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The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

"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.

VOL. 54, NO. 31

ASHLAND, KENTUCKY, AUGUST 14, 1982

WHOLE NUMBER 2387

WHY THE MOURNER'S BENCH IS UNSCRIPTURAL

by A.M. Overton

One of the most firmly established religious customs in the southern part of the United States is the practice of the "Mourner's Bench" in revival meetings. Although from the south it has spread into some other sections of the country, yet it remains peculiarly a southern custom.

Many honest and conscientious Christians have never questioned the scripturalness of this traditional practice, and take it as a matter of course in religious affairs, because they have never known anything else. It is held up by many preachers and churches as the backbone of "old-fashioned religion," and to

them it is unthinkable that this custom should be questioned.

The writer once believed in and practiced a modified form of the "Mourner's Bench," but when asked for scriptural authority and example for it, he discovered, after a long and stubborn search, that there is not one single Scripture in all the New Testament, when rightly applied, that supports such a practice.

When he made this jarring discovery, he immediately launched into a period of research to determine, if possible, when and where such a widely practiced and fervently accepted custom began. His research carried him to the Congressional Library in

Washington, the largest library in the world, where he had unlimited resources and expert assistance. There he found that this practice is a comparatively modern custom, and that it is so little known in most sections of

(Continued on Page 8 Column 2)

WHAT A BARREL OF WHISKEY CONTAINS

A barrel of headaches, of heartaches, of woes;
A barrel of curses, a barrel of blows;
A barrel of sorrow for a loving weary wife;
A barrel of cares, a barrel of strife;
A barrel of unavailing regret;
A barrel of cares, a barrel of debt;
A barrel of hunger, or poison, of pain;
A barrel of hopes, all blasted and vain;
A barrel of poverty, ruin and blight;
A barrel of tears that run in the night;
A barrel of crime, a barrel of groans;
A barrel of orphans' most pitiful moans;
A barrel of serpents that hiss as they pass;
That glow from the liquor in the bead of the glass;
A barrel of falsehoods; a barrel of cries;
That fall from the maniac's lips as he dies!

—Selected

"PERSEVERENCE"

by Bill Mayes
Tampa, Florida

Many of the enemies of Truth accuse Baptists of teaching that one is once saved always saved, no matter what he does or does not do! While others tell on us that we preach "what is to be will be, if it never comes to pass."

The true side of the Issue is that True Baptists have always taught that a Truly Born Child of the King would never fall away so as to be LOST and that he would ENDURE to the end, because he is Divinely Preserved in Christ as an Overcomer through Christ. We do believe and teach that "What is to be WILL BE" and that it WILL come to pass!

In short, True Baptists really teach that All the Elect will be saved and will endure as they live an overcoming life in Christ,

because they are Divinely attached to the Person of Christ and He will not forsake them, nor allow them to err so as to finally be lost to Him. Christ Paid for His own and they will Follow Him as they hear His Voice! Read Chapter ten of John's Gospel.

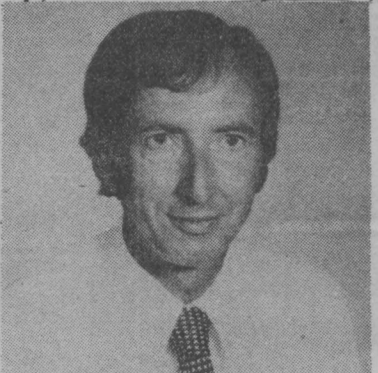
Baptists have two natures, one of the spiritual side and the other of the natural! The Religious Orders of this world apparently only have one nature to satisfy, this being the natural, for they can not understand the mystery of the two natures. When they read what our Brother Paul had to say about

(Continued on Page 6 Column 2)

WHY I AM A PREMILLENNIALIST

by Ron Boswell
Smithsburg, Md.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him,



Ron Boswell

that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I

THE NAVAJO SHEPHERD BOY

The wind, sweeping down from White Mesa, blew cold against the Indian boy, Hosteen Hez, as he herded his sheep and started homeward. When he had penned up his sheep in the corral he found that one was missing. Where had he lost it?

He looked about the hogan, a round, low, one-roomed hut, built of logs and plastered with mud, the only home the boy had known during his fourteen years of life. It looked very pleasant and comfortable to him now. His mother was just taking some Navajo bread off the fire.

"Let me have it quick, I must go back; I have lost a sheep," he said.

The heavy clouds above White Mesa told him that a storm was already raging in the mountains and would soon come down the valley.

Where could that one sheep

saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison" (Revelation 20:2-7).

Among Christian people there are three views concerning the second coming of Christ. They center around the word "millennium" which is made up of two latin words, "milli"

(Continued on Page 5 Column 2)

have strayed from the others? Surely it must have been in the Wash where he had taken them to drink earlier in the day.

The wind that had quickened to a gale seemed to cut through his clothing, and flurries of sand half blinded him. Oh, if he could only find his poor lost lamb!

The clouds piled darker over the mountains. There was lightning and heavy thunder. He longed to be at home, but a Navajo boy is not easily separated from his sheep, and so he plunged on and on toward the edge of the Wash. Straining his eyes through the dark, he called again and again. Then a faint bleat that only an Indian's ear could catch, was heard and without thought of danger to himself, Hosteen Nez was struggling toward a helpless bit of life caught in the treacherous quicksand. Experienced as he was in the ways of the desert, all his strength and skill were needed in that fight to save the lamb, but he won, and once again he struggled wearily up the sandy bank with the lamb flung over his shoulder. The rain now came driving in sheets over the valley. It was not easy to carry the half grown lamb, with its wet muddy fleece in his arms, partly protected by his coat, but he knew it must have warmth soon or his labor would be in vain. In remembering its helplessness he somewhat forgot his own discomfort and fear and struggled on.

More than two hours later weary to the point of exhaustion, dripping, shivering, with the fear of the thunder still in his heart, he entered the shelter and welcome warmth of the hogan.

Near him, in sleepy content, lay the lamb, its troubles over, its strength renewed. He watch-

(Continued on Page 6 Column 5)

The Baptist Examiner Pulpit

A Sermon By Dwane Gilliland

MEANS OF GRACE

Part II

John Gill, CAUSE OF GOD AND TRUTH - page 211.

"To which I reply; that unless the law and light of nature, by which men may have some knowledge of a divine Being, though they know not who he is, and of the difference between good and evil, and unless the motives from providential goodness to serve and glorify God can be thought to be means of grace, the heathen must be without any, who are destitute of gospel revelation; and then to be without any means of grace at all, must be the same thing; seeing the gospel revelation, the word, and ordinances; are the common and ordinary means of grace. It will not be denied, that God may make use of extraordinary means, send an angel from heaven to acquaint men with the way of salvation by Jesus Christ, or by some other secret method, unknown to us; yet, from the possibility of things to the certainty of them, we cannot argue: and though we

would be far from judging of and determining the final state of such who are destitute of revelation; yet, according to the Scripture account of them, we cannot but conclude, that as such, and while such, they are without the means of grace. 'being without Christ, aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.' Nor do the Scriptures allegedly prove that they (the heathen) have the means of grace, as will appear from a particular consideration of them."

PHILADELPHIA CONFES-SION

The Philadelphia Confession shows also the Lord uses the gospel as a means to salvation, this was the standard of orthodoxy for Baptists for 200 years, before and after, the "Hardshell Controversy."

Chapter 1. Of The Holy Scripture is the only sufficient, certain and infallible rule of sav-

ing knowledge, faith and obedience; although the light of nature and the works of creation and providence do so far manifest the goodness, wisdom and power of God as to leave men unexcusable, yet are they not sufficient to give that knowledge of God and His will, which is necessary unto salvation. Therefore, it pleased the Lord at sundry times and in divers manners, to reveal Himself, and to declare His will, unto His church; and afterward, for the better preserving and propagation of the truth, and for the more establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto His people being now ceased.

Of The New Testament

No. 5. We may be moved and

(Continued on Page 2 Column 1)

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The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE

JOHN R. GILPIN, JR.
Acting Editor

Editorial Department, located in
ASHLAND, KENTUCKY, where all subscrip-
tions and communications should be sent.
Address: P.O. Box 71, Zip Code 41101.

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PUBLISHED WEEKLY, EXCEPT LAST WEEK OF December,
with paid circulation in every state and many foreign coun-
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SUBSCRIPTION RATES

One year \$ 6.00
Two years \$11.00
When you subscribe for others or
secure subscriptions each \$ 4.00

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GRACE

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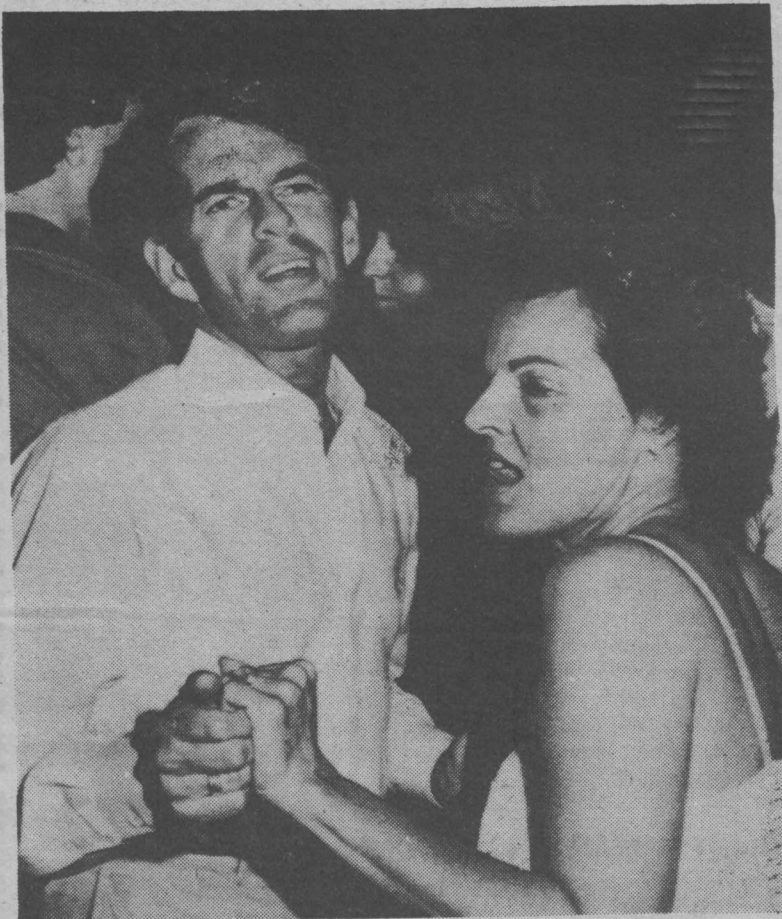
induced by the testimony of the
Church of God to an high and
reverent esteem of the holy
scriptures; and the heavenliness
of the matter, the efficacy of the
doctrine, and the majesty of the
style. The consent of all the
parts, the scope of the whole
(which is to give all glory to
God), the full discovery it
makes of the only way of
man's salvation and many
other incomparable excellencies,
and entire perfections thereof,
are arguments whereby it doth
abundantly evidence itself to be
the Word of God; yet, not
withstanding, our full persua-
sion and assurance of the infalli-
ble truth and divine authority
thereof, is from the inward
work of the Holy spirit, bear-
ing witness by and with the
Word in our hearts.

No. 6. The whole counsel of
God concerning all things
necessary for His own glory,
Man's salvation, faith and
life, is either expressly set down
or necessarily contained in the
Holy Scriptures; unto which
nothing at anytime is to be add-
ed, whether by new revelation of
the Spirit, or traditions of men,
nevertheless we acknowledge
the inward illumination of the
Spirit of God, to be necessary
for the saving knowledge of
such things as are revealed in
the word...

No. 7. All things in Scripture
are not alike plain in
themselves, nor alike clear unto
all; yet those things which are
necessary to be known,
believed and observed for
salvation are so clearly pro-
pounded and opened in some
place of Scripture or another,
that not only the learned, but
the unlearned, in a due sense of
ordinary means, may attain to a
sufficient understanding of
them.

Chapter 3 - Of God's Decrees

No. 6. As God has appointed
the elect unto glory, so He hath,
by the eternal and most free pur-
pose of His will, foreordained
all the means thereunto (II



ANITA BRYANT DANCES AT ATLANTA DISCO WITH RUSS MCGRAW

LEST WE ALSO FALL

by Roy Snell
Charleston, W. Va.

Knowing full well of the
record of John 8, verses 3
through 11 and being even more
aware that I am not qualified to
"first cast a stone," I am yet
prone to look askance at the
continued "antics of Anita."
The daily papers for June 29,
1982 had a front page story,
with accompanying photograph,
which showed Miss Bryant as
she danced with a purported
evangelist at the Limelight
discotheque in Atlanta, Ga.

Her terpsichorean escort was
identified as the Rev. Russ
McGraw of Montgomery,
Alabama and is said to be a
minister to the gay community.
I realize that the press is
notorious for misquotes, but he
supposedly made a couple of
public statements which may
certainly be suspect, if he did so
comment. He claims that his na-
tional ministry seeks to show
homosexuals that "there is a
wholeness in Christ."

If this minister (?) did not ex-
press the designs of his ministry
with any better terminology
than this, then he is definitely
ambiguous and prone to ob-
fuscation. He then proceeded to
muddy the waters even further
with this purported statement,

Thess. 2:13), wherefore they
who are elected, being fallen in
Adam, are redeemed in Christ
are effectually called unto
faith in Christ...

Chapter VII - Of God's Cove- nant

No. 2. More over, man hav-
ing brought himself under the
curse of the law by his fall, it
pleased the Lord to make a
covenant of grace, wherein He
freely offereth unto sinners life
and salvation by Jesus Christ,
requiring of them faith in
Him that they may be saved;
and promising to give unto all
those that are ordained unto
eternal life, His Holy Spirit, to
make them willing and able to
believe.

Chapter VIII — Of Christ the Mediator

No. 8. To all those for whom
Christ hath obtained eternal
redemption, he doth certainly
and effectually apply, and com-
municate the same, making in-
tercession for them, uniting
them to Himself by His Spirit,

quote, "I've been in that
lifestyle, and I don't find it a
wholesome lifestyle." Brethren,
you are at liberty to color the
gentleman as you will — for
myself I see a remarkable exam-
ple of that ambiguity of which I
wrote. Maybe my mind is bent
to evil, but I can't help but
wonder just what is entailed in
his having "been in that
lifestyle."

As for the hapless and much
to be pitied Miss Bryant, herein
lies an enigma as well as lessons
to be learned and a warning to
us all. I consider myself to be
athorough going Baptist, with at
least a rudimentary understand-
ing of the woman's place in
God's eternal plan for His
creatures — yet at the onset of
the ministry of Miss Bryant I
was not in the least grudging in
my prayers for her. Color her,
also, as you may, but at that
time she was taking a public
stand against a particularly
heinous and noxious sin against
our Sovereign Lord. I know that
those who advocate the per-
missiveness of "alternate"
lifestyles proceeded to crucify
her. The liberal press and liberals
in Christendom drove the nails
— and even some Baptist
pastors with not enough intes-
tional fortitude to emulate her

revealing unto them and by the
Word, the mystery of salvation,
persuading them to believe
and obey, governing their
hearts by his Word and Spirit;
and overcoming all their
enemies by His almighty power
and wisdom...

Chapter X — Of Effectual Calling

Those whom God has
predestinated unto life He is
pleased, in His appointed and
accepted time, effectually to call
by His Word and spirit out of
that state of sin and death, in
which they are by nature, to
grace and salvation...

No. 3. Elect infants dying in
infancy, are regenerated and
saved by Christ through the
Spirit; who worketh when and
where, and how He pleaseth; so
also are all other elect persons
(imbeciles, D.C.), who are in-
capable of being outwardly call-
ed by the ministry of the
Word. (The capability of the
hearers, not the availability of
the gospel. D.G.)

courageous stand, and that
before their own mostly private
congregations, were heard to
scream because a "woman"
dared to put them to shame.

After such a noble and brave
showing, and seemingly being
able to withstand the fiery darts
and some unbelievable persecu-
tion and harrassment, the entire
edifice began to crumble.
Possibly increasingly so and
over a period of time there
began to be internal besetments.
Along with the world and the
devil, the flesh and some
members of her own household
apparently began to wage a
destructive warfare. Only Miss
Bryant, those closely associated,
and our omniscient and
Sovereign Lord know of all that
transpired to create the demise
and a disgrace in the eyes of the
world. And that omnipotent
Sovereign is the only One
qualified to mete out any
retribution due.

Satan has untold millions
upon millions of his own
children with whom he needs to
pay scant attention. He can take
one whom the religious world
has taken note of, trip such a
one up, and then rub his hands
and laugh in unholy glee. Oft
times when we sin grievous we
pay a bitter price, even in this
body of flesh. And quite often
this is more of a personal and
private matter. This in itself is
grievous enough, but when our
sin and transgressions are of a
public nature, hanging out our
dirty laundry for the whole

neighborhood to gloat over, then
the cause of Christ is sullied, the
church is seriously damaged and
Christianity becomes a
laughingstock.

Who but our precious Lord
knows the foundation of that
beleaguered house? "And the
rain descended, the floods
came, and the winds blew and
beat upon that house; and it
fell; and great was the fall of
it" (Matt. 7:27). Or could it be
for a season that the unclean
spirit was gone out, walking
about, seeking rest, and finding
none. "Then he saith, I will
return into my house from
whence I came out; and when
he is come he findeth it EMP-
TY, swept and garnished.
Then goeth he and taketh
with himself seven other
spirits more wicked than
himself, and they enter in and
dwell there; and the last state
is worse than the first" (Matt.
12).

An object lesson for us all.
Without emulating the Pharisee
in Luke 18:11 we can well say
that "but for the grace of God,
there go I." Excepting for His
preventative and His restraining
hand, we may all come to a sor-
rier end than has Miss Bryant.
My friend, if it was grace which
saved us, then it is grace, plus
nothing which keeps us. And as
he lifted up the adulterous
woman in John 8, He is able to
lift up Anita Bryant once more.

And while Jesus tarries, I
Corinthians 10:11 is relevant to
us all.

Chapter XIII — Of Sanctifica- tion

No. 1. They who are united to
Christ, effectually called, and
regenerated, having a new heart
and a new spirit created in
them, through the virtue of
Christ's death and resurrection
are, also, further sanctified,
really, and personally, through
the same virtue, by His Word
and Spirit dwelling in them...

Chapter XIV — Of Saving Faith

No. 1. The grace of faith,
whereby the elect are enabled to
believe to the saving of their
souls is the work of the Spirit of
Christ in their hearts and is or-
dinarily wrought by the
ministry of the word...
(Inordinarily, meaning the
salvation of infants and im-
beciles by the work of the Spirit
only. D.G.)

Chapter XX — Of the Gospel

No. 1. The Covenant of
works being broken by sin, and
made unprofitable unto life.
God was pleased to give forth
the promise of Christ, the seed
of the woman, as the means of
calling the elect, and begetting
in them faith and repentance; in
this promise, the gospel, as to
the substance of it, was reveal-
ed, and is therein effectual, for
the conversion and salvation
of sinners.

No. 2. The promise of Christ,
and salvation by Him, is reveal-
ed only by the Word of God;
neither do the works of creation,
of providence, with the light of
nature, make discovery of
Christ, of the grace by Him, so
much as in a general obscure
way; much less that men
destitute of the revelation of
Him by the promise, of the
gospel, should be enabled
thereby to attain saving faith or
repentance.

No. 4. Although the gospel by
the only outward means of
revealing Christ and saving
grace, and is, as such, abun-
dantly sufficient thereunto, yet
that men who are born in
trespasses may be born again,
quickened, or regenerated, there

is moreover necessary an effec-
tual, insuperable work of the
Holy Spirit upon the whole soul.
For the producing in them a new
spiritual life, without which no
other means will effect their con-
version unto God.

Chapter XXVI — Of the Church

No. 5. In the execution of this
power wherewith He is so en-
trusted, the Lord Jesus calleth
out of the world unto Himself,
through the ministry of His
word, by His Spirit, those that
are given unto Him by His
Father, that they may walk
before Him in all the ways of
obedience, which He
prescribeth to them in His
Word...

THE PHILADELPHIA BAPTIST CATECHISM (Published the same time)

Chapter X:

Q. How does God call His
chosen people out of sin?

A. By the gospel.

"Whereunto He called you by
our gospel, to the obtaining of
the glory of our Lord Jesus
Christ" (2 Thess. 2:14). See,
also, I Cor. 1:23, 24; Rom.
10:14, 15).

Q. 95. Does everyone of God's
elect respond to the call of the
gospel?

A. Yes, at the appointed time
the Holy Spirit takes away their
evil hearts of unbelief and gives
them a heart to know Him,
working in them mightily to
believe in Christ (Ezek. 36:26;
Heb. 3:12, Eph. 1:10, 19, 2
Thess. 1:8).

Q. 122; What is true faith?

A. True saving faith is the
work of the Holy Spirit in the
elect to cause them to believe the
good news of the gospel. (Eph.
1:19).

Q. 123; Does true faith
believe the gospel?

A. Yes, and all the other
words of God, too... (Acts
24:14).

Thus a mere sample of what
Gill taught — he wrote over
10,000 pages; he let the Scrip-
tures say what they wanted to;
(Continued on Page 3 Column 1)

GRACE

(Continued from Page 2)

he expounded on the inspired words themselves; not mystically, but literally, by spiritual (means) spiritual things communicating." And so, the Philadelphia Confession, showing that God uses His own means in saving His people. God does as He pleases, whether we like it or not; the point is: If we have the Spirit of God — we will be in agreement with Him. I want to add some to this, to what I've given of Gill and the Confession, to the clarification of some things he wrote; and to give some witness of others. First, 1 Peter 1:23-25:

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."

To what "word" is Peter referring? Written word? Spoken word? or, incarnate Word? Is one opinion as good as another? Can we know for sure? We most certainly can. The Hardshells of our day "know" that this is the incarnate Word. Like an infallible Pope, there just isn't any dispute about it — even to the extent of perverting James 1 and many other passages — they will read the incarnate Word into their theology. But do they know that they can't prove the incarnate Word is spoken of anywhere but in the writings of John? See Thayer, Robertson, Berry, and textual criticisms — all agree John is the only one. Also, there is a complete absence in the Philadelphia Confession referring either to 1 Peter, or James 1. The Confession always used the term "Word of God" in the ministerial sense, never in the incarnate sense. John wrote last — Peter did not get it from John. How did Peter use the term in other places? Never in the incarnate sense.

"The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (He is the Lord of all) That word, I say, ye know, which was published throughout all Judea, and began from Galilee..." (Acts 10:36-37).

"While Peter yet spake these words, the Holy spirit fell on all them which heard the word" (Acts 10:44).

"Who shall tell thee words, whereby thee and all thy house shall be saved" (Acts 11:14).

"Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe. And God, which knoweth the hearts, bore them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:7-9).

I won't quote the rest of Peter's references, it's too childish and silly to prove what is so obvious a child can understand.

The King James did not capitalize the word as they do in John 1 and Revelation 19, which shows their opinion. But, the King James is ambiguous in

The way to be angry and not sin is to be angry, as Christ was, at nothing but sin.

verse 25. Peter in his citation from Isaiah 40 plainly tells us what "word" he is referring to. "The saying, [of the Lord endureth forever]" — "and this is the saying the gospel having been preached unto you."

This quote was given as scriptural proof that the word of the Lord liveth and abideth forever and it also identifies, [saying] with [word]; so there can be absolutely no question by which "Word" Peter has reference to. the Lexicons of Thayer and Berry give it: "The doctrine which he commanded to be delivered to." The Greek New Testaments of Alford, Robertson, Bengel, Expositors, Bloomfield, Nestle, and Burten so give it. The different Bible versions so give it; Weymouth, New English, American Bible Union, Moffatt, Goodspeed, American Standard, Revised Version, Amplified, Revised Standard, Douay, and Williams. The preached word. The grammar demands it. There can't be any other construction and no other meaning. To quote Alford — "The [origination] rests in God Himself, the Father who begat us of His own will; The [instrumentality] lives on and abides forever. The, (the definite article is necessary in English, for the very reason for which it is omitted in Greek: vis, to prevent the word] from becoming concrete, and keep it to its widest, general, and abstract reference)... And applies what has gone before: The contrast being between the [general truth] and the [particular identification] This (predicate, logically considered, not subject, as Wies, etc.; "The word which was is this very here spoken of").

The logical inference to be drawn is, — "and consequently the word preached to you is imperishable and eternal, and demands of you that you earnestly and intently follow up that new life which by it has been implanted in you." Hence, the connection of Ch. ii:1-13:"

So we don't need some inspired, spiritual hardshell to tell us which "word" is meant, and in which place the different meanings occur — the Scriptures themselves do this; and instead of trying to find the so-called spiritual and mystical meanings from the words, we should be studying to see what the Spirit — inspired words themselves mean.

The same can be proved even more easily in James: "The word of Truth," "Not hearers only but also doers." I know of no scholar who questions it. The simple truth is, the word [to beget, generate], is used: of God, John 1:13; of the Spirit, John 3:8; of Paul, through (by means of) the gospel, 1 Corinthians 4:15; of Paul, Philemon 10; of the word of God, 1 Peter 1; of the word of truth, James 1; and of Christ Who quickens whom He will, John 5:21. On the one hand are the Arminians who will take only the gospel in Free-will moral persuasion; on the other, are the Hardshells who will take only the Spirit in a mysticism that actually hates the gospel.

The truth is in the middle — all the Scriptures harmonize. The Lord God begets through the instrumentality of a Spirit-called minister, bearing a Spiritual message to a Spiritual-

Psalm 34:1-6
Intro.: the inconsistencies in the life of a believer are a proof of the weakness of the flesh which every believer ex-



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

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periences. However, God deals with His children as with sons, which results in discipline exercised in mercy, and with a view of correcting. Therefore, the response of a saint is in gratitude and thanksgiving, having repented of his sin. Both David and Peter are examples of this truth. In this Psalm, David has been recovered from the error of his way in the case of feigning madness before Abimelech, and records his feelings in view of this, of course, under inspiration.

VERSE 1

"I." This is not a selfish "I" or an egotistic "I"; but an identifying "I". The writer or singer was giving a personal testimony of his conviction and conversion. This is helpful if it can be done spiritually. Paul used it over and over again of his initial conversion. Peter, no doubt, used it of both his turning to Christ (Matt. 16:16, 17), and of returning to Christ after denying Him (Matt. 26:75).

"Will bless the Lord." David lifts his heart in adoration, having been lifted from the pit of unbelief and disobedience. He, of course, centers his praise on the proper object.

"At all times." Whether it be ly enlightened soul. In Paul's chain, Romans 8: "Whom He foreknew, them He also did predestinate, whom He predestinated, them He also called, whom He called, them He also justified, whom He glorified." The Arminian leaves out the first and starts with justification by faith, and goes to glorification. The Hardshell starts at the first (but most in the Sub. view), leaves out the middle (calling by the gospel, justification by faith) and goes to glorification. The Scriptures teach "All that the Father giveth me shall come to me" — "Such who are given to Christ in eternal election, and in the everlasting covenant of grace, shall and do in time, come to Christ, and believe in Him, to the saving of their souls," (Gill).

Again, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." "That which is the faith of God's elect, the gift of God, and the operation of the Spirit; by which a man sees the Son, goes unto him, ventures and relies on Him, and commits himself to Him, and expects life and salvation from Him... Such an one "hath everlasting life"... "And he that believeth not the Son," who lives and dies in a state of impenitence and unbelief, "shall not see life," eternal life; he shall not enter into it, and enjoy it; he shall die the second death," (Gill).

Again, in the Lord's prayer, John 17; "Neither pray I for these alone, but for them also which shall believe on me through their word." These,

(Continued on Page 4 Column 4)

Those who see God's hand in everything, can best leave everything in God's hand.

in the choir, or in a crowd of unbelievers; or in the midst of poverty and suffering, or in prosperity. How many hours or days has it been since you have



blessed the Lord?

"His praise shall continually be in my mouth." Whatever else I may have to leave undone, I am determined to perform this. If our mouths are full of praise to God, it will leave no room for vain conversation or singing. The murmuring would perish if praise flourished in our churches.

VERSE 2

"My soul shall make her boast in the Lord." The majority of boasting is vain, because it magnifies the flesh. We hear much of man's will and of man's works in this world, where there are many Towers of Babel erected; but true boasting is that which tells of God's power in carrying out His purpose in saving His people from their sins (Matt. 1:21); and His provisions in supplying all of their needs in this world (Philip. 4:19); and of finally receiving them unto Himself at His coming (John 14:1-3).

"The humble shall hear and be glad." Those who have been brought to the feet of the Lord as helpless sinners in need of mercy will find sweetness in the message of grace and will be made glad thereby. The proud Pharisee will rebel against such a humbling message; but the Publican will go down to his house justified and glad.

VERSE 3

"O magnify the Lord with me." We do not need to make God look good or great, for He is already Holy and Almighty; so David is referring, of course, to declaring God's attributes and wonderful works, which are ever manifested in the heavens and earth, and in the midst of His people. David is looking for fellow-helpers in this project. He is looking for others of like faith and practice. He is looking for others who will unite with him in letting their light so shine before men that they may see our good works and glorify the Father in Heaven (Matt. 5:16).

"And let us exalt His Name together." If there is anything that should be paramount in our services, it is the exaltation of the Name of the Lord (Philip. 2:9-11); for we have salvation in His Name (Acts 4:12); we are to baptize in the Name of the Lord — Father, Son, and Holy Spirit (Matt. 28:19); we are to call on the Father in His Name (1 Sam. 17:45). In this way we exalt His Name.

VERSE 4

"I sought the Lord." David

became a seeker, after being sought. He called on the Name of the Lord, having been called. He was made aware of the necessity of the Lord's help and without hesitation, he went to the throne of grace. He realized he was unworthy, but he didn't come in his own name, or in his own merit.

"And He heard me." How blessed and inspiring this is! He hears us because we have an Advocate and a Helper (Rom. 8:34; 8:26). He hears us because we ask in accordance with His will (1 John 5:14); and because we keep His commandments (1 John 3:22).

"And delivered me from all my fears." David had acted out of fear for men which had produced many other fears. We surely need to learn the truth of Hebrews 13:6, "The Lord is my Helper, and I will not fear what man shall do unto me." To be delivered from our fears brings peace and contentment and confidence in God (Rom. 4:21).

VERSE 5

"They looked unto Him." Not only is this true of me, but it is also true of others. "Christ Jesus came into the world to save sinners of whom I am chief" (1 Tim. 1:15). There is a multitude which no man can number who will be in Heaven by the grace of God (Rev. 7:9). Every one of them have been brought to look unto Him, and all that looked, lived (Num. 2:8, 9).

"And were lightened." God shined in our hearts to give us the light of the knowledge of God in the face of Jesus Christ (II Cor. 4:6); and He also lightened our burdens (Matt. 11:28). Even as saved people, God cares for us (1 Pet. 5:7).

"And their faces were not ashamed." The saved are not ashamed of the gospel of Christ (Rom. 1:16), nor are they ashamed to be called Christians, or followers of Christ. Stephen's face shown as he related his conviction (Acts 6:15), and he died relating the story of the Lord (Acts 7:55, 56, 58, 60).

VERSE 6

"This poor man cried." Herein is true humility; for even though David had been anointed king, and even though he had performed many exploits, he knew his frailties and understood, man at his best state is vanity. However, this only drove him to the One Who could help.

"And the Lord heard him." How inspiring this would be to others in a similar fate. David, in spite of his unworthiness, was heard, and helped.

"And saved him out of all his trouble" David was saved from himself and from others. The salvation of the Lord is full and complete.

Conclusion: Experimentally, David relates the pattern for all saints.

(EDITORS NOTE: If you would like to write to Mr. Pyle expressing your appreciation for the [blank] or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 17400 Mo. Rd., South East, Fort Myers, Fla. 33904.)

God would have no furnaces if there were no gold to separate from the dross.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Was Judas at the Lord's Supper and did he take the supper with them? Matthew 26:23?

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No, Judas did not take of the Lord's Supper. He had gone out before it was instituted by the Lord. In John 13, the account of the Passover Supper is recorded and as they were eating Jesus tells His disciples that one of them would betray Him. When asked by John who would betray Him, He answered, "He it is, to whom I shall give a sop, when I have dipped it" (John 13:26). Then it is said of Judas, "He then having received the sop went IMMEDIATELY out: and it was night" (John 13:30).

Both Matthew 26:21 and Mark 14:18 tell us that it was at the Passover Supper that Jesus said, "One of you which eateth with Me shall betray Me." By Judas going out "immediately" after this shows that he was not there to take of the Lord's Supper.

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Judas was present for part of the paschal meal, but was not present for any part of the Lord's Supper. Jesus desired to have none but His closest circle with Him at this time, and Judas was never in truth a part of that circle.

According to the order given in Matthew and Mark, Judas went out into the night to perform his dastardly deed of betrayal before the memorial supper was instituted, and one may rest assured that when Christ said in Luke 22:19, speaking of the typical bread, "This is My body which is given for you..." Judas was not present nor included in the blessing.

The first prerequisite, among many, in order to biblically partake of the Lord's supper is to be a genuine believer in the atoning work of Christ. Judas was not only an unbeliever, but was the arch-hypocrite, and our omniscient Lord would not allow so flagrantly wicked person as Judas to partake of the ordinance which was to be a perpetual memorial of His sinless life and sacrificial death. The restrictions with which the Lord has fenced in His communion table prohibits His churches from admitting any to partake of the elements who are known to be heretical or morally

vile (I Cor. 11:18-21), and the Lord surely would not violate His own rule by allowing him (Judas), upon whom all hell had settled, to partake of the ordinance.

It might appear from a casual reading of Luke's account of the Lord's Supper that Judas was present when it was instituted, but when an in-depth study of all the gospel narratives relating to the supper is made, it will be seen that much of what Luke says concerning Judas and the betrayal was said at the Passover Supper, and not during the Calvary memorial supper which followed. One of the characteristics of Luke's gospel is, the absence of chronological detail.

It is clear from Scripture that Judas did not partake of the elements of the Lord's Supper, and I am convinced he was not present during the institution of the supper, but if there be some who contend Judas was present and yet did not partake of the elements, they whether conscious of it or not offer an incontrovertible argument in favor of closed communion.

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No, because, at the Passover Supper, "and after the sop, Satan entered into him (Judas). Then said Jesus unto him, What thou doest, do quickly" (Jn. 13:27).

Consequently, "he (Judas), then, having the sop, went immediately out; and it was night" (Jn. 13:30).

Yes, as soon as he received it, he went out immediately, fearing lest an entire discovery should be made, and lest he might be prevented from accomplishing his evil design. Too, he was more violently stirred up and urged on by Satan, who, after the sop, entered into him and encouraged him as he went from Bethany to Jerusalem to scheme with the chief priests there upon how he might deliver Jesus into their hands to be crucified.

Suitably for him, it was night. Yes, this circumstance is related to show how eagerly he was bent upon his dastard scheme, that, though it was night, it did not hinder or discourage Judas from setting out on his journey to Jerusalem. Indeed, as this work was a work of darkness, the night was the most suitable time for it, and, too, this very darkness was a fitting emblem of the blackness of the crime he was going to perpetuate.

Thus, in the absence of Judas, Jesus was then girded to wash the feet of his other disciples; also, He identified Judas to them as the traitor. Then, in this, the disciples affirmed their loyalty.

Then, next in order, without

the presence of Judas, Jesus instituted the Lord's Memorial Supper in the same night.

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"And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me" (Matt. 26:23). "Then Judas, which betrayed Him, answered and said, Master, is it I? He said unto him, Thou hast said" (Matt. 26:25). "He (Judas) then having received the sop went immediately out: and it was night" (Matt. 26:26). From these verses, we learn most assuredly that Judas was not present when the Lord's supper was instituted and that He did not take part thereof.

Now, it would not have invalidated the Lord's Supper in any wise, and Judas been present and participated. Judas had, no doubt, been baptized by John, and had preached, baptized and performed miracles along with the other disciples. So, it would not affect the Lord's Supper, one was or the other had Judas been present.

Now, it would affect the validity of the Lord's Supper today, if a church invited those who did not profess to be saved to participate therein. But it does not affect the Supper, if there are some who profess to be saved, and are outwardly members of the church should take the supper with the church where their name is enrolled, even if such are not truly saved.

Still, it is a sure fact that Judas did not take the Lord's Supper, and I suppose that most of us are somewhat glad that this is so clear in the Bible.

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Judas was present when they observed the Passover feast. During that feast, Jesus announced that one of them would betray Him. "And as they did eat, He said, Verily, I say unto you, that one of you shall betray me" (Matt. 26:21).

He then proceeded to tell them that the one who dipped the sop (see Matt. 26:23; Mark 14:20; John 13:26), would betray Him. After Jesus gave Judas the sop He said, "...that thou doest, do quickly" (John 13:27), and He left immediately. "He then having received the sop went immediately out: and it was night" (John 13:30).

Jesus did not institute the Lord's Supper until after Judas

received the sop and left. All pictures of Christ are wrong, but the one that is supposed to be the last supper is doubly wrong because it shows Judas there.

The fact that Judas was there is another important lesson teaching closed communion.

GRACE

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also, are included in the, "Thou hast given Me," even all His elect, and notice "They are and will be believers! Therefore, Rom. 8, John 6, John 3, John 17, show positively Paul's chain will not be broken. there will not be a multitude in Heaven who never heard the gospel, never heard of Christ, never having been called or justified. And as Gill says on sanctification; "Who are the sanctified? They are the elect of God; and all of them, whom God chose in eternity, He sanctifies in time... Means? "The Word of God: both the written word and also the preached word, when accompanied with the same Power."

Also, the Philadelphia Confession says of the elect: requiring of them faith in Him, "enlightening their minds and spirits, sanctifying them in evangelical obedience to all the commands which Christ in His word has perscribed to them." And in the Catechism: "Does everyone of God's elect respond to the call of the gospel?" Yes! EVERYONE OF THEM! Hardshells don't like the word, "means." They want man "completely out of it." But man is very much in it. He is the recipient of God's salvation, which is through another man, THE GOD MAN. He is the "vessel of mercy afore prepared unto glory."

He is whom God foreknew in the first Decree; The ones chosen for the manifestation of His glory, love, grace, mercy for His elect; preterition, wrath, reprobation, and justice for the non-elect; Then comes the Second Decree - The decree of the means; creation, permission to fall, redemption in Christ, and everything else, towards the grand end of the first decree. Yes, everything in the whole creation, from the least to the greatest is a system of cause and effect, means attending to, and according to the purpose of God.

Did Gill waver from the means of Grace as set forth in his Commentary when he wrote his Body of Divinity? No, not at all - He uses the terms "ordinary," "for the most part," "generally," and "usual" with the term "means," and then qualifies them with "seeming," scriptural examples: The disciples of Christ, of the Apostle Paul, and of Zacchaeus and others. He never goes beyond Scriptures, especially in the matter of the heathen, (see note from the "Cause of God and Truth"). As for the special revelations and manifestations of grace in Scripture, Christ was there in person! as to Paul, as to Zacchaeus, as to the thief on the cross; and as the Spirit caused John to leap in the womb of Elizabeth at Mary's salutation, The Spirit revealed Jesus as the Christ to Peter - these are special workings of the Spirit in the presence of Christ. Doubtless this is a special work in dying infants and imbeciles also. At death they are immediately in the presence of Christ; I see no

reason why they couldn't believe on Him then, do you? there is only one way of salvation, but different callings - in the old Testament; in the transition from the old to the new; in infants and imbeciles; and in adults in this age. Who do we believe? In the mystical reasonings of fallen man, or the plain statements of Scriptures. Without fail, those who doubt God's Word and theorize on the secret things of God, by and by, that is all they want to preach and then brand others as heretics who won't follow them!

"Antinomianism, on the other hand, does not regard the external word as necessary at all, and displays a Mysticism which expects everything from the Spirit. Its slogan is, "The letter killeth, but the Spirit giveth life." The external word belongs to the natural world, is unworthy of the really spiritual man, and can produce no spiritual results. While Antinomians of all descriptions reveal a tendency to slight, if not to ignore altogether, the means of grace, this tendency received its clearest expression at the hands of some of the Anabaptists" (Berkhof, systematic Theology). I am sorry to have to admit that he is exactly correct. These who once had the truth and fell away; They had the truth in the Philadelphia Confession before the Split.

I never could see any difference between the Arminians using Scriptural terminology and giving different meanings to them than the Scriptures do; than the Hardshells doing the same. They both are liars and deceivers; they talk about spiritual things and don't know what spirit they are following. "If they speak not according to this word, it is because there is no light in them" (Isa. 8:20). The Lord said, "When the comforter is come He will guide you unto all truth, He won't speak of Himself, He will testify of Me." These men preaching the "spirit," not the work of Christ; spiritualizing the plain meanings away, to a mystical "higher plane," and in the process contradicting God's word - who's fruits are they? "By their fruits ye shall know them." They are strangers to laws of language, exegesis, and hermeneutics. For example: "The letter killeth, but the Spirit giveth life." (See Gill's interpretation earlier). They look for a so-called spiritual meaning to what they call the dead letter! Not even getting a glimmer of what the passage is teaching! I can understand the pride in them if I truly believed God had raised me up and revealed a certain truth to me, which he has never revealed to anyone else; and that He set me forth to proclaim it on a higher spiritual plane than any of my other ignorant brethren - I would be proud, too. That's human nature, not spiritual nature. No, I'm content and thankful, by God's grace, to abide in the old paths, in the old doctrines, to preach the commission He commanded almost 2,000 years ago.

In closing, consider well these words, all you "Anti": means, gospel, missions; consider what "Anti" you are. "Beloved, believe not every Spirit, but try the Spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every Spirit that confesseth (preaching, see lexicons) that Jesus Christ is come in the flesh is of God; and every

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spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of Anti-Christ, whereof ye have heard that it should come; and even now already it is in the world" (John 4:1-3). And according to the Lord Jesus: Their so-called "dead letter" will judge them at the last day. "He that rejecteth me, and receiveth not my words, hath one that judgeth him; The word that I have spoken the same shall judge him in the last day" (John 12:48). See also Romans 2:16.

And so is demonstrated the exposition of Gill, the most learned, capable, and gifted of all uninspired writers (so far as is known); and also, the Philadelphia Confession, showing the faith of God's elect in the most pure age since the Apostolic (1700-1900), when even the constitution of a whole nation was enlightened somewhat by the same Spirit as was in so many of its subjects.

And thus we have a clear interpretation a clear word meaning of the several passages before referred to. Let the Scriptures say what they want to say. They have been saying it against all the forces Satan could muster for all these many centuries — "Heaven and earth shall pass away, but my words shall not pass away" (Mt. 24:35; Mt. 5:18; 1 Pet. 1:23-25). Also, "The accumulated stores of archaeological findings have demonstrated that the language of the Greek New Testament was the language of the simple, ordinary people, rather than the language of scholars, and is flexible, broad, generic, like the English of the 1611 version," (Which Bible, P. 164, Fuller). God's power unto salvation (all of it) is the gospel, preached by a Spirit-called man, to a Spirit-enlightened soul. Nor is this work divisive. This always happens simultaneously — the quickened spirit responding to the preached word. One is never born again apart from the word of God, the preached word. The quickening of dying infants is essentially the same as elect adults; they both have faith in Christ, as a fruit of the quickening Spirit — The one through the ministry of the gospel, the other in the very presence of Christ. Some adults may not respond to the preaching (whether written or oral) at the time of the preaching, or reading, but the seed was sown (Mt. 13), which the Holy Spirit makes use of in quickening the dead sinner.

Hear the word of the Lord: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. (example:) For as the heavens are higher than the earth, so (in the same manner) are my ways higher than your ways, and my thoughts than your thoughts. For (another example) as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; So (in like manner, revealing His thoughts and ways) shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For (example showing the salvation of His elect) ye shall go out

with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands (Isa. 55:8-12).

WHY

(Continued from Page 1)

meaning 1,000 and "annum" meaning a year. Millennium means a thousand years. It is not strange to use latin words to record time as we use century to denote 100 years.

In Revelation 20:2-7, we have the 1,000 years recorded six times. We will briefly look at the three views and then I will give my reasons based on the Word of God as to why I am of the premillennial persuasion.

I. POST-MILLENNIALISM

Though there are some variations, most post-millennialists hold to three main ideas.

1. A Literal 1,000-Year Reign By Christ Before His Second Coming

Some hold that this is only through His true churches. Whatever their position, they hold that the reign is now in effect.

2. The World Will Be Conquered By The Gospel.

The world is to get better and better due to the result of the Gospel.

3. Christ Will Then Claim This Kingdom And Deliver It To His Father

That will thus end His 1,000-year reign. Of course, two world wars and a multitude of evils have discouraged many from accepting this view in our generation.

II. A-Millennialism

1. There is No 1,000-Year Reign By Christ At All

2. There Is To Be No Earthly Kingdom

All references refer to spiritual and not literal according to this view.

3. Israel Forfeited All Promises

There is to be no future for the Jews. The Israel mentioned in the Bible refers to those of us that are saved according to this view. However, I believe the Bible makes a distinction, listen:

"As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes" (Romans 11:28).

4. A General Judgment

Most a-millennialists believe in a general judgment in which the lost and the saved will be judged together. A Bible teacher that is now with the Lord used to say that he did not believe in a 1,000-year reign because the Bible taught that when Christ comes there will be judgment. Most a-millennialists believe in a general judgment as did this man.

III. PREMILLENNIALISM

1. Unconditional Promises To Israel

We do not believe that God has cast away His ancient people; that certain unconditional promises were made based solely on grace.

2. That The World Will Get Worse

Many that do not even believe the Bible would agree with this. Historians tell us that history repeats itself. Even the terrible events in history seem to happen again and again.

The Scriptures affirm in many places that the world is going to get worse. It will climax in a seven-year period known as the great tribulation period at the end of which Christ will come to the earth.

3. A Literal Reign Of Christ

On The Earth For 1,000 Years.

After His feet touch down on the mount of Olives. He will then set up a kingdom, reigning from the throne of David.

These are the three views on the second coming of Christ though there may be some variations. Basically, the post-millennialists believe Christ will reign before His second coming, the a-millennialists reject any reign on earth only in some spiritual sense. The premillennialists believe He will come first, then set up a 1,000-year reign on the earth.

Some would say why even preach a message on this subject? The answer is simple. Wherever we leave a vacuum, error is sure to fill it. There are two verses in the Bible that refer to the second coming of Christ for every verse that refers to His first coming. We ought not let error invade such a prominent Bible subject as this.

IV. REASONS WHY I AM A PREMILLENNIALIST

We should always have Bible reasons for what we believe.

1. The Apostles Were Premillennialists

Before Christ left His apostles to ascend into Heaven, they asked Him a question, listen:

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6).

You will notice that they referred to an earthly kingdom and the restoring of the ancient people, Israel. They did not ask if He would do this because they knew He would, but they asked when. It was a matter of when it would be done, not if.

They believed that Christ would rule from the throne of David as had been prophesied; they took the Word of God literally.

Of course, if they were wrong, then no doubt He would correct them as He had done on many occasions in the past.

Notice His answer to the question:

"And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:7).

The answer relates to when it will take place, not if it will take place. Christ in no way corrects their doctrine, therefore, they were correct to believe that He would one day restore again the kingdom to Israel.

I say the apostles were premillennial. For this reason, I, too, am a premillennialist.

2. The Bible Places The 1,000-Year Reign After The Tribulation Period.

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King..." (Zechariah 14:16).

The nations come to fight against Jerusalem under the banner of Anti-Christ. The battle of Armageddon takes place. Christ returns. He sets up His kingdom. They which are left on the earth come to Jerusalem to worship King Jesus.

The Anti-Christ's last victory will take place just before Armageddon. Until Armageddon, the Anti-Christ never loses a battle, never knows defeat on the field of battle.

His last victory is seen in the taking of Jerusalem, listen:

"For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled,

and the women ravished; and half of the city go forth into captivity, and the residue of the people shall not be cut off from the city" (Zechariah 14:2).

Christ will now come and end the tribulation period, listen:

"Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives" (Zechariah 14:3, 4).

I say Christ will then set up His kingdom on earth and reign.

The Bible presents Christ destroying the Anti-Christ and setting up His kingdom, listen:

"I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom" (Daniel 7:21, 22).

The Jewish saints converted to Christ are besieged at Jerusalem, the city eventually falls. Then the one known as "the Ancient of days" comes. What a wonderful title for Jesus who had no beginning and no end. Then the time comes that the saints possess the kingdom.

I say the kingdom is to be set up on the earth after Jesus comes again. For this reason, I am a premillennialist.

3. Christ Will Reign On The Throne of David

"He shall be great, and shall be called the son of the Highest: and the Lord God shall give unto him the throne of his father David" (Luke 1:32).

At the present time Christ is sitting down at the right hand of God. He is waiting until He comes to sit down upon His own throne. That will be the throne of David, listen:

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Hebrews 10:12).

David saw Christ sitting on the right hand of God waiting, listen:

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool" (Psalm 110:1).

Israel was promised a king to rule them as well as the world. He is promised to sit on David's throne, listen:

"Of the increase of his government and peace there shall be no end, upon the throne of David..." (Isaiah 9:7).

The 600 men and their families that followed David while he was hunted by King Saul, were afflicted. They endured the hardships of not having a permanent home. They had faith knowing that David had been anointed to one day be king. Years later, when David was made king, they also reigned with him at Jerusalem.

That is a good picture of those that follow Christ, for the Bible declares that we shall reign with Him on the earth, listen:

"...we shall reign on the earth" (Revelation 5:10).

"...they shall be priests of God and of Christ, and shall reign with him a thousand years" (Revelation 20:6).

The Apostle Paul reminded the Corinthian Church that the reign was to be in the future. He would that it was now, so that he could reign with them. They should have been like the 600 outcasts that followed David, afflicted in all things like him, but by faith looking forward to coronation day, listen:

"Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you" (1 Corinthians 4:8).

The 1,000-year reign of Jesus is only the first part of His reign for it will later become an eternal reign, listen:

"His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven" (Psalm 89:36, 37).

Everytime we observe the sun and the moon, we are reminded that one day Christ will reign. As sure as the sun will rise tomorrow, Jesus will reign on earth. As sure as the moon will come out at night, Christ will reign on the throne of David.

I am a premillennialist because one day Christ will reign on the throne of David.

4. Christ Will Rule The Nations With A Rod Of Iron

"And she brought forth a man child, who was to rule all nations with a rod of iron..." (Revelation 12:5).

"...he shall rule them with a rod of iron..." (Rev. 19:15).

There has never been a time when it could be said that Christ was ruling the nations with a rod of iron; yet someday, the King of kings will rule all nations with absolute firmness — a rod of iron.

He does not even rule today in His churches with a rod of iron. Iron has no give and its strength shows no mercy.

Even kings will obey in silence, listen:

"So shall he sprinkle many nations; the kings shall shut their mouths at him..." (Isaiah 52:15).

Kings and political leaders do not shut their mouths at Him today. Today His name is a curse word of many. Some even deny His existence. Some give Him no recognition. Certainly, very few, if any, have their lives guided by Him.

Someday, all kings and world leaders will shut their mouths at Him.

An exalted Christ is the best medicine for an ailing saint. The troubles and cares of life grow dim at the thought of Christ reigning. Someday Jesus will rule all nations with a rod of iron.

Born of the genealogy of the tribe of Judah, He will fulfill the ancient prophecy, listen:

"The sceptre shall not depart from Judah..." (Genesis 49:10).

When Balaam sought to curse Israel for money, he could not do it. There was a king coming that would rule the world. This king would come from Israel and set up the last kingdom on this earth. Balaam could not change the future, listen:

"...the shout of a king is among them" (Numbers 23:21).

5. A Reign Of Peace On Earth Is Promised

"...for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they

(Continued on Page 6 Column 1)

WHY

(Continued from Page 5)
learn war any more" (Isaiah 2:3, 4).

These great promises shall not come to pass until Jesus reigns from Jerusalem upon the throne of His father, David.

Even though the latter part of this Scripture is inscribed on the United Nations Building in New York, there can be no peace without the Prince of Peace.

Someday the nations will discard all armaments. There will be no arsenals for war. All nations will disarm. It will happen when Christ sets up His kingdom on earth and He will reign for 1,000 years.

So peaceable will be His reign, that it will extend even to the animal kingdom, listen:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them" (Isaiah 11:6).

Animals will not devour one another. It will no longer be the survival of the fittest in the animal kingdom, listen:

"...the lion shall eat straw like the ox" (Isaiah 11:7).

Safety will prevail for all. The creation will be at peace with man, listen:

"And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den" (Isaiah 11:8).

I knew a man in Florida whose 2-year-old son was bitten by a snake and died. It happened in the man's back yard. The child, unknown to his parents, had been playing with the snake.

I say, beloved, such a thing will never happen in the millennium. The creation will be at peace with man when Jesus reigns.

I believe these Scriptures will be literally fulfilled and for that reason I am a premillennialist.

6. The Lost Will Not Be Judged With The Saved

I recall going to a funeral. The minister was referring to the departed one as someday standing before the great white throne of judgment. Then he said the departed one would be allowed into Heaven. The minister believed in a general judgment in which the lost and the saved will be judged together. According to the Bible, this just is not true.

The saved have been judged at Calvary where Jesus paid it all, listen:

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

It was at Calvary that Jesus took the punishment for all my sins from the cradle to the grave and gave me His perfect righteousness.

When the lost die, their souls go to a place called hell, a place of torments. Later, their bodies are resurrected and united with their souls and they are judged and then cast into the lake of fire — body and soul.

If we commit a crime, we are put in jail, then later there is a trial and we are then sentenced to the penitentiary. So likewise, hell is God's jailhouse and the lake of fire is God's penitentiary.

The trial for the lost takes place after the 1,000-year reign

of Christ on earth, listen:

"But the rest of the dead lived not again until the thousand years were finished..." (Revelation 20:5).

The great white throne is the place of the trial and everyone that stands before it is cast into the lake of fire. No one is exonerated. No one wins their case. It serves to magnify God's justice, listen:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:12-15).

I say, in the light of Scriptures, there is a judgment in which only the lost will be judged. I reject a general judgment as being a slur on the finished work of Christ on Calvary. That is one reason why I am a premillennialist.

TO THE LOST

Many will stand before that great white throne and recall the times they were warned to flee from the wrath to come. They will recall the times they made light of the Blood of Calvary's Lamb. They will recall the times they put off thinking about salvation. It will be too late for regrets at that time.

While it is yet time, listen: "...whosoever believeth in him should not perish, but have eternal life" (John 3:15).

"He that believeth on him is not condemned: but he that believeth not is condemned already..." (John 3:18).

May God Bless You All!

PERSEVERENCE

(Continued from Page 1)

the two natures in Romans Chapter seven, the mystery of what he says is hidden from them. If it were not, they would understand why Baptists fall or stumble, but always are lifted up again, by the hand of the Lord.

One cannot fall away from any height that he has not attained, so we must declare that the Religious Orders of the world that claim to be Christian, but still do not comprehend Baptist perseverance, have never risen by Grace to the heights that our Lord has lifted His Baptist Brothers and Sisters. We agree that Baptists stumble, but deny that the enemies of Grace can even stumble on the same road of Sovereign Grace, that Baptists stumble on, for they have never been lifted up by Free and Sovereign Grace to walk the Highway of Holiness.

The Religious world cannot understand that God's Regenerate Elect, walk in the Spirit before Him, even while they remain in sin-cursed flesh. They can only see our flesh and it sways and tendencies, for the Spiritual man is hidden from them. They know nothing about the agony of Repentance that is continually going on in the spirit of a child of God. This Repen-



QUESTION:—Who prophesied the abolition of witchcraft?

ANSWER:—Micah, Micah 5:12 - "And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers."

tance always bringing us back to follow our King in the spiritual man.

Though the preserved Saint passes through the valleys of despair from time to time, it remains that the skeptics of preservation have never found the Mountain Top of Hope, even for a moment, thus they are not able to Backslide so as to be lost for they have never even known the spiritual way of life to fall away from.

Many nominal Baptists do not understand these matters either, for their testimony is along the lines of fleshly perfection, rather than spiritual perfection. They seem not to understand the Psalmist in Psalm 37:23-24. "The steps of a good man are ordered by the Lord: and He delighteth in his way. Though he fall (stumble), he shall not be utterly cast down: for the Lord upholdeth him with His Hand."

A good man in God's eyes is not considered good in his own fleshly accomplishments, for our Lord said there is NONE good among men. That is on the merits of the flesh!

The good man who has his steps ordered by the Lord is one that has been made PERFECT in Christ by the Imputation of the Righteousness of Christ to his spirit man, inwardly. Such a good man will not be utterly cast down for the Lord will raise him when he stumbles.

Romans 4:7-8, "Saying, Blessed as they whose iniquities are forgiven, and whose sins are covered by Blood). Blessed is the man to whom the Lord will not impute sin."

Briefly, let us say, that when our Christ was crucified He became the recipient of our (Elect ones) sins, by imputation and He bore them in His Body on the tree, thus He made it possible for the Father to JUSTIFY the spirits of the Elect before God's Law as though they have NEVER Sinned, nor ever will sin.

Praise God! The salvation of God's people does not depend on the goodness of our own fleshly ability to endure before them and convince them of Christ, for if it did, NONE would ever be convinced. No matter how good a life one might live before men in the flesh it remains that perfection could never be obtained, hence mankind cannot look at us and find Him in whom eternal life is obtained. The faults of the flesh may not be evident to us, as we examine ourselves for the natural prejudice of our nature will not admit to them, but as others look on us they can see our faults, when we are blinded to them.

Praise God! He chose to Redeem His Elect People and regenerate them by Free and Sovereign Grace, thus giving

them eternal life now in the spiritual man, with a surety of Glorification of the flesh in the Resurrection.

Matthew 24:13 declares, "But he that shall endure to the end, the same shall be saved."

This is a declarative and not a conditional statement and is simply saying that those who endure till the end are the saved ones. Most folks want to make Declarative statements conditional on man rather than a declaration of what Christ is doing and/or has done. In Mark 16:16a we see a declarative and factual statement, rather than a conditional one.

"He that believeth and is baptized shall be saved."

This is not conditioned on Baptism, but is a declaration that all who believe and are baptized SHALL BE saved and NONE Shall be ever lost again. Of course, let it be understood that Belief and Baptism is not a condition of salvation together or apart but rather, Belief is the fruit of regeneration and Baptism is the fruit of Belief, and is all together a part of the total life of the Elect as they follow their Lord, walking the spiritual life.

In Revelation Chapter two and three the word "Overcome" is recorded seven times. In Chap. 2:7-11 - 17-26, Chap. 3: 5-12-21, you will find this truth recorded and close scrutiny will show you that in every case, it is stated as a Declaration of fact, or a factual statement rather than Conditional on man to perform acts of obedience.

The simple answer is that Overcomers, overcome through the spirit man that is Divinely attached to Christ, by being regenerated, as Free and Sovereign Grace has administered life. Overcomers do not have to overcome in order to finally be saved, but those that are saved, and being progressively sanctified are Overcomers, through Christ.

We personally believe that ALL the Elect WILL follow their Lord unto the end and will live over coming lives, will want to be baptized and will love the Apostles Doctrines, to even being willing to die for them, for NONE of the Elect have to overcome at all in order to arrive in Glory. Amen!

I John 5:4-5. "For whatsoever is born of God OVERCOMETH the world: and this is

the victory that overcometh the world, EVEN OUR FAITH Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

Please note that overcoming is the result of a Birth from God and not the cause of the birth. Notice also that the Victory is our Faith, that resulted from the birth and that we did not birth ourselves into this Faith, but we were Born of God to get Faith. ALL that believe in Christ out of the Gift of Faith given with the Birth are Overcomers through what Christ has done for us on the tree of Calvary.

He that puts his hand to the plow and looks back is truly not fitted for the Kingdom. We admit that many have put their own hand to the Gospel Plow, and fallen away from their false profession, but those who have their hand laid upon the Plow, by Free and Sovereign Grace will never look back to square one, wanting to return to the old life, but will be found plowing a straight furrow toward the Throne of Grace as long as they live in this present world.

They who turn back were not fitted unto Glory, but reprobated unto wrath. Read Romans 9:22. Amen!

SHEPHERD BOY

(Continued from Page 1)

ed it idly wondering at his feeling of affection for it. Queer, what a fellow would brave and endure for a little helpless animal. It was not worth much money, but somehow he liked it; he had paid a heavy price for its life. It was his before it was lost, but it was doubly his now; he had bought it back from death at the price of much labor and toil.

Months later, Hosteen Hez lounged at the nearest trading post. The door opened and a missionary entered and began talking in Navajo. What queer ideas the white man had, and how funny some of his words sounded. But what was that — a God who sought sinful men as a Navajo would seek a lost sheep — "What man of you, having a hundred sheep, if he lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he

(Continued on Page 8 Column 1)

PROCTOR & GAMBLE REPLIES TO RUMORS

Dear Editor:

This requests your help in stopping the spread of an unfounded rumor regarding Procter & Gamble's moon and stars trademark.

In recent months a totally false rumor has been spreading throughout your area that P&G's moon and stars trademark is a satanical/occult symbol which signifies some connection with satanism or devil worship. Some have also claimed that a Procter & Gamble official appeared on a talk show to discuss the company's connection with satanism. None of this is true.

We are convinced that if people knew the long history of our company's honesty, integrity, fairness and respect and concern for others in producing quality products they would not believe this false and damaging rumor. In fact, one of the best-known products, Ivory Soap, which is more than 100 years old, was inspired from Psalm 45: "All thy garments smell of myrrh and

aloes and cassia, out of the ivory palaces whereby they have made thee glad."

The impact of this unfounded rumor has been significant in terms of the time and effort required by our people to respond individually to the thousands of consumer calls and letters. That is why we are asking your help in stopping the spread of this rumor.

We believe that people may be contributing unwittingly to the further spread of this rumor simply because they do not know the facts. Therefore, we urge you to share this letter with your readers.

We trust once people know the true facts, they will be reassured about the integrity of The Procter & Gamble Company and the quality of our products which they and their families have known and trusted for more than 144 years.

K.A. Gilbert
Public Affairs Division
Procter & Gamble Co.
Cincinnati, Ohio

It lightens the stroke to draw near to Him who handles the rod.

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

NEW ORLEANS (EP)—Jimmy Draper, new president of the Southern Baptist Convention, rejected implications of his alliance with a control-seeking faction of the 13.8 million member denomination and declared a goal of his presidency will be denominational unity. Draper, pastor of First Baptist Church, Euless, Texas, told reporters at his first news conference that he wants to "get Southern Baptists talking to each other instead of about each other."

Asked if he would disavow any move to take over the convention by "stacking" boards and agencies with people who believe the Bible is literally true, Draper replied: "I don't have to disavow something I've never avowed. I have never embraced that (technique) as a philosophy." Draper acknowledged the trustees are "influential" and that the board, agencies and institutions need "constructive trustees." But he promised not to make belief in biblical inerrancy a sole criterion for appointments open to him. "We ought to (elect) people who love our denomination but first love the Lord and the purposes of the Southern Baptist Convention," he said. Draper defined such people as those who participate in the work of Southern Baptist associations, state conventions and denominational agencies and who support the Cooperative Program both personally and financially.

Asked his views on three controversial church-state issues, Draper restated his support for a constitutional amendment on school prayer but avoided strong stands on tuition tax credits and the teaching of scientific creationism. He emphasized that while the U.S. Supreme Court had not forbidden voluntary school prayer in its 1962 and 1963 Supreme Court rulings, those decisions had been interpreted in a way to prevent the practice. Draper said what is necessary is for the judiciary to step in and declare that voluntary prayer is permitted for a constitutional amendment accomplishing the same purpose.

NEW YORK (EP)—Martin Luther joined hundreds of thousands of protesters against the nuclear arms race June 12 at a march in midtown Manhattan and an afternoon rally at Central Park.

When most people think of protests, Martin Luther King Jr., the slain civil rights activist, is mentioned more frequently than the 16th century Protestant reformer. So it was natural that some in the crowd estimated between 500,000 to 700,000 people might have been a bit startled to see 250 Lutherans marching in the demonstration carrying a 4-foot by 5-foot banner depicting Martin Luther. One reporter even asked a demonstrator if that was a picture of William Shakespeare.

Luther, in a cartoon-bubble-type quote, was saying "No Nukes." The back of the banner read "Lutheran Peace Fellowship." Lutherans young and old joined Sikhs, Buddhist monks, Roman Catholic bishops, Quakers,

Episcopalians, union members, students, parents, babies and others in what was perhaps the largest peacetime demonstration in the nation's history.

NEW YORK (EP)—A Japanese Southern Baptist, a survivor of the atomic blast which devastated Hiroshima 37 years ago, has called for Southern Baptists to take a stand for peace and push for nuclear disarmament.

Fumake Amano, wife of a Baptist pastor in Japan, joined more than 750,000 demonstrators marching for peace to lend support to the United Nations special session on nuclear disarmament. Other Southern Baptists present for the massive peace march echoed her sentiments. Members of New York's Metro Baptist Chapel called for Southern Baptists to increase support for a nuclear arms freeze.

Although plagued by internal injuries from radiation exposure, Amano survived the Aug. 6, 1945 atomic blast, the first time such a bomb was used.

Her brother died 13 days later from injuries sustained in the blast; her father died several years later from the explosion's after effects. Amano, with the assistance of her daughter as translators, explained she had come to New York to tell Southern Baptists about her experience and to help the denomination in educating members about the dangers of nuclear arms. "She wants to help their (Southern Baptists') study of nuclear victims," said Amano's daughter. She thinks the United States should not make nor use nuclear weapons.

Elias Golonka, Southern Baptist missionary to the United Nations, urged Southern Baptists add "their strong voice to the millions of Christians around the world to stop arms production and the possibility of nuclear holocaust." Golonka personally denounced the United States policy of nuclear arms buildup, adding a freeze by both the Soviet Union and the United States would lessen tensions between the superpowers and insure "security for the entire globe."

VALLEY FORGE, Pa. (EP)—The Okinawa Baptist Convention has issued a strongly worded protest against nuclear weapons. Declaring that "atomic weaponry despises the dignity of human life, and in addition, these weapons are the basis of an evil which can destroy all of life," the convention went on record on April 30, 1982, in its 29th annual meeting, according to American Baptist News Service.

The significance of the statement on the eve of the Second United Nations Meeting on Disarmament, is especially significant when it is realized that the Okinawa Baptist Convention included not only Japanese churches served by both American and Southern Baptist missionaries, but also includes in membership churches which are English speaking, members of which are largely American military personnel. The Okinawa Baptist Convention has been for some

years an international, interracial fellowship in which American military personnel have been active participants.

GRAND RAPIDS, Mich. (EP)—With the union of the Presbyterian Church in America and the Reformed Presbyterian Church — Evangelical Synod, the expanded denomination now has the world's largest Presbyterian overseas missionary agency. "By the end of this year," Paul McKaughan told the general assembly of the church "some 350 missionaries will represent your churches, faithfully proclaiming God's mighty works in almost 30 countries of the globe."

McKaughan, coordinator of the denomination's Mission to the World committee, declared, "a new Presbyterian force in missions has emerged." He contrasted the growth in PCA overseas commitment to the "accelerated atrophy" experienced by the missionary arms of the larger Presbyterian denominations. Thirty years ago, the MTW leader explained, nearly 2,000 workers served abroad under the two major Presbyterian mission boards. Today, he added, only about 600 missionaries represent the United Presbyterian Church USA and the Presbyterian Church, US.

While the older bodies have been experiencing retrenchment, especially in the last ten years, McKaughan said, "a quiet revolution has been going on" in conservative Presbyterianism.

BRUNSWICK, Maine (EP)—It would take a miracle for the nation's churches to make up with charity cuts in federal spending on "human needs," the president of the 173,000-member Unitarian Universalist Association of North America said June 22.

Addressing 1,500 delegates at the Protestant denomination's 21st annual general assembly, O. Eugene Pickett said, "To expect the religious community to make up the difference between the president's budget and the nation's human needs is quite literally to expect a miracle — to expect the churches to feed the multitude with five barley loaves and two fish." Mr. Pickett said. "The administration has suggested that the religious community ought to be able to cover this \$65 billion shortfall with charity. But consider that the total annual budget of the religious community in this country for all its purposes is less than \$25 billion."

Delegates were urged to mail President Reagan and members of Congress postcards citing Jesus' miracle of the loaves and fish.

NEW YORK (EP)—In 1979, as part of his routine pastoral duties at Grace Community Church in Los Angeles, John MacArthur was giving guidance to Kenneth Nalley, a troubled teen-ager. In the midst of the counseling, the young man committed suicide. Mr. Nalley's parents, distraught over their son's death, sued the church and the pastor for "clergy malpractice" — the first time a case was ever brought in that name.

That suit was thrown out of court in October 1981. But the ensuing publicity inspired the insurance industry to stake its claim in uncharted territory: "pastoral professional liability" or "clergyman's errors and omissions" insurance. Although some industry analysts question the need for such coverage, a

few critics dismiss it as a publicity gimmick. The insurers now include such established names as the Aetna life and Casualty Co. and the Insurance Company of North America, as well as a band of specialty underwriters. Their clients are clergymen, who apparently believe that the Lord helps those who help themselves.

"There is no question that an increasing number of clergymen is currently seeking coverage," Mr. MacArthur said. "This is a very litigious society; the clergy knows it and wants to cover its bases."

Although he has never been hauled into court, and to date the Nalley vs. MacArthur case is apparently unique, Gregory Straub of the Emmanuel Episcopal Church in Chestertown, Md., welcomes the new protection. "When I give counsel, the possibility of a lawsuit is certainly in the back of my mind," Mr. Straub said. He paused and added, "I am very relieved to be insured."

Indeed, the insurance industry appears to have brought similar peace of mind to many clergymen across the country. And the protection comes at modest prices. A premium ranging from \$12 to \$250 for some \$300,000 worth of liability coverage will cover soaring costs of legal defense, should a dissatisfied congregant sue for "bad advice."

"The scramble on the part of the clergy is part of the 'better safe than sorry' mentality," said Samuel E. Ericsson, coordinator of the Center for Law and Religious Freedom of the Christian Legal Society in Washington, who finds some justification in the mounting anxiety. "And the rates are arguably very cheap."

The malpractice coverage is generally sold as a rider to a church's multi-peril or general liability plan.

GRAND RAPIDS, Mich. (EP)—Christian Reformed Church members have gained the denomination's approval to take part in ballet, folk dancing, ethnic dancing and, within limits, social dancing. Disco dancing still will be taboo for the church's 250,000 members in the United States and Canada.

The church synod decided June 17 to accept parts of a committee report on dancing that modifies earlier synods' denunciation of the activity and "other worldly amusements," including playing cards and going to movies.

BARCELONA, Spain (EP)—World Cup soccer games here in June and July are sparking new evangelistic efforts. Enthusiasm runs high for the matches, which attract crowds of up to 200,000 fans, including thousands from other European countries as well as North Africa.

Pocket Testament League, Youth With a Mission, the New York International Bible Society, the World Home Bible League, and the Evangelical Churches in Spain are among agencies seeking to capitalize on the games. Many local churches are cooperating to distribute Christian literature. The New York International Bible Society has published a half-million copies of "One Way" Scripture Leaflets, 50,000 Spanish New Testaments, and 50,000 Spanish Gospels of John.

HONG KONG (EP)—Fourteen Chinese Christians, enthusiastic about revival in their house church, were ar-

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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His address is:
ELDER FRED T. HALLIMAN,
Sovereign Grace Baptist Mission,
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Papua, New Guinea.

rested in early April after preaching to more than 5,000 people in the streets of a town in the Henan Province. United Evangelism to the Chinese (UEC), a western mission organization which transports Bibles into the mainland, says it has just received two letters describing and confirming the arrests, according to East/West News Service.

Police reportedly seized the Christians, mostly teenagers, while they were preaching to a large group of bystanders. Some merchants even closed their shops and came to listen. After being arrested, the fourteen were bound and ordered to kneel on the ground for three days and three nights. According to the letters UEC received, the young Christians fasted a total of nine days before being released. Revival was already stirring one county in Henan. But the accomplishments made, are awesome for any religious group, yet alone one in a communist nation. Almost 300,000 of the 700,000 people in the county are Christian. One church has rapidly grown from one hundred to more than ten thousand people in just a few years. The government-backed group which oversees legal Protestant functions now calls the Henan area "Jesus' Nest," says East West New Service.

Dr. Silas Hong, director of UEC says, "What we see in China today is a continuation of what the Holy Spirit started more than 1900 years ago when persecution of the Jerusalem Church led to the proclamation of the Gospel to all the peoples of the world."

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TUNE IN TO THE CALL TO CALVARY

Station WEAM, Huntgn., W. Va. Time Sun.—7:30-8:00 a.m. Dial: 107.9 Watts: 50000 FM

SHEPHERD BOY

(Continued from Page 6)

layeth it on his shoulder, rejoicing" (Luke 15:4, 5).

Hosteen Hez leaned eagerly forward. Again he felt himself facing the bitter wind; he saw the pitiful, struggling lamb in the quicksand; he felt the joy of its rescue from the rain and from the mountain heights, that in a moment more would have doomed the helpless animal.

"All we (white men, Navajos, big men and women, boys and girls) like sheep have gone astray; we have turned every one to his own way and the Lord hath laid on Him (Jesus Christ, God's Son) the iniquity of us all" (Isaiah 53:6).

"God's Son, the Lord Jesus Christ, came into the world to save sinners, and He not only found them, but He bought their safety by dying for them — giving His own precious life for them."

Hosteen Hez had always thought the white man's God too strange to understand. But the story of such love, how easy it was to understand and how good. Could it possibly be — Jesus, it must be — true!

Has the tender Shepherd, who that day found Hosteen Hez, found you, dear friend?

Perhaps you are thinking, "I wish I might know He has found me and I have found Him." You may know.

"For the Son of man is come to seek and to save that

which was lost" (Luke 19:10). "Him that cometh to me I will in no wise cast out" (John 6:37).

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (I Timothy 1:15).

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12).

"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).

—Selected

MOURNER'S

(Continued from Page 1)

America that there is very little historical reference to it, and no books at all on the subject.

The oldest building in America where a "Mourner's Bench" was found was built in 1780, but there is no proof that the bench was put in the building when it was first built.

David Burris, in his tract on "The Altar and the Mercy Seat," says, "The 'Mourner's Bench' had its beginning in 1794, and is at least 1700 years too young to be the New Testament way of leading lost sinners to Christ."

James R. Joy, secretary of the

Methodist Historical Society of New York City says, "The Mourner's Bench" and "Anxious Seat" were terms that came into use in America in the early part of the 19th century at camp meetings and other revival services."

Why should people, who desire to follow the plain Word of God, practice a custom that has absolutely no scriptural or historical foundation? Why should they depart from the new Testament and adopt a practice that originated in the mind of man?

The practice of the "Mourner's Bench" is evil because it directs the attention of the lost person away from Jesus Christ. It centers his attention on something he can and must "do" before the Lord will save him. It is just as much "works for salvation" as baptism, or anything else held forth by errorists as necessary for salvation.

One will do well to read the Book of Acts, which is the Holy Spirit's record of what He did with the New Testament churches and preachers, and see if He led them in any such practice. Of course, He did not!

King's Addition
Baptist Church
South Shore, Ky.
All Day Fellowship
Aug. 7, 1982

9:30 a.m.

OSCAR MINK

REX SMITH

MIKE GREEN

12:00 noon, Lunch

2:00 p.m.

KEITH CARTER

MOE ZAMARRON

DOUG NEWELL

5:00 p.m., Supper

7:00 p.m.

PETER HORN

JOE WILSON

or JAMES HOBBS

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