and body in hell."

VII

"And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, FEAR NOT; from henceforth thou shalt catch men" (Luke 5:7-10).

Jesus was standing on the shores of the lake of Gennesaret. Two little boats are in the waters. The fishermen are not there. They are washing their nets. As Jesus stood there, He said, "Simon, take this boat and go out deeper, and let down your net for a draught of fishes." Simon Peter was tired. He has been fishing all night but had caught nothing. Now he was cleaning his nets. However, Simon Peter did what Jesus told him and the Word of God tells us that he caught so many fish in that net that they filled both of the boats so full that they were about to sink. When Simon Peter saw it he fell down upon his knees and said, "Depart from me; for I am a sinful man, O Lord." Jesus said to Simon Peter, "Fear not; from henceforth thou shalt catch men."

Now what was it that Simon Peter was afraid of? It was a fear that grew out of the greatness of God's goodness. He had toiled all night without catching a thing; now both boats are so full that they began to sink. Simon Peter is made to realize the greatness of God's goodness.

Oh, it is wonderful to stand in God's presence and realize the greatness of His goodness, how marvelously good He is to us. I think about our church. Even though we are small in number, God has been wondrously good to us. Just as God spoke to Simon Peter, so he says to us: "Fear not." There is something bigger in store for us yet.

VIII

"But when Jesus heard it, he answered him, saying, FEAR NOT: believe only, and she shall be made whole" (Luke 8:50).

Jesus is on His way to the home of Jairus to heal Jairus' twelve-year-old daughter who is ill. As He is on His way, there comes a servant to Jairus to tell him that his daughter has died, and to trouble not the Master. When Jesus heard this, He said, "Fear not: believe only, and she shall be made whole."

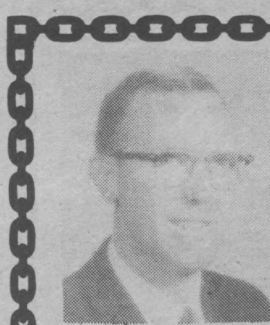
Maybe you have a problem that you have been praying about for ages. Maybe you have a burden that has been resting heavily upon you for a long time. Maybe you have some difficulty and you feel that your case is just hopeless. If so, beloved, remember this, Jesus said, "Don't be afraid. Only believe." He is the Master of the situation. Thank God, for a God that is bigger than any situation!

IX

"FEAR NOT, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

If you will notice the context,

(Continued on Page 4 Column 5)



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Naples Park Baptist Church of Naples Park, Florida

Psalm 32:1-6.

Intro.: The actions and attitudes of an individual in relation to sin is an indication of his profession of salvation and its reality. In this Psalm David describes the blessedness of the saved man, and also the battles he faces in view of temptation, and of being overtaken in a fault (Gal. 6:1). This is a common experience for believers in all ages.

VERSE 1

"Blessed." True happiness means more than the abundance of things (Lk. 12:15) which the world is constantly striving after. In Psalms 1 and 32 David, under inspiration, sets forth the truly blessed man.

"Is he." A present and permanent condition wrought by the power and provisions of God. "He saved us" is the declaration of the believers (Titus 3:5).

"Whose transgression is forgiven." Man's condition and conduct as a result of that condition is set forth in a variety of ways in the Word of God, as well as what must be done in order to correct or remove these evils. Transgression has to do with passing over a boundary, that is, to do what is prohibited. We have all gone out of the way (Isa. 53:6). Therefore, forgiveness based on redemption is necessary (Eph. 1:7). One who is forgiven can go in peace (Lk. 7:50). This, then, is the blessed man.

"Whose sin is covered." This signifies the corruption and filth brought about by a wicked heart (Jer. 17:9) which neglects to do what it should, and therefore, transgresses by doing what it shouldn't. Sins of omission result in sins of commission. This sin must be removed from sight by a proper covering, for God cannot look on sin.

VERSE 2

"Blessed is the man unto whom the Lord imputeth not iniquity." The man who has gone over the boundary into forbidden territory, and is failing to do what he should do will naturally go on to prevent God's laws by actively living a life of

disobedience and crime (Lk. 15:13). If he received justice for his transgressions, sins, and iniquity; he would be punished, for the law demands execution. However, in mercy God laid on Jesus our iniquity (Isa. 53:6; II Cor. 5:21) and He bore our sins (I Pet. 2:24). He was charged with our sins that we might not

BIBLE VERSE



ISAIAH 6:8
Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

be charged, and we are charged with His righteousness (Rom. 4:4, 8). A man is thereby doubly happy if his sins are forgiven and covered, and if he is not imputed with them, but contrariwise is charged with the righteousness of Jesus, for this means he is justified in God's sight (Rom. 5:1).

"And in whose spirit there is no guile." "Evil men wax worse and worse, deceiving and being deceived." They continually think evil (Gen. 6:5). So out of the heart proceed evil thoughts. In salvation, God not only forgives, covers, and doesn't charge, but He also brings about a new birth which results in a new life. Living this kind of life results in happiness and joy.

VERSE 3

"When I kept silence." We find a sudden change in the life of David as he loses the joy of salvation by being overtaken in a fault. Added to this, he chose to remain silent instead of confessing his sins (I John 1:9). This led to further sin as he sought the wrong solution.

"My bones waxed old through my roaring all the day long." The warfare in the heart of David as the flesh

lusted against the spirit, and the spirit against the flesh (Gal. 5:17) was greater than any war David had ever fought; and this caused David to age in the body. Many times, bodily suffering is brought on by unconfessed sin. David could for a time keep silence outwardly, but he couldn't stop the roar on the inside as this went on all day long.

VERSE 4

"For day and night Thy hand was heavy upon me." What a contrast between this and the experience of John on the Isle of Patmos when God "laid His right hand upon" him and said for him not to fear (Rev. 1:17). God's hand is always at work in conforming the saints into the image of Christ. This is done in many ways. God can lift us up with His hand, or He can make His hand heavy upon us in chastening (Heb. 12:5, 6).

"My moisture is turned into the drought of summer." The showers of blessings that accompanies the spirit of revival when God's people are in fellowship with Him was now withheld, and David both spiritually and physically was withered.

"Selah." A pause for reflection and for a change of tune is in order.

VERSE 5

"I acknowledge my sin unto Thee." A true confession is to come before God in the spirit of repentance. The prodigal son knew he had sinned against God. Every believer is to come to the throne of grace through our Advocate and High Priest, and not through an earthly priest (Heb. 4:14-16).

"And mine iniquity have I not hid." David uncovered the floor of his tent and dug up all of the forbidden gold, silver, and garments (Joshua 7:21).

"I said." In contrast to David keeping silent (vs. 3).

"I will confess my transgressions unto the Lord." David not only resolved, but did what he said.

"And Thou forgavest the iniquity of my sin."

God is faithful and just to forgive our sins (I John 1:9).

"Selah." A pause to rejoice in God's mercy, and to give thanks.

VERSE 6

"For this shall every one that is godly pray unto Thee in a time when Thou mayest be found." Prayer is a common thing to be found among the truly godly, for God puts it in our heart (Gal. 4:6). David's experience would serve as a pattern for the saints, and would produce watchfulness and prayerfulness.

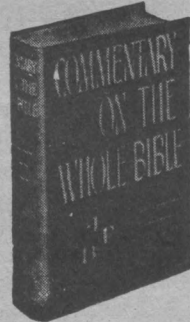
Conclusion: This is a needful Psalm, as it relates to a present need among the saints of God; and we trust it will lead to a confession of sin, and to a restoration of the joy of salvation.

(EDITORS NOTE: If you would like to write to Mr. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 17400 Mo. Rd., South East, Fort Myers, Fla. 33908).

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JULY 3, 1982
PAGE THREE.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Who are the ninety and nine in Matthew 18:12 and Luke 15:4-7?

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Christ used this parable to show that His mission on earth was to seek and save His sheep. He left His home in Heaven and all its glory, all the sinless unfallen of the universe, the sinless angels. He left the glory He had with the Father before the world was. He left all and came to save those lost sheep which the Father had given Him. "But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:7, 8). "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9).

The ninety and nine represent all that He left when He came to earth to "Save His people from their sins" (Matt. 1:21).

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The "ninety and nine" represents apostatized Israel, who at the time of our Lord's incarnation was claiming to be the exclusive sheep of God, but their true character as beheld by our Lord was that of "wolves in sheep's clothing" (Matt. 7:15).

The "ninety and nine," who think within themselves that they "went not astray" (Mt. 18:13), are the ones who rejected Jesus, the Messiah, and in Luke's account of this parable he speaks of them as having been left "in the wilderness" (15:4).

The "one" lost sheep represents that "remnant according to the election of grace," who was yet in Israel. The division of the hundred into ninety-nine and one, amplifies and illustrates the fact that Christ's mission to this world was to seek and save His lost sheep, be they ever so decimated and despised.

The "ninety and nine" could not be the holy angels, for they were not left "in the wilderness," nor have they ever gone astray, but have kept their "first estate."

The "ninety and nine" could not be the saints in glory, for

they would be the first to admit, that they not only "went astray," but that they were absolutely lost.

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Since there is no scripture to give us an exact interpretation of this parable we can only speculate.

I have always assumed that the 99 sheep that were safe in the fold were those who are already saved and the one represents the elect who are yet to be saved.

You see, once we are in the fold, nothing can take us away, so He can leave and go get the others. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:27-29).

Jesus came to seek and save the lost. His entire purpose in becoming man was to die on the cross and save His people. So He seeks His own and saves them.

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"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" (Lk. 15:4).

Among many rules of Biblical interpretation, I mention two. 1. The rule of harmony in the immediate context. 2. The rule of harmony with the total Bible. We must carefully follow these two rules in our seeking to understand the Bible. Should there ever be a seeming conflict between these two rules, the second, that of harmony with the total Bible, must take precedence as being most important and determinative. In other words, our interpretation of a single passage must always be in harmony with the total teaching of the Bible on the subject. As I see it, there is a seeming conflict between these two rules (I emphasize 'seeming') in this matter of the ninety and nine.

The immediate context of Luke 15 would indicate that the ninety and nine represent the Pharisees who are self-righteous, unsaved, and criticizing Jesus for His receiving sin-

ners and eating with them. Note verse 2. In verse 1, 2 you have three persons or classes: 1. The Lord Jesus Christ; 2. The publicans and sinners; 3. The Pharisees and scribes. In the light of this, it would seem that the shepherd is the Lord Jesus Christ. The lost sheep, the publicans and sinners. The ninety and nine, the Pharisees and scribes.

But when we apply the rule of harmony with the total teaching of the Bible, we learn that sheep refers to the elect of God who have been or will be saved. This is overwhelmingly, the Bible usage of this figure. The Bible contrast of the elect and reprobate is not between some sheep and other sheep, but between sheep and goats. Now, in applying this rule to the subject of the ninety and nine, I firmly believe they represent a portion of the elect of God. The 100 sheep represent the total number of the elect. The 99 represent the sheep already saved. The one sheep represents the elect who have not yet been saved, but will assuredly be saved.

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All the disciples of Jesus were designated as "sheep," to whom He expounded all things; whereas, when He spoke to the unbelieving scribes and Pharisees, He spoke in parables, and "without a parable spoke He not unto them" (Mk. 4:34).

Following this same procedure, in addressing His disciples in regard to the "little ones who believe" (Mt. 18:6), Jesus informed that "the Son of man is come to save that which was lost" (Mt. 18:11). It was then that He asked them: "How think you? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine (though not without a custodian), and goeth into the mountains, and seeketh that which is gone astray" (Mt. 18:12).

Thus Jesus appealed to the judgment of His disciples in this matter; yes, even to the lost sheep of the elect of the house of Israel, who, in God's appointed time, "hear His voice; and He calleth His own sheep by name, and He leadeth them out" (Jn. 10:3).

This is with the assurance that the angels are "all ministering spirits, sent forth to minister for them who shall be heirs salvation" (Heb. 1:13, 14). This is to the purpose that it "is the Father's will... that, of all that He hath given Me I should lose nothing..." (Jn. 6:39), as Jesus said.

Whereas, in speaking to the Pharisees and scribes, Jesus spoke this as a parable, because, "without a parable spake He not unto them" (Mk. 4:34). In

this instance, please note that Jesus did not instruct them that "the Son of man is come to save that which was lost" (Mt. 18:11), nor did He ask: "How think ye?" But, rather, He asked: "What man of you, having an hundred sheep, if he lose one of them, doth he not leave the ninety and nine in the wilderness (under protective custody), and go after that which is lost, until he find it" (Lk. 15:4).

Thus, in this parable, Jesus vindicated His conduct, in convincing those non-elect of sinners of Israel, who took the utmost care of the sheep of their pastures, as did Jesus in respect to the elect-people of His pasture.

Therefore, in contrast, Jesus said: "I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine (righteous) persons, who need no repentance" (Lk. 15:7).

Yes, one lost sheep of the same kind from the fold of the remaining ninety and nine, will be recovered and saved, as symbolizing all the elect-people of Israel.

Hence the "one lost sheep" in this parable, though it may include all the elect of God, and be accommodated to a single elect-sinner, yet this parable chiefly respects the chosen of God in Christ Jesus from among the nation of Israel, as a remnant according to the election of grace. Yes, in fact, these were called "sheep," even before their conversion; but they were not irretrievably and eternally lost, as the reprobate non-elect are. As precious, they are the Father's gift to the Son, as related in Jn. 6:37.

But Jesus said: "...other sheep I have, that are not of this fold" (Jn. 10:16); that is, of the fold of the elect of Israel. These "other sheep" evidently related to the pre-elect people, as belonging to the saved of the Gentile fold (Isa. 56:8; Jn. 17:20; Acts 15:7-9; Eph. 2:11-19).

FEAR

(Continued from Page 3)

you will see that this fear is one that grows out of a temporal burden. Jesus is talking with His disciples, and he says, "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." In other words, He says, "You worry about what you are going to drink and what you are going to eat and what you are going to wear. These are things that the unsaved worry about. You don't have to worry about these problems for your Heavenly Father knows that you have need of them." Then Jesus says to them, "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom."

When I think of this, I go back to the day when Job lost his whole family, and I hear him say:

"Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed by the name of the Lord (Job 1:21).

Oh, let me remind you that if you have a fear growing out of the temporal burdens of life, a fear that is based upon the problems of this world, remember that Jesus said, "It is not yours to worry. It is yours to trust. You have a Heavenly Father that will look after you."

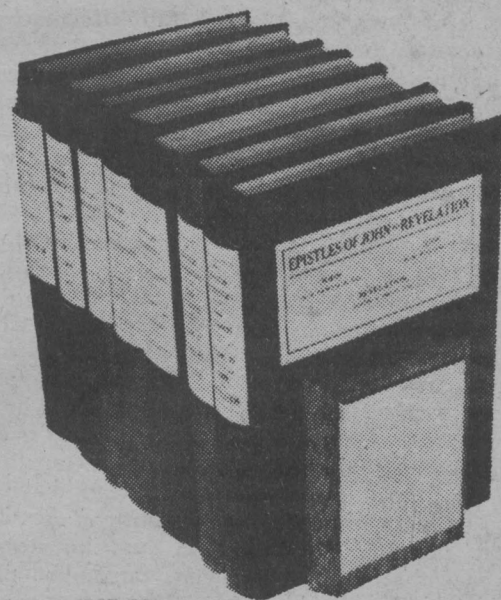
X
"Saying, FEAR NOT, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee" (Acts 27:24).

Some of you will recall that this was a part of Paul's experience when He was going to Rome. The Word of God tells us what a difficult time he had on board this ship. A storm had come up and it looked like the ship was going to sink every minute. We read:

"And when neither sun nor stars in many days appeared, and no small tempest lay on us, (Continued on Page 5 Column 1)

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Thoughts that are constant will eventually become action; action becomes character, and character becomes our destiny.

FEAR

(Continued from Page 4)

all hope that we should be saved was then taken away" (Acts 27:20).

I can see Paul as he walked back and forth on the deck of that ship. The sun hadn't shone by day and the stars hadn't appeared by night, and it looked like there was no hope that they should be saved. It was then that God spoke to him and said, "Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee."

I wonder, beloved, do you ever have sunless days and starless nights? Do you ever have any days when it looks like the sun has gone down, and when it seems like there isn't any hope? Beloved, when Paul had gone through many sunless days and starless nights, and when the temptest was upon them — when it looked like there was no hope, when they had given up to die, thank God for His reassuring words, when He said, "Fear not."

We have a God that is bigger than the darkest day. We have a God that is bigger than all the problems that you might have. We have a God that is bigger than all the burdens that may press down upon you. Thank God for a God that is bigger than them all — a God who said, "Fear not."

XI

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, FEAR NOT; I am the first and the last" (Rev. 1:17).

He has been shut up, and there is no hope of him getting off. God said, "John, they won't let you leave that isle of Patmos, but if they won't let you leave, I'll just come down to the isle with you. I will just open up the whole future. I will draw back the curtains and show you what the future has in store for you."

John was on the isle of Patmos, with no hope of getting off, and Jesus in substance said to him, "I will just show you the whole future and you can write a book to the churches that will encourage them, in view of the difficulties through which they are now passing." Beloved, God gave to John a revelation of Himself. It was then that John saw Jesus in all of His glory. He saw Jesus, with His hair like wool, and His eyes as a flame of fire. He saw Him big enough that He could hold all the preachers in His hand. He saw Him walking in the midst of the candlesticks — His churches. What a revelation that was which John received. He realized then that Jesus was big enough to tower above and walk in the midst of His Churches, and hold the preachers in His hand. It was this Jesus who walked in the midst of His churches and who held the preachers in His hand, who said, "Fear not."

Are you troubled today? You need not be. Like John, do you fear for the future? This is needless. The Jesus of the first century, who took care of John, is the Jesus I preach to you. Trust Him, amid all difficulties and be not afraid.

Sinner friend, do you fear God today? This should not be true of you. If you were invited to a banquet, you would not fear your host. Well, the Lord Jesus invites you to the Gospel feast. Don't fear Him, but trust Him. Receive Him now as your Saviour!

TESTIMONY

(Continued from Page 1)

takes the wind (not air) out of an Arminian's kite, doesn't it? Wherein has depraved flesh then to glory? Whose praise can be lifted?

This preacher was brought up, and schooled in the Arminian's camp. You learn to teach and preach what others have taught you. The first church we attended after salvation was wrought — took me out on Arminian-decisionalism the first week. Through them we were introduced to the nationally known Reverend Doctor... who had to get me into "The world's most unusual university" at Greenville, South Carolina, so that I would be indoctrinated in the proper way of thinking. While there we were known as the leading "soul-winner" (?) preacher-boy because of the constant and large number of DECISIONS gotten for Christ.

It was then in our zeal to organize The Street Preacher of America, Inc. and get these professions of faith from coast to coast and Canada to the Gulf of Mexico that for a short time we missionaried in Canada — home missioned in the greater Northwest United States. I had My disciples. I had My organization. I was doing a "great work" for Christ. I was getting more people saved (?) than thus and who. Arminianism exalts man's fleshly arm of strength, and belittles the God of Heaven. I knew "The Romans Road" backwards and forwards. I believe we still have a copy of Jack Hyles' letter where he claims that he "COINED" the term **ROMANS ROAD**. That man will have a terrible amount of explaining to do when he meets God, for having led so many souls down a Romans Road of Arminian decisionalism (v. 34), when they should have been preached repentance towards God; and the Sovereignty of God and not man.

My Bible says, "Broad is the way... and many there be..." Then it says, "But narrow is the way... and few there be that find it." Yes, we had our disciples — but praise be to my precious Lord Jesus Christ, one day He showed me "the Church Truth," Sovereign election, etc. We began to preach and teach these Christ-exalting, mandiminishing, God-honoring truths and as it was with my Lord, it could be said of us.. "From that time many of His disciples went back, and walked no more with Him" (v. 66). The time had come when they "would not endure sound doctrine." The time had come when, as He, we looked around at that little handful who were left and said, "will ye also go away?" (v. 67). That little handful who stayed with Him as those who have stayed on with us will see the day we rejoice at His words, "The first shall be last — and the last shall be first." The only difference is, ours is for eternity.

How long will the crowd fascinate you? Until the hamburgers and hot dogs, and carnivals and karate kids and the rest of the garbage is gone? You might do well to read John Chapter 6. Numerology has a meaning and six is man's number. Chapter six shows his nature, verse sixty-six shows his hateful heart toward God's choice instead of his.

Our terminology changed after the Lord showed forth His Sovereignty, our language had to change! It was no longer — "When I got saved," but "when

God saved me." It was no longer — "soul-winning" but praying and preaching repentance to another lost sinner. It was no longer — He's doing such a great work for God; but God is adding to and taking from His Church. When you see election and Sovereignty — or should we say when God shows you... it will humble you. For then will you see that, if saved, you are not more worthy of His salvation than the lowest sinner — and you will see that had not God elected you before the foundation of the world — given you to His Son and Him coming here to earth to die for each, every and all of that number (v. 37), the Holy Spirit applying the Bible and working repentance and faith in your heart — you would never, never, never have come to Christ and been saved.

Wherein is boasting? Does your Arminian free-will exalt Jesus Christ? Why no, it doesn't! It makes man, "Bigger" God." If God shows you election, you'll hang up the name Reverend, you'll hang up the name Doctor, you'll hang up the "I's and M's, you'll lose a lot of the hang-ups, you'll lose a lot of the disciples (that word means taught one), you'll lose in the eyes of society, religion, and status; but, friend, payday hasn't begun yet — and when it does begin, it will never end.

My prayer for you is that God has shown you eternal Sovereignty and election or that He will, and His name be praised.

May God bless you!

WINKED

(Continued from Page 1)

that Man (Christ Jesus) Whom He hath ordained; concerning which He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts 17:30, 31).

Indeed, such depreciation of God, in diverse manners of worship, implies gross stupidity with ignorance, which "God winked at (overlooked)" with forbearance without interposing to punish it. Thus He, in His economy, suffered the debasing tendency of such worship to fully develop itself, in that "in times past" He allowed "all nations to walk in their own ways" (Acts 14:16), instead of in the ways of God. In this, "... God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves" (Rom. 1:24).

"But, now," that new enlightenment of the gospel message has been given to mankind, God "commandeth all men everywhere to repent" (Acts 17:30), as indicating a change of mind in respect to sin, God, and self. In general, such repentance is a duty, which involves all mankind, as estranged from the Creator hitherto, Who, more or less, silently commended Himself in nature, but was little heeded; but, now, pre-emptory, and in the form of a command, the gospel is received and cherished only by God's elect-people.

However, in Colossians 1:6, 23 and Titus, we have a tacit allusion to the narrow precincts of favored Judaism, within which immediate and entire repentance was urged. However, in Luke 13:3, 5; 15:10, we find the word "repentance," as relating only to "repentance unto life."

Indeed, then, all men are

obliged to natural repentance for sin, though to all men the grace of evangelical repentance is not given of God.

However, the law gives no encouragement to such repentance, and shows no mercy on account of it; yet the law is a branch of the Gospel ministry, and goes along with the doctrine of the remission of sins. Though, strictly speaking, there is no command in the gospel; yet, in being taken largely for the whole ministry of the Word of God, the Gospel includes this and everything else which Christ has commanded, and was taught by Him and His apostles, as related in "Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the (age). Amen" (Mt. 28:20).

Hence, in conclusion, I must affirm that wicked people have a measure of iniquity to fill up, which is known only to God. Consequently, as related in Genesis 15:16 concerning "the iniquity of the Amorites," as "not yet full," so, as relating to "the times of this ignorance," we are told that "God winked at (overlooked), but now commandeth all men everywhere to repent. Because He hath appointed a day, to which He will judge the world in righteousness by that Man (Christ Jesus) Whom He hath ordained; concerning which He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts 17:30, 31).

JETHER

(Continued from Page 1)

standpoints of reference. One reports while another allegorizes, one expands while another condenses, one adds while another omits, and one chronologizes while another categorizes.

It is probably more than Bible critics can bear, but Eastern thought is such that it enlists 32 Hebrew words for "destruction"; 50 Hebrew words for bodies of water; 1,000 Arabic words for "sword"; 500 Arabic words for "lion"; 400 Arabic words for "misfortune"; and 80 Arabic words for "honey"!

Bible Believers

Many ancient and Eastern variables, which are not always easily or instantly discernable, affect the solutions to Bible difficulties. Regardless, Bible believers would rather give the benefit of the doubt to God's Word than give it to the errorfinders. Bible believers are not impressed with their "incomplete facts", "wild imaginations," and "faulty conclusions." They do not strive over Greek and Hebrew words to no profit and to the subverting of the hearers (2 Tim. 2:14). They shun profane and vain babblings about the "Originals," which nobody has seen, for these babblings eat as a canker (2 Tim. 2:16). They avoid foolish questions about genealogies and the supposed errors therein (Titus 3:9). They do not give heed to Wescott/Hort fables which minister questions and doubts about the Bible rather than faith (1 Tim. 1:4). Intellectual dishonesty? No! Just simple faith and obedience!

An Israelite Versus The Ishmaelite

"Amasa was a man's son, whose name was Ithra an Israelite..." (2 Sam. 17:25).

"...the father of Amasa was Jether the Ishmaelite..." (1 Chron. 2:17).

What we have here is a so-called "dual" discrepancy. However, if we can demonstrate that Jether the Ishmaelite can be an Israelite; we can cause part of this supposed contradiction to vanish, and this we will do.

The suffix "ite" is certainly a very flexible one and can be used to designate a "race," a "nation," a "tribe," a "family," or a "birthplace." David had many "ites" working for him (2 Sam. 23:25-39); most of which were designated by birthplace or by family name.

In Numbers 25:14, Zimri is called both an Israelite and a Simeonite. Moreover, it is obvious from 1 Chronicles 2:52-55 that a man can be an Israelite and be a "Manahethite"; "Ithrite"; "Puhite"; "Shumathite"; "Mishraite"; "Zareathite"; "Eshtaulite"; "Netophathite"; "Zorite"; "Tirathite"; "Shimeathite"; "Suchathite"; and "Kenite." And since there are more than one Ishmael in the Bible, including one who has a Jewish priest son (2 Chron. 19:11; Ezra 10:22, 25); and since an Ishmaelite can be a Midianite (Gen. 37:36 with 39:1); and since a Gibeonite can be a Hivite (Joshua 11:19); and since an Ephrathite can be a Levite (1 Sam. 1:1 with 1 Chron. 6:9, 16, 25-27); and since a Naphtalite can be a Danite (1 Kings 7:14 with 2 Chron. 2:14); and since Moses' wife can be an Ethiopian and a Midianite (Ex. 2:16, 21 with Num. 12:1)*;

*Note: If a second wife is assumed; then those, who justify interracial marriage by Numbers 12:1, must also justify bigamy by the same argument.

And since a Gittite can be a Levite (2 Sam. 6:10 with 1 Chron. 15:16-8); and since a woman can be a Hivite, a Horite, an Edomite, and a Canaanite (Gen. 36:1, 2, 20, 24); and since a woman can be a Canaanite, a Syrophonecian, and a Greek (Matt. 15:22 with Mark 7:26); and since a man can be a Russian, a European, a Mexican and an American; an Ishmaelite can be an Israelite as easy as any Palestinian (Philistine) refugee.

Notice that Ithra is called "an" Israelite while Jether is called "Jether the Ishmaelite" much like "Elijah the Tishbite" who was a Gileadite and a Manassite (1 Kings 17:1; Num. 26:29; Jud. 12:4; Deut. 4:43).

Discrepancies

Involving Persons

"...and Thomas called Didymus..." (John 21:1).

"...and Kelaiah (the same is Kelita)..." (Ezra. 10:23).

"...and the King of Babylon made Mattaniah... king, and changed his name to Zedekiah..." (2 Kings 24:17).

There are well over 150 persons in the Bible who are called by names that differ for one reason or another; for example: "Peter" alias "Simon," alias "Simon Peter," alias "Simon Bar Jonah," alias Cephas; and "Joseph" alias "Barsabas" alias "Justus"; and of course, "Thomas" alias "Didymus," "Kelaiah" alias "Kelita," and "Mattaniah" alias "Zedekiah."

Confusion, over who is who, often arises for the following reasons:

1. sons and daughters meant as descendants

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JETHER

(Continued from Page 5)

2. fathers and mothers meant as ancestors.
3. stepfathers, stepsons, and stepdaughters
4. more than one person with the same name (27 Azariahs in O.T.)
5. spelling differences of names in different time periods
6. official names versus nicknames
7. name changes due to marriage, coronation, promotion, change of country, and change of character or traits.

If skeptics would but look at the common circumstances of their day, most of the difficulties that they have with the ancients would disappear. After all, don't they call "Robert" — "Robby" — "Rob" — "Bob" and "Bobby"? And isn't "Roberta" but a letter away? Wasn't "Istanbul" once "Constantinople"? Hasn't there been more than one president by the name of "Adams" and "Roosevelt"? Don't "John" and "Joseph" become "Juan" and "Jose" when they go to Mexico? do not Hollywoodites change their names? Don't the Americans and the British still disagree on English spelling? And didn't our "fathers" bring forth on this continent a new nation? "Who's Who" variations (primarily Old Testament) fall into the following categories:

A. English Variations Based on Hebrew/Greek Variations (O.T. versus N.T.): 1. Boaz - Booz; 2. Uriah - Urias; 3. Ezekiel - Ezekias; 4. Isaiah - Esias; 5. Hosea - Osee; 6. Joshua - Jesus; 7. Eliseus - Elisha; 8. Noah - Noe.

B. English Phonetic Variations of the Same Hebrew Name 1. Cainan - Kenan; 2. Enoch - Enoch (also Hanoah); 3. Nebaioth - Nebajoth; 4. Seth - Sheth; 5. Enos - Enosh; 6. Nebuchadnezzar - Nebuchadrezzar; 7. Abia - Abiah; 8. Abida - Abidah.

C. English Variations Based on Hebrew Variations 1. Abraham - Abram; 2. Sarah - Sarai; 3. Jabel - Jubal; 4. Jakan - Akan; 5. Caleb - Chelubai; 6. Achan - Achar; 7. Alian - Aliah (also Alvan & Alvah); 8. Seraiah - Sheva - Shisha - Shavsha, (also called Azariah).

D. English Names Based on Different Hebrew Names 1. Jacob - Israel; 2. Esau - EDOM; 3. Naomi - Mara; 4. Meshach - Mishael; 5. Mash - Meshech; 6. Shadrach - Hananiah; 7. Abednego - Azariah; 8. Abishalom - Uriel, (also Abisalom); 9. Bathsheba - Bathshua; 10. Daniel - Belteshazzar, (also Chileab); 11. Joseph - Zaphnathpaaneah; 12. Mephibosheth - Meribaal; 13. Baal - Bel - Belus - Merodach; 14. Muppim - Shup-pim - Shephupan (also Shupham).

These variations are examples of what Bible correctors rattle their bones about. They would have us to believe that the spelling of names must be uniform albeit their revered Greek and Hebrew manuscripts are not uniform. Typical of scholarship (liberal)!

Jether Versus Ithra

"Amasa was a man's son, whose name was Ithra..." (2 Sam. 17:25).

"...the father of Amasa was Jether..." (1 Chron. 2:17).

The example of Jesus as being the stepson of Joseph and still being reckoned in Joseph's

genealogy coupled with the fact that Jesus was a bonafide Bethlehemite and yet called a Nazarene would serve as a tangible explanation of the difficulty that we have here. However, if it can be shown that Jether and Ithra can be one and the same person; then the supposed dual discrepancy is reduced to a hypothetical assumption at best and an unfounded imagination at worst.

To demonstrate that "Jether" and "Ithra" can simply be Hebrew variations of the same name, one need but note 1 Chronicles 7:37, 38. Like the "Shomer" and "Shamer" of verses 32 and 33; the "Jether" and the "Ithra" of verses 37 and 38 are one and the same person. There are five different Jethers in the Old Testament; and although this one is not the Jether of 1 Chronicles 2:17, it does illustrate the point. Strong's concordance lists "Jether," "Ithra," "Ithran," and even Jethro (3500, 3501, 3506, and 3503) as variations of the same name with a primary meaning of "excellence." Jether Alias Ithra! All that remains for gainsayers to do is to show that this is not or cannot be the case.

Concerning the length of explanations of this sort; we are mindful of what someone has so appropriately said:

"Pertness and ignorance may ask a question in three lines which it will cost learning and ingenuity thirty pages to answer; and when this is done, the same question shall be triumphantly asked again the next year, as if nothing had ever been written on the subject."

FUTURE

(Continued from Page 1)

be raptured out before they take place. It is true we will not be here on the earth, but we have a mandate from Jesus Christ to preach these events in the churches, listen: "I Jesus have sent mine angel to testify unto you these things in the churches" (Rev. 22:16).

Whatever else this verse teaches, it clearly gives us the mandate to preach on the events in Revelation in the churches.

One event in the Jewish future is the revival of dead Judaism.

I. The Jewish Temple Will Be Rebuilt And Animal Sacrifice Practiced.

Of recent date, there was a shooting in Jerusalem at the Moslem religion's most sacred shrine — second only to Mecca. It is known as the "Dome of the Rock" and sometimes as "the Mosque of Omar." It was from this site they believe that Mohammed ascended to Heaven.

This place sits just over the location of the Holy of Holies in the ancient Jewish temple. It was erected during the reign of "Suleiman the Magnificent" 1520-1566.

It is not hard to see how the Islamic nations will align with Russia in a move against Israel during the middle of the Tribulation Period. The list of Russian allies is given in Ezekiel 38:5, 6:

"Persia (the Persian empire was made up of Iran, Iraq and Afghanistan), Ethiopia, and Libya with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah..." (Most scholars agree that this refers to Turkey)

The rebuilding of the temple must be done on the original site that David bought, even Ornan's threshing floor. David



QUESTION:—Where is partridge hunting in the mountains mentioned?

ANSWER:—First Samuel 26:20 — ...for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains."

was instructed by the Lord to buy Ornan's threshing floor and offer a sacrifice there to stop the judgment of God against Israel. Later, this was the very site used by Solomon to build the temple. Listen: "Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing - floor of Ornan the Jebusite" (II Chronicles 3:1).

This is also the site that many Bible scholars say that Abraham was told to offer up Isaac 900 years earlier. Listen: "And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (Genesis 22:2).

Solomon's temple was later destroyed and then rebuilt by Nehemiah and Ezra, but it never reached the glory of Solomon's temple. Later, that temple was destroyed and lay in ruins until the Romans set up Herod the Great as ruler of Judea. He, in order to gain the allegiance of the Jews, rebuilt their temple. This is the temple that was in existence in New Testament days.

In 70 A.D., General Titus and the Roman legions destroyed that temple and today "The Dome of the Rock" sits on the site. All that is left of the Jewish temple is the western wall known as "the Wailing Wall."

Beloved, you can see how the Arabs will be infuriated if the temple is rebuilt and no other site will do, only Ornan's threshing floor purchased by King David.

It is an open secret that the Jews have for years been selling temple bonds for the rebuilding of the temple.

The Anti-Christ will bring a peace treaty to the Middle East. He will get concessions from Israel. How? By tearing a page from Herod the Great's book — allowing and insuring that the Jewish temple be rebuilt. In the middle of the Tribulation Period, the False Prophet will cause animal sacrifices to cease and set an idol of the Anti-Christ in the Holy of Holies. Listen: "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease..." (Daniel 9:27).

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days" (Daniel 12:11).

Christ said that the latter half of the Tribulation would be terrible for the Jews and when they

saw the idol set up in the Holy of Holies to flee. Listen: "When ye therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

"Then let them which be in Judaea flee into the mountains:" (Matthew 24:15, 16).

Christ knew the temple would be destroyed in 70 A.D. So then we can see that it must at some time be rebuilt in the future.

The False Prophet will even make this idol set up in the Holy of Holies to speak. Listen: "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed" (Revelation 13:15).

Immediately after the temple is rebuilt and Judaism is reestablished with animal sacrifices, God measures the religion; of course, this religion falls short since Christ is the fulfillment of all sacrifices. All types and shadows have been done away with in Christ's sacrifice on Calvary.

God measures the religion at the temple, listen: "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein" (Revelation 11:1).

It is interesting to note that John wrote this in 95 A.D., twenty-five years after Herod's temple had been destroyed. Thus we see that the Jewish temple is to be rebuilt.

The Jewish temple is in the future for the Jews.

II. Two Preachers Sent From Heaven

In the Old Testament and in the New Testament, God has only one way of saving His elect — through preaching. Listen: "...it pleased God by the foolishness of preaching to save them that believe" (I Corinthians 1:21).

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham..." (Galatians 3:8).

"For unto us was the gospel preached, as well as unto them:" (Hebrews 4:2).

If preaching is the method through which God will call out His elect, through the power of the Holy Spirit, then it only follows that there will be preachers to engather the elect Jews and save them from the vain worship in the temple.

Following the measuring of the temple worship, we are told that God will send two preachers, listen: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth" (Rev. 11:3).

The identity of these two heaven-sent preachers is not clearly stated. I personally believe they will be Elijah and Enoch because they were both translated without seeing death. This could imply that their ministries were not finished and would be resumed at a later date. Listen: "And Enoch walked with God: and he was not; for God took him" (Genesis 5:24).

"And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven" (II Kings 2:11).

The Word of the Lord tells us that Elijah will come before the second coming of Christ. The second coming of Christ will be marked by a dreadful time of judgment, listen: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Malachi 4:5).

The Bible also relates Enoch's ministry to judgment and the second coming of Christ, listen: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all..." (Jude 14, 15).

At the end of their ministry in the middle of the Tribulation Period, they shall be killed by the Anti-Christ. For three and a half days their dead bodies will be viewed by the world.

They will not be buried and this tells us that the temple worshippers will be glad that they are dead. To the Jews, it is a disgrace not to give a person a decent burial. Evidently, they will be so enraged by their preaching that they will not even bury them. Listen: "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves" (Revelation 11:9).

This verse has puzzled many Bible scholars of bygone days. They could not understand how the whole world could look upon an event in Jerusalem. They concluded that it just could not be taken literally. Today, we through satellite television can see events as they actually happen around the world. This verse presents no puzzle to our generation.

God raises these two preachers from the dead and takes them up to Heaven. Then a judgment of God falls upon Jerusalem. Listen: "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand:" (Revelation 11:13).

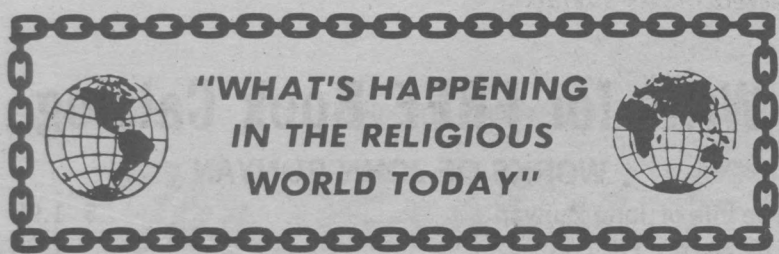
The instituting of animal sacrifices is a denial of the finished work of Christ who did away with all types and shadows.

I believe that under the preaching of these two preachers, there will be many converts among the Jews to Christ. Among the converts will be the 144,000 missionaries, bringing us to our next point.

III. 144,000 Jewish Missionaries

"And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand" (Revelation 7:4-8).

(Continued on Page 7 Column 4)



"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

FORT WORTH, Texas — A non-denominational World Communion Service led by internationally known evangelist Kenneth Copeland will set communications history through a live via satellite broadcast on Aug. 28 to an estimated 500,000 participants worldwide.

The World Communion Service is scheduled for broadcast from 7:30 to 9:30 p.m. Central Daylight Savings Time on Sat., Aug. 28. It will be received in over 250 cities in the U.S. and 11 foreign countries.

The service will be the largest live, closed circuit, split-screen video teleconference in the history of the communications industry and will unite Christians in the United States, Asia, Australia, New Zealand, South Africa, the Middle East and Europe in a celebration of the common bond of unity through faith and love.

Addresses by Teddy Kollek, Mayor of Jerusalem and Dr. Paul Cho of Seoul, South Korea, will also be simultaneously broadcast in a split-screen format during the service. The communion will be received in Zhuh Chum, China, marking the first satellite broadcast of this nature into the People's Republic of China.

Copeland's Kenneth Copeland Ministries, headquartered in Fort Worth, is one of the fastest growing ministries in Christian evangelism today. His daily "Believer's Voice of Victory" radio and television programs are broadcast over 500 radio stations and 165 television channels in the U.S., Canada, Australia, the Philippines, South Africa and Haiti, and the Ministries' monthly magazine is received by more than 500,000 followers. The Kenneth Copeland Ministries also produce and distribute over 35,000 tapes weekly for use in home Bible study sessions.

Copeland's teachings, based on Biblical principles, emphasize personal victory through faith and belief in God's Word and the unity of faith and love.

The World Communion Service is being coordinated by Michael R. Ellison, Inc., of Phoenix, an organization dedicated to the development of broadcast Christian ministries worldwide.

EDITOR'S NOTE:

Just some more sad news in getting ready for the Anti-Christ's one world system, soon to come.

NASHVILLE (EP)—Billy Graham and Bailey Smith may have preached in the same Soviet churches within days of each other, but each came away from extended visits with a different view of religious life in Russia.

Graham said at the conclusion of a six-day visit to Moscow, where he addressed an international peace conference and preached in the Orthodox and Baptist churches, he saw no evidence of religious repression. Smith, president of the Southern Baptist Convention, spent 15 days in four provinces of the Soviet Union as part of a Baptist World Alliance tour. His entire party of 34 North American Baptist preachers and laymen had their BWA allotment of four Russian Bibles confiscated

at the airport upon entering the country.

Many of the party also had their English Bibles, commentaries and reference books taken and Smith said he knew of only one person who got his books back when leaving the country.

Denton Lotz, the BWA representative on the trip, had provided the Bibles for each party member, telling them to place the Bibles in their luggage in an obvious place and they would be allowed in. Smith said the airport security guard told him "very plainly" that "I'm taking these away from you because Bibles are prohibited in the Soviet Union."

Olin Robinson, president of Middlebury College, Baptist minister and frequent visitor to the Soviet Union, appeared on CBS Morning News May 14 and said he was "astounded" at Graham's statements. Robinson, who was instrumental, with former President Jimmy Carter, in getting Russian Baptist dissident Georgi Vins out of the Soviet Union, said, "From the revolution on, religion has been something to be tolerated, tightly controlled and when convenient, used, in the Soviet Union."

"Even in the Baptist church where Dr. Graham preached and where I have preached on several occasions, each minister has been in prison at one time or another," Robinson said. "I believe the Soviets used Dr. Graham for propaganda purposes. Dr. Graham's presence is very important to the Soviets. It lends validity to their enterprise. That doesn't mean he shouldn't go, just that he should be very aware."

Smith, who said the Bible is the issue in Russian religious freedom, said he never saw a Bible outside a church. Pastors wrapped their Bibles in newspapers to avoid being seen carrying a Bible on the streets, he said.

In one church where 500 attended, Smith said he asked them all to recite with him John 3:16, the first verse many Christians learn from the Bible. He was chagrined and saddened, he said, when no more than a dozen of the congregation could recite the familiar verse, "For God so loved the world..."

"I am more appreciative of America and the freedoms we have," said Smith. "I'm convinced America is special in the heart of God."

SEIGEN, West Germany (EP)—Criticism of Dr. Billy Graham's decision to attend the controversial "World Conference: Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" was expressed at the 80th anniversary celebration of the German Tent Mission here on May 3. The theologian and journalist Peter Hahne commented that the prominent American evangelist would expose himself to the risk of "being exploited as a pawn of ideological interests" in Moscow.

There was no possibility of dialogue between the various religions on the peace issue since each had a different understanding of what peace is. Hahne went on to state that if Graham did not allow himself to "be per-

sueded by well-meaning Western politicians and theologians not to take part in the Moscow peace conference," he then must "denounce publicly and in clear terms the gruesome persecution of Christians under the dictatorial power of communism."

NEW YORK (EP)—Mr. Sun Myung Moon, founder of the Unification Church, was convicted May 18 of filing false income tax returns for three years in a conspiracy to evade taxes on about \$162,000 in personal income.

The 62-year-old Korean evangelist and businessman, who has built his world-wide church into a controversial, multimillion-dollar organization, displayed no emotion as the verdict was delivered. He faces up to 14 years imprisonment when U.S. District Judge Gerard Goetel sentences him July 14. The jury brought in its verdict after nearly four days of deliberations that climaxed a six-week trial.

A Moon aide, 40-year-old Takeru Kamiyama, was convicted with him in the tax evasion conspiracy. He also was convicted of obstructing justice through lying and submission of false documents in an effort to block the tax investigation. Charles Stillman, the evangelist's lawyer, said he would appeal the verdict.

Dr. Mose Durst, president of the Unification Church of America, equated Sun Myung Moon's current plight with the persecution of Jesus Christ "for treason against the state."

The Unification Church is best known for its youthful followers, nicknamed "Moonies," who seek converts on city streets. The church claim 3 million members worldwide and 30,000 in the United States.

It has invested money in a variety of ventures, including a fishing fleet in Gloucester, Mass., and property in New York and suburban areas. The New York state Court of Appeals had ruled in Albany recently that the church was a genuine religious organization entitled to tax exemption.

According to the church's beliefs, Sun Myung Moon was born clairvoyant, and at the age of 16 saw Jesus in an Easter Sunday vision. During the vision, the evangelist was ordered to carry on Christ's unfinished business. Sun Myung Moon came to the United States in the early 1970's and lives on a church-owned estate in suburban Westchester County.

The conspiracy for which he was convicted involved failure to report \$112,000 in interest earned for 1973, 1974 and 1975, on \$1.6 million in deposits in his name at the Chase Manhattan Bank. He also was charged with receiving \$50,000 worth of corporate shares without paying for them and failing to declare them as taxable.

The defense claimed that although the assets were in the evangelist's name, they belonged to the church and he was acting simply as their custodian.

Dr. Durst said that after the verdict was returned, Sun Myung Moon told him: "Don't worry; no problem. We will go forth." Dr. Durst said the jury was "snowed and bamboozled. The government repeated the word 'cash' over and over again until the jury was brainwashed."

Calling Sun Myung Moon the most abused and misunderstood religious leader of the 20th century, Dr. Durst said in a statement: "We have the utmost

faith that through the court system in America justice will be done and our spiritual leader fully vindicated... As with all of the world's great religious leaders, he has been met with hatred, bigotry and misunderstanding."

NEW YORK (EP)—The family of slain Lutheran Church in America missionary, Paul G. Hansen, has returned to the United States, following funeral services and burial in Georgetown, Guyana. The family includes Hansen's wife Ruth and five children.

Hansen, 57, was shot in the head in front of his home on April 23 by an unknown assailant. Hansen never regained consciousness and died a week later. He had been a missionary in Guyana for 24 years. The motive for his murder is unknown.

The LCA's Division for World Mission and Ecumenism reported that until Hansen's death no other LCA missionary had ever been murdered. Hansen, who was born June 17, 1924, in Norfolk, Va., graduated from Western Theological Seminary in Fremont, Neb. He was ordained in 1948 — the same year he and his wife Ruth were sent to Guyana.

FUTURE

(Continued from Page 6)

Twelve thousand from each tribe are mentioned. It is interesting to note that two tribes are omitted as to having missionaries. Instead of the tribe of Ephraim, Joseph, Ephraim's father is substituted. It could be that is because Ephraim first led Israel into idolatry.

The tribe of Dan is not mentioned and instead the tribe of Levi is substituted. Some Bible scholars believe that the False Prophet or Anti-Christ or both will come from this tribe. They cite the ancient prophecy: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward" (Genesis 49:17).

These missionaries will go throughout the Gentile world preaching the glorious Gospel of the Son of God.

They will labor under the most severe circumstances being unable to buy food, clothing or shelter since they will not have the mark of the beast.

They in contrast to the False Prophet, will not engage in sensationalism. These are preachers and preach they will. They will hazard everything for Christ, regarding their message as more important than their lives and all that they have.

I believe the Gospel will be preached in all the world, even in the Tribulation Period, before the end comes, listen: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).

God will gather in His elect among the Gentiles during this time. After God seals His missionaries, we read this: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;" (Revelation 7:9).

Where did all these come from? I say they came out of the

Missionary To New Guinea Eld. Fred T. Halliman



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Papua, New Guinea.

Tribulation Period, listen: "...These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Revelation 7:14).

If you can imagine 144,000 missionaries with the zeal and dedication of the Apostle Paul, then you get an idea of the scope of this last missionary effort.

It will mean instant death in many cases when an individual professes Christ. During this period of time, Christians will be slaughtered as never before in history, listen: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Revelation 6:9, 10).

In the future there will be 144,000 Jewish missionaries.

IV. Hatred Of The Jews

(Continued on Page 8 Column 1)

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FUTURE

(Continued from Page 7)

Will Increase

"And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child" (Rev. 12:13).

A careful reading of Revelation, chapter 12 reveals the woman to be the children of Israel and the dragon to be the Devil. Also, we find that there is war in Heaven and Satan is cast out, being confined to earth. This happens during the Tribulation Period.

At the present time, Satan can go before God as he did in the book of Job.

His last effort to take God's throne fails and he knows his time is short. He therefore, vents his rage to exterminate the Jewish people.

He has tried to exterminate them all through history. He now acts in great wrath, not just wrath but great wrath, listen: "...having great wrath, because he knoweth that he hath but a short time" (Revelation 12:12).

God will preserve His people. He will save them the same way we are saved, through regeneration and faith in the Lord Jesus Christ. Listen: "And so all Israel shall be saved: as it is written, There shall come out

of Sion the Deliverer, and shall turn away ungodliness from Jacob:" (Romans 11:26).

They will be saved some time during the Tribulation Period. For it is written that they will have the testimony of Jesus. No longer trusting in dead Judaism, the remnant that is then alive will have Jesus. Listen: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Revelation 12:17).

The Tribulation Period will be a time of untold human suffering, such as has never been seen before, listen: "For then shall be great tribulation, such as was not since the beginning of the world..." (Matthew 24:21).

There will be worldwide famine and disease. All the fresh water will be polluted. The sea will be contaminated and all marine life will die. War will rage and it is stated that millions will die. Listen: "...the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth" (Revelation 6:8).

We are told here that 25% of the human population will die.

Nuclear weapons with all their horror will be used on the human race, listen: "And the

heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places" (Revelation 6:14).

We are told of a vacuum being created that causes such an explosion as to move mountains and islands. Another translation of this verse reads like this, "and the atmosphere was pushed apart like a scroll."

During a nuclear explosion, there is first a great vacuum created, then as the air rushes in to fill the vacuum, we have the destructive force of the blast. From the descriptions given in the book of Revelation and elsewhere in the Bible, I believe nuclear exchanges will be prevalent during the Tribulation Period.

We have a vivid picture presented in Scripture that scientists tell us would happen to people located miles from the blast area.

Scientist Arthur Crawford has said that if a 100 megaton bomb was exploded over the state of Ohio, it would kill every living thing in the state. People looking in the direction of the blast 300 miles away would have their eyes burned out before they would have a chance to turn their heads.

God speaking through the prophet Zechariah at approximately 487 B.C. said, "...Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth" (Zechariah 14:12).

Russia's capital city of Moscow will be turned into a lake of fire, listen: "And I will send a fire on Magog..." (Ezekiel 39:6).

The great cities of the world will be destroyed, listen: "...the cities of the nations fell..." (Revelation 16:19).

I have been in some of the great cities of the world. I have walked down the streets of London, Paris and Washington, D.C. I was reminded, beloved, that some day these great cities will be reduced to rubble.

Unless God intervenes, the human race will destroy itself completely; that is, no flesh will be left alive on the earth, even animal life, but God will intervene. Listen: "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matthew 24:22).

Amid all these terrible things, God will save the Jews through the crucified Saviour that rose from the dead. The Jews will have a revelation of Jesus Christ and Him crucified, listen: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced..." (Zech. 12:10).

The Jews will face a dark future, but many of them will be saved.

TO THE LOST

Let me just say that there is only one Saviour. You must be saved the same way that those Jews in the future will be saved; you must be found resting by Divine Grace upon His finished work. As then, now and always, "For Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4).

May God bless you!

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