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

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## "ATTENTION" ALL READERS

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## THE FEAR OF GOD

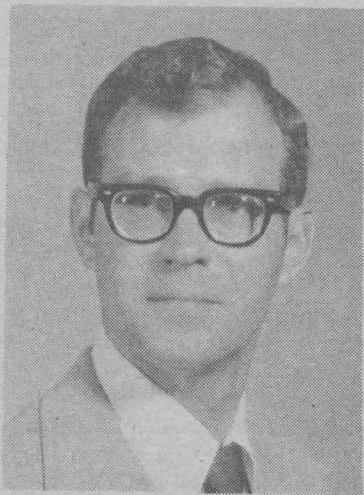
by Elder Jon Rule

Taylor, Michigan  
Read Psalm 19:9

I'd like to take just a verse of scripture and direct your attention to it now. This is a familiar verse of scripture and I understand that it is. No doubt this is a familiar subject. The Bible says here, "The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether." There have been a few men in the Bible who were privileged by God to look right into God's throne room. No man of the Bible had a clearer view of God than Isaiah did because God some way rolled back this dimension to which we are confined and God opened up Isaiah's eyes, and Isaiah records, "I saw the Lord high and lifted up and His train filled the temple." He said that God dwelt amongst the smoke and when He spoke the very posts of the door moved with the force of that voice.

But Isaiah records something

that is no place else recorded in all the Bible. Isaiah says that he saw the created beings, I assume that they were created on the first day of creation, flying



Jon Rule

about God's throne in heaven and he said that there are seraphims. It seems that their sole business is to ascribe "holy, holy, holy," to the three

(Continued on Page 3 Column 1)

## FROM THE EDITOR

As I write this, I am sitting in my study in the beautiful Calvary Baptist Church building in Ashland, Ky. This church has done me the great honor of calling me to be her new pastor, and to be the editor of The Baptist Examiner. With the call from this church, there came the call of God to my soul to accept this position. I sit here with great fear and trembling as I face the job before me. I also sit here with the assurance that God is able to give me the wisdom and the strength that I need for this task.

I have just left the Grace Baptist Church in Stanleyville, N.C. It has been my high privilege to pastor this great church for nearly twenty years of my life. I had a good ministry in this church, and left there with great sadness of soul, but with assurance that I was led of the Lord in so doing. This church is truly a great church with some very wonderful brothers and sisters in Christ as members. I shall always cherish the years I spent there and the many friends in Christ I have there.

Now, there is a new church and a new job for me to do. Oh! my friends. I stand in great need of prayer in this new task. I desire to gather around me a group of men and women who will stand by me, will be my friends, and will pray much for me in this new task. I humbly beseech those of you who know the Lord to constantly and faithfully remember me and this work before the Throne of Grace.

My first job here is to pastor this great church. By God's grace, I will do the best I can in this work. I shall put my preaching to and pastoring this

church ahead of all other things in my life. But the job I have which will most affect you who read this is to edit The Baptist Examiner. I promise you that I will do the best God will enable me to do a good job of this. I tremble before the task, but I also lean heavily upon the Lord.

Katie and I are busy trying to get settled in our new home. She is doing about all the work in the house, and I am trying to get

(Continued on Page 2 Column 5)

## PREACHING IN THE NORTH

by the Editor

"Go ye into all the world, and preach the gospel..." (Mk. 16:15).

It was my great joy and special honor to preach two meetings in the Northland recently. On July 19th-25th, it was my privilege to be with Calvary Baptist Church of Hagerstown, Md. This church is pastored by Ron Boswell. It

## "THE SPECKLED BIRD"

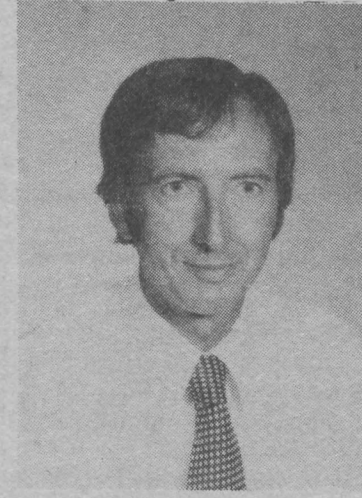
by Ron Boswell  
Smithsburg, Md.

"Mine heritage is unto me as a speckled bird, the birds round about are against her..." (Jeremiah 12:9).

It is my desire, as the Lord leads, to use this text to present some of the great spiritual truths of our most Holy Faith.

The speckled bird mentioned in our text has fascinated the minds of many through the years. Many preachers have preached sermons from it.

Roy Acuff, a country singer, has popularized a hymn called, "The Great Speckle Bird."



I would like to divide our text into 5 parts:

1. A Description Of The Speckled Bird
2. The Other Birds Are Jealous
3. The Other Birds Desire To Change Things
4. The Great Blessing Of The Text—"Mine Heritage"
5. God Sees A Difference—"Is

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## "CAN THESE BONES LIVE"

"The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry, And He said to me, Son of man, can these bones live? And I answered, O Lord God, thou knowest" (Eze. 37:1-3).

This is a portion of the Scripture dealing with the story of the dry bones. Ezekiel is commanded to preach to the dry bones. He obeys. He is then commanded to prophesy to the wind; come, and breathe upon these slain, that they may live. He obeys this. The bones come together, are clothed with flesh and skin, and are made alive and stand upon their feet, an

exceeding great army. The inspired and proper interpretation of this is given in verses 11-14. The dry bones represent the whole house of Israel. They and others say that their hope is lost, they are all dried up. The giving of life to the dry bones represents the fact that God is not through with Israel. He is going to bring again from the graves of their dead hope to their land, restore them as a people upon the earth, save the vast majority of them, and they will be God's chief nation on and over all the earth.

This is a glorious truth. Israel has a Divinely ordained future. They are God's chosen earthly people. God has set them aside for a season, but not forever. They will be restored and regenerated, and during the glorious Millennial reign of Christ, Israel will occupy a

blessed and chiet and important place. Now, a millennialists have much trouble with this and a vast multitude of Scriptures which teach the same thing. But premillennialists rejoice in and praise God for and look forward to this.

We ought to always be careful to give the true and proper interpretation of any portion of Scripture with which we deal. We should not spiritualize it and say it means and teaches what it does not. But when we have done this, we can use the Scripture to illustrate truth that is plainly taught elsewhere. I desire to use this Scripture to illustrate the blessed truth of God's spiritual salvation of His elect people. I take the questions "Can these bones live?", and answer it in this message.

My first answer is, No! These

(Continued on Page 2 Column 1)

Unto Me"

The first point I will make is to describe the speckled bird.

I. A Description Of The Speckled Bird

This bird was spotted; it was indeed, different from the other birds. When I think of a flock of birds all similar except one, I am reminded of God's people in the world. As we see the multitudes of humanity, every now and then we see individuals that stand out because they belong to God. this is Biblical, listen:

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14).

This verse tells us that God's people are a peculiar people. They are different. They are a marked people like the speckled bird.

We can often spot them at a glance. Their life and deeds stand out, their words and conversations are different, they give testimony to the Lord's faithfulness and grace. They have a love for God's people whom they call brothers and sisters, they have a love and respect for God's Word, The Bible. They love God's day and the services at His house. They will usually come out for church services on a cold winter night simply because it is a joy for them.

1. This Speckled Bird Was A Subject Of Divine Favor

God's people are different because of The Grace of Almighty God. There is nothing in human nature that cause such profound differences. Listen:

"For who maketh thee to differ from another? and what

(Continued on Page 6 Column 1)

## PRAY FOR TBE

If you find a typographical error in this paper, blame the typist, not the typewriter. If you find a word misspelled, blame the author, not the schools which taught him spelling.

If you find a grammatical mistake, charge it to the writer's inability to correctly express himself.

If you find a doctrinal error, fault the Editor, the writer, and the church who authorize its publication, but not the Spirit of truth.

If in your critical reading you find something which magnifies the grace of God, give the credit to its Author, and not the feeble efforts of THE BAPTIST EXAMINER staff.

Whatever your evaluation of this paper, please remember us in your prayer.

-Editor

EDITOR'S NOTE: The above was adapted from Bro. Oscar Mink's paper, THE SOVEREIGN GRACE ADVOCATE.

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Get on fire from on high and the people will come to see you burn.

## The Baptist Examiner

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THE BAPTIST PEOPLE

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JOHN R. GILPIN, JR., . . . . . Asst. Editor  
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## BONES

(Continued from Page 1)

bones cannot live. There is no life in them. They cannot live because they do not have the ability to produce life. These dead, dry bones are a picture of the dead sinner. The Bible says sinners are dead. If men would only believe this one statement of the Bible about the condition of the natural man, they would have no further trouble with the doctrines of sovereign, irresistible, everlasting and saving grace. Those who preach that salvation is all up to man — that God has done His part and now it is all up to man — that man must make the next move — those who preach like this do not — I repeat, do not believe that the sinner is dead. What can a dead man do? This one truth would settle the question of how God saves sinners. All the free-will, Arminian evangelism in the world is based upon a disbelief in and utter denial of the Bible teaching that the sinner is dead.

Now, repentance and faith are living acts and cannot be produced by dead sinners. All over the land, men are preaching that, if the sinner will repent and believe in Jesus, then, God will born him again — God will give him spiritual life. But who needs it? If the sinner can, of himself, repent of his sins and believe in Jesus Christ before he is born again and apart from spiritual life, why does he need to be born again? Beloved, repentance and faith are not the cause of one's being born again. They are the immediate result and evidence that one has been born again and given spiritual life.

Dry bones cannot live because no man, or group of men has the power to make them live. Oh, the helplessness of man in the face of the saving of sinners. The task is beyond the power of man. Salvation is the creating of that which is new. Salvation is a new birth. Salvation is a resurrection from the dead. And, of course, man cannot do any of

these things. From this, we understand the absurdity and folly of Arminianism and free-willism. These false teachers teach that, in order to be saved, man must do what man cannot do. If the doctrines of Arminianism were true, no one would ever be saved. Even saved Arminians — yes, I do believe some of them are saved people — but they are saved by sovereign



Joe Wilson

grace and not in the way they teach.

Can these bones live? Now we answer it differently. Yes, dry bones can live. They can live if God wills to cause them to live. Oh, I see! If we are going to bring God into the picture, then, of course, dry bones can be made to live by the power of God. The power of God is Almighty power. Jeremiah tells us in 32:17 there is nothing too hard for the Lord. In Luke 1:34-35, when Mary asks how it can be that she who had known no man would conceive a child, she was told that the power of the most high would come upon her, and in verse 37, she is told that with God nothing shall be impossible. In Luke 18:26-27, when we are told that it is easier for a camel to pass through the eye of a needle than for a rich man to be saved, we are informed that the things that are impossible with men are possible with God. It is impossible for men that dry bones should live, but not with God. It is impossible with men that dead sinners can have spiritual and eternal life, but, Praise God! it is possible with the Lord. God is the only one who can do these marvelous things, but He can and does do them.

Now, it is our duty to submit to the sovereignty of God in these things as Ezekiel did. When Ezekiel was asked by the Lord if these bones could live, he turned the question over to the sovereignty of God. He said "Thou knowest." Now, beloved, there are some things we do know. We know that dry bones cannot live of themselves. We know that we cannot make them live, and that no other man can. We know that God can make them to live. We know these things. We know the total inability of the dead sinner. And, praise God! we know the absolute ability of God. We believe in the power of God. We know that He can do anything.

But, there are some things we do not know. That is why Ezekiel referred this matter to the knowledge of God. We do not know if it is God's will to make these bones live. You see, God has an elect people, chosen in Christ before the foundation of the world, and predestinated to be the objects of the saving grace of God. God knows who His elect are. But we do not know this, and we cannot know who is an elect person until God makes it known in effectual calling whereby He causes them to repent of sin and believe on Jesus Christ. Paul told the

Thessalonians that he knew their election of God, because the gospel had come to them in word and power and they had become the followers of the Lord. Then, we can know with reasonable assurance that one is the elect of God. But, hear me, brethren, the mark of election upon a soul is a secret mark, invisible to the eyes of man, and known only to God until that one is made the subject of the salvation experience. Beware of assuming that one is elect before God's saving work makes it known. Then, we can not know who are not among the elect — we can not know who is a reprobate until one dies and goes to hell without Jesus Christ. Here in the world are a multitude of the reprobate. They will never be saved. But we do not know who they are. There is no mark upon them to show us. There is no sin and no number of sins they can commit that will show them to be a reprobate. The vilest of the vile among the sons of men may be one of God's chosen and predestinated ones, and if so, will yet be made the subject of the saving work of the Spirit of God. Now, we bow to the sovereignty of God to this and say as Ezekiel did, "Thou knowest."

Not only must we bow to God's sovereignty in the matter, but we are to be obedient to His commands in this respect. What are those commands as illustrated in this story of dry bones? One of them is the preaching and witnessing of the gospel to lost and dead sinners. Now, here comes the hardshell. And, brethren, some of them are the old hardshells wearing their name upon them and holding the total hardshell position. And some of them are the new hardshells — still wearing the Missionary Baptist name, and holding a split position between hardshell heresy and Bible truth. I speak here of all those who teach that the giving of spiritual life to dead sinners is a part from the gospel of Jesus Christ. And, oh my soul, they are a multitude. And many who once stood with us are among the other crowd today. The hardshells say that the preaching of the Word has nothing to do with the making alive of dead sinners.

What does the Bible say? Ezekiel was commanded to preach to the dry bones. The Bible says "I have begotten you with the gospel" (I Cor. 4:15). And, brother, 'begotten' does not mean to assist in the birth. It means to assist in the giving of life. The Bible description of the preacher and those saved through his preaching as to the relationship between them — it is not that of a mid-wife. It is that of Father and son. The Father is essential in the begetting of life. He is not essential at the birth of a child. So Paul was saying that he had preached the gospel which the Spirit had used in begetting — in regenerating — in giving spiritual life — to many of the Corinthians. What does the Bible say? "Of His own will begat He us with the Word of truth" (Jms. 1:18). That is what the Bible says. What else? "Being born again, not of corruptible seed, but of incorruptible, by the Word of God." That is what the Bible says. I could go on and on. And the hardshell cannot go on and on. In fact, he cannot give even one verse of the Word of God to teach that dead sinners are made alive apart from the gospel of Jesus Christ. Come on, you hardshells, let me hear from you

if you have any Bible to support your doctrine. Two questions for the hardshells: 1. If the gospel is not used in giving life to dead sinners, why are we commanded to preach it to them? And surely all must agree that we are so commanded. 2. Another and even harder question for the hardshell, If God had wanted to teach that the Word is used in regeneration, and if the Bible does not teach it in the verses I refer to, tell me what words God could have used to teach this. If you hardshells can get around I Corinthians 4:15; Psalm 119:50; James 1:18; I Peter 1:23-25 and a host of others, then you would find some way to get around anything God might have said on the subject.

What else are we commanded to do? Ezekiel was told to prophesy to the wind, and say "come, and breathe on these slain that they might live." Now the Hebrew word for wind and spirit is the same. And the wind is a picture and type of the blessed Holy Spirit of God. So we are to pray to God that the Holy Spirit will make our witnessing and our preaching of the gospel to dead sinners effective in giving them spiritual life. You see, we are not gospel regenerationists as the hardshells charge upon us. And they know we are not. We believe — yea, we verily know — for we have learned it from the Word of God — we know that it takes the gospel of Jesus Christ and the power of the Holy Spirit to make dead sinners alive.

Now, beloved, we are not to say that God's elect will be saved no matter what we do. This is true so far as we are concerned. But the elect are not saved 'anyhow,' they are saved 'God's how' and that is through and by the Word and the Spirit. We are not to make excuses for our failure to be faithful witnesses for Jesus Christ... We are to be faithful witnesses to the unsaved. We are to pray earnestly for them. Then we are to bow to the sovereignty of God as to the results thereof.

The Scripture relative to the dry bones of Ezekiel 37:1-14 presents a wonderful picture of God's salvation of His people. We see that sinners are dead as were these bones. They cannot make themselves alive. Neither can any man do this. We see that God has an elect people from among dead sinners who are predestinated to eternal life. These bones represented the whole house of Israel, and Israel was the chosen nation of God. Praise God for sovereign election! We see that the elect are a great multitude. Our Scripture says that there were very many and they stood upon their feet, an exceeding great army. Yes, the elect of God are a number which no man can number. We see that the elect from among dead sinners will be brought to

spiritual life. Yes, they will. All the elect will be saved. We see here that they will be brought to life through the preaching and witnessing of the Word of God. We see that they will be brought to life through the power of the Holy Spirit. We see all these things about salvation illustrated in this story of dry bones.

In verses 13-14, we see one other truth. We see that the salvation of God's elect re-bounds to the eternal glory of God. When God saves men, He makes them to know that He is the Lord, that He has spoken it and accomplished it. And when dead sinners are made spiritually alive, they delight to give God all the glory. They know they were no more than dead, dry bones. They know they were utterly helpless. They know that their salvation is by the grace and power of God and they delight to bow before Him and give Him the glory therefor. May the Lord bless you!

## EDITOR

(Continued from Page 1)

settled in here at the church and in my study. We invite our friends around this country to visit with us anytime you are able. Our home will be open to our many old friends, and we hope to make many new friends. In fact, we desire that those who are the friends of our wonderful Lord, and friends of His precious truths will be our friends, also.

I desire that you who read this will feel most free to contact me in any way relative to my work here. You may write me at P.O. Box 71, Ashland, Ky., 41105-0071, or at my home address which is Rt. 1, Box 15, Ashland, Ky., 41101. Please note and use the zip codes as I give them here. You may telephone me at the church study. The number there is 606/325-2012. I plan to be in the study most of the time from 8 a.m. to 2 p.m. Tuesday through Saturday. You may call me at my home phone. The number there is 606/928-9213. I will be there most nights when I am not visiting or in church meetings somewhere. Try to call before 10:00 p.m., as we older men must get our sleep. Dear Friends, do feel free to write or call me relative to our mutual friendship, our love for the same Lord and the same truths, and relative to anything concerning The Baptist Examiner.

I will be writing several short articles in The Baptist Examiner under the above heading for several issues. I will be explaining my desires for this paper. I will set forth what I want to do relative to using articles from different preachers, and relative to making announcements for other preachers

(Continued on Page 3 Column 1)

### BOOK REVIEW BY JOE WILSON

Author: W. A. Criswell.  
Title: Abiding Hope

Personally, I have never been strong on human books of daily devotions. I prefer the daily reading and studying personally of a portion of God's Word in some consecutive manner. But, as daily devotional books go, this is a very good one. A small portion of Scripture is given for each day in the year. Then some brief devotional remarks are made concerning the Scripture. I especially commend the fact that this book of daily devotions moves through the Bible in a consecutive order instead of a hop, skip and jump method. This would help one in becoming acquainted somewhat with the whole of the bible. And I know few greater needs among God's people than some acquaintance with the whole of God's precious Word.

For any who use a daily devotional guide, I would recommend this book as a valuable addition to many such books on the market. It should take only a few minutes daily, and should be a help to the devotional life of those who use it. \$9.95, Order from our Bookstore.



## EDITOR

(Continued from Page 2)

and churches. I will try to make all this very clear. I will say just now that we do need to have many articles from many different preachers. I will write more on this next issue.

Dear friends, I will do my best in editing this paper. I will prayerfully consider any advice you might want to give about this matter. We need greatly to increase subscriptions to this paper. Please send in as many as you can. Surely, you know of many who need the truths taught in this paper. What greater investment of a few dollars could you make than to send these truths each two weeks into the homes of others? I urge you to begin now to do this. Many of you could send in one or more subscriptions each month. This would be a great help to us, and prove a great blessing to others. Since you get a blessing from The Baptist Examiner, pass that blessing on to others. May God bless you all. Be in touch with me anytime you desire. I am pastor of this church, but I am editor for all those who read The Baptist Examiner.

## FEAR

(Continued from Page 1)

members of the Godhead who were there seated when Isaiah saw Him. He says these seraphims have three pairs of wings. Remember? It says with two of the wings, he flies; with two of the wings he covers his feet and with two of the wings he covers his eyes. Remember? I say to you tonight that if we are going to fear the Lord as we ought there has to be a certain reverence about us in the presence of God.

The word "reverence" as it is used in the Bible, is used in a number of ways and with a number of things that we are supposed to reverence. But that word carries with it the idea of shyness and meekness as if one is rather embarrassed to be where he is and he just covers his eyes from the Majesty he sees on the throne. Those seraphims as they circle, they take no direct look at the Creator, but with wings they cover their eyes so that their eyes are shielded from the glory of the majesty of Almighty God.

Jesus spoke of a publican and a Pharisee that went to pray and to worship. The Pharisee stood and he said, "God I thank thee that I am not as other men are... I fast twice in the week, I give tithes of all that I possess" (Luke 18:11 & 12). Meanwhile the publican stood and the Bible says he wouldn't even lift his eyes to heaven, but he beat himself on the chest and he said "God be merciful to me a sinner" (Luke 18:13). We've made that to be a sinner's prayer, but it is not. It is a prayer every one of God's people ought to pray every day of their lives. "God be merciful to me a sinner."

I know tonight that when Christ died He opened up a new and living way. I know that the veil of that temple was rent so that we may enter in boldly. But I tell you, there is still a need to enter into the presence of God with reverence, isn't there? There needs to be a reverential attitude on the part of God's people. Moses came at a very difficult time in his life. It was just a difficult time for him. He said, "Lord, I've got to be assured of Thy presence." The Lord said, "Moses, I'll go with

you." They went to Sinai. They received the law. The law that First Corinthians said was given by dispensation of angels, was glorious. But he received the law and he recognized that he held in his hands, friends, the death statement and the judgment of death upon every one of God's people and every one of God's creation. He said, "We can't go on." The Lord said, "Moses, I'll go with you." Moses said, "Lord, if you don't go with us, don't you take us out of this place. I don't want to go another step at all unless I'm assured of the fact that you will go with us." He said, "Lord, I'd like to see your glory. I'd like to see something of your majesty." You know, the Bible said God talked to Moses just like you'd talk to a man. He said, "You know there's a rock over here near where I am." He said, "You come over here and I'll put you in the rock and cover you with my hand and I'll make my Goodness pass before you, but you can't look upon my face because if you do, you will die."

When God gave that law He told the children of Israel, "You stake out this mountain and you put boundaries around it because any man or any beast that so much as touches it will die. Tell them not to gaze at that cloud too much." The Bible says that when God spoke with Moses, there were thunderings and lightnings and the entire mountain was enshrouded by this great cloud. He said, "Tell them not to look too close lest I break through and kill them." Isn't that something? "You get in the rock and I'll put my hand upon you," and friend, that's a rock within a Rock with a capital 'R'. "You get in the rock and I'll put my hands upon you when I pass by." The Bible says, "when God passed by and Moses looked he bowed his head." He bowed because the fear of the Lord calls for reverence, friend. It calls for a reverence in God's presence. We ought to feel somewhat awed by the presence of Almighty God.

I think that the fear of the Lord also calls for a certain amount of respect. I think we ought to feel respect for the Person of God. We are nothing unless God is with us. Our preaching is in vain unless God abides with us. Jacob said, "I'd like to go to Haran." On his way it became dark, sunset. So he got to this place and he decided he'd just camp there overnight, 28th chapter of the book of Genesis. The sun was set and he set about to make himself a place to sleep. There were rocks there and he gathered the rocks up and made him a pillow out of it. Remember? As he slept that night, God opened the heaven for him and he saw a ladder reaching from earth to heaven and angels ascending and descending. God's voice spoke and said, "Now, Jacob, this is the God of Abraham and of Isaac, and the land whereon thou liest I'm going to give to you, and thy seed shall be as the sand of the earth because the same covenant I made with your father and your grandfather, I also will keep with thee." Jacob woke up and he said, "Why, God was here and I knew it not." He said, "I've seen the very throne of God and the gateway of God." He set about and began to worship.

The first thing he did was, those rocks he had used to pillow his head upon, he gathered them all up and made an altar out of them. Now, isn't that something? Before, all those rocks were good for was a place to pillow his head, but



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

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Psalm 35:9-16

Intro.: Although David prayed for the overthrow of the wicked, he never sought, as we have seen, personal revenge; but ever showed mercy and compassion on his enemies. He thankfully acknowledged God's deliverance, and learned to wait patiently for God's intervention and God's instructions and leadership. This will ever be a need for the saints on this earth. However, in this Psalm we see the accuser active in stirring up strife against the man of God.

#### VERSE 9

"And my soul." It is necessary for us to watch over the doors of our own house and to resolve to a greater dedication in spiritual matters. We need to be more like Joshua when he said, "As for me and my house we will serve the Lord."

"Shall be joyful in the Lord." David had a firm expectation in regard to the future, as well as a determination to never neglect to thank the Lord and to rejoice in the Lord's blessings. An unhappy Christian has his eyes on the wrong thing and will be found under the juniper tree bemoaning his condition. The saints of our day need to throw off the mantle of murmuring and complaining and display the garments of joy. David also knew what it meant to lose the joy of salvation (Ps. 51:12).

"It shall rejoice in His salvation." The reason for full joy is found in "His salvation," because His salvation is a perfect salvation and a permanent because God had been in this place, Bethel, the house of God, because God had bethelized this place with His presence, those rocks were now fit to be an altar for worship. So it is, friends, our best efforts are worthless unless God is pleased to be with us.

Those seraphims circled that throne and they covered their feet, too, you notice. Friends, God just demands a certain amount of honor. Twice in the Old Testament, once He said to Moses, "Take the shoes from off your feet, the place where thou standest is holy." He said to Joshua, "Take the shoes from off your feet. This spot here outside the city, and Jericho has never been known for anything before this, but now it is holy because the Captain of the Lord's host is here. The bush that burned but that was not consumed was meaningless, but now it is a holy place because God is pleased to grace it with His presence." Now, I think we ought to have a respect for the presence of Almighty God, the person of God. I think we ought to have a great deal of respect for the name of God, don't you? A good study for you in the Bible is the names that God uses, particularly in the Old Testament.

The Jews, the ancient scribes had such a deep respect for the name of God that when they wrote certain names, for example in Genesis 1:1, it says, "In the beginning God created the heaven and the earth." These scribes, when they wrote that word 'God,' they put new

nent salvation. He saves to the uttermost (Heb. 7:25).

#### VERSE 10

"All my bones shall say, Who is like unto Thee?" Every faculty and every fiber of David was enlisted to the praise of the Lord, for the whole man is the object and the recipient of His salvation (I Thess. 5:23).

"Which delivereth the poor

#### BIBLE VERSE



And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. REVELATION 21:2

from him that is too strong for him." God's salvation is a salvation for the poor. When John the Baptist needed assurance Jesus said, "Tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" (Luke 7:22). Truly blessed are the poor! It is the sinner that Jesus came to save (I Tim. 1:15); it is the prodigal, the publican, and the poor; those who couldn't save themselves. "Such were some of you" (I Cor. 6:11).

"Yea, the poor and the needy from him that spoileth him?" Herein we find mercy exercised by the Sovereign God. The world exalts the rich and the famous; God, contrary to human reasoning, saves the needy. When He saw us alongside of the highway dead in trespasses and sins, He came down where we were. When He saw us spoiled by sin and rotten, He poured in the oil and the wine.

#### VERSE 11

"False witnesses did rise up." The accuser of the brethren raised up a host of witnesses, who for thirty pieces of silver, would betray the innocent, and heap false accusation in order to do so. Many times, out of our own midst this happens (Acts 20:30). False witnesses are easy to find, but it is hard to find true witnesses who will expose themselves to public ridicule to stand up for the Lord.

"They laid to my charge things that I know not." They built a straw man and shot their arrows against him. They accused David of saying and doing things of which he hadn't even thought about.

#### VERSE 12

"They rewarded me evil for good." The old nature, because it is deceitful and desperately wicked, is just the opposite of the new man. It is contrary to the law of God which is to do good for evil (Rom. 8:7). David had only not done the evil they accused him of, but just the opposite.

"To the spoiling of my soul." They did not corrupt

David, but by their lying, they did in the eyes of others.

#### VERSE 13

"But as for me." What others do should not stand in the way of us doing what is right. In fact, we should be more determined than ever in order to overcome evil with good. The way to live down a false report is to "Let your light so shine before men, that they might see your good works." A crooked report can be straightened by a straight walk.

"When they were sick, my clothing was sackcloth, I humbled my soul with fasting." David had proven his loyalty to the king, as well as his compassion in seeking to do good unto all men. He had gone out of his way like the Samaritan. He had fulfilled the spirit of Matthew 25:35, 36.

"And my prayer returned into mine own bosom." They refused to receive my acts of kindness. The dove of peace I sent out found no place for the sole of its feet to light, and returned home to its place of origination, or he possibly meant, even though my prayers were not received as beneficial to them, they helped me. Acts of Christian charity will not be in vain.

#### VERSE 14

"I behaved myself as though he had been my friend or brother." I ignored the fact of his adverse actions and treated him as if he was the best of friends. I, in my mind, made him my friend. I treated him as if he had bestowed much kindness on me.

"I bowed down heavily, as one mourneth for his mother." Yea, I brought him into my own family in my dealings with him; I couldn't have been better to him, or them.

#### VERSE 15

"But in mine adversity they rejoiced." They not only did not help or speak a kind word, but used me to provide laughter and amusement. Read the story of Samson (Judges 16:21, 27). The greatest example of this awful truth is found in the mock trial and crucifixion of Christ.

"And gathered themselves together: yea, the objects gathered themselves together against me, and I knew it not; they did tear me, and ceased not." The enemies called a secret assembly in order to plot and plan the sneak attack on David, even while David was ministering to the needs of many of them. They allowed nothing to stop them.

#### VERSE 16

"With hypocritical mockers in feasts, they gnashed upon me with their teeth." The court jesters had a ready audience, and willing participants.

Conclusion: We find both words of inspiration in this lesson, and also words of warning.

(EDITORS NOTE: If you would like to write to Mr. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scriptures his address is Rt. 28, Box 17400 Mo. Rd., South East Fort Myers, Fla. 33908.)



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. BOX 71 — ASHLAND, KENTUCKY 41105-0071

Please explain Matthew 25, concerning the Ten Virgins. Were the five foolish lost and the other five saved?

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"And five of them were wise, and five were foolish" (Matt. 25:2).

I have long desired to hear or read an exposition of the ten virgins that completely satisfied me as to the meaning of this Scripture. I have not yet had this privilege. This is a difficult question, and I fear the questioner is going to get me in trouble with my brethren on the Forum and many of my friends. In fact, I expect very few to be in agreement with me on this answer, but I must just do the best I can with the question. I surely am not vehement or adamant as to this matter.

I take the position, at present, and have for a long, long time, that the five foolish represent unsaved people and the five wise represent the saved. I will say that I am an adamant advocate of getting the main meaning of a parable and not trying to make every detail have some special meaning. I am satisfied that parables were given to teach one major lesson, and that many details are just put in to fill out the story. I consider this very important in interpreting parables.

I do not believe the word 'virgin' sufficient to prove all are saved. I think this refers to the fact that all made an outward profession. It is my conviction that this parable was given to teach that those who make an outward profession, without making the sufficient and proper preparation to begin with, are lost and will be manifested as such in the future. Can we not see here that the trouble with the foolish ones is that they started wrong. They did not prepare properly to start with. This represents those who do not truly repent of their sins and savingly trust Jesus Christ for salvation, but just make an empty profession.

I do not apply this parable to any special time, such as before the rapture or between the rapture and the coming to earth to set up the kingdom. I apply it to all men of all time as to the importance of being sure one is truly saved, and such will be ready to be with the Lord when He comes.

To me, the words "I know you not" in v. 12 is conclusive as to this being the proper interpretation. It is not that He did not know them as His Bride. These virgins are not related to the Bride in this parable. It is that He did not know them at all, and surely the Lord knoweth them that are His and knows His sheep by name.

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In the Olivet Discourse, Jesus delineated the course of the Church Age to its conclusion, when He will have completed the building of that Church as a composite of many members into one harmonious unit.

It is then that they will be raptured out of this earth and be taken into Heaven to be prepared, as a bride, in the presence of the Father.

Then, after a period of approximately seven years (answering to Daniel's 70th week), He will then bring them back to rule and reign with Him for 1,000 years, which is known as the millennial kingdom of Heaven.

"Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the Bridegroom" (Mt. 25:1). This affirmation is the key to the understanding of this parable, which, mainly, and objectively, is the same as that of the last parable — to illustrate the vigilant expectant attitude of faith in respect of which believers are described as "they that look for Him" (Heb. 9:18) and "love His appearing" (2 Tim. 4:8). But, in this case, it is that of virgin attendants on the Bride, whose duty it was to go forth at night with lamps, and be ready, on the appearance of the Bridegroom, to conduct the Bride to His house, and go on with Him to the marriage.

This entire and beautiful change of figure brings out the lesson of the former parable on watchfulness in quite a new light. But please note that, just as in the parable of the Marriage Supper, so in this — the Bride (Church) does not come into view in this parable. Instead, we find the virgins and the Bridegroom (Christ) holding forth all the intended instruction. Too, in this, neither could believers be represented both as Bride and Bridal Attendants without incongruity.

Though there were ten virgins, there was this distinction: "Five of them were wise," whereas, "five were foolish" (Mt. 25:2).

So, in assuming a certain degree of goodness toward the truth in respect to both the "wise" and the "foolish," I think it would be somewhat risky and precarious to make "much-ado" about the equal number, except to warn as to how large a portion of those who, up to the last, so nearly resemble those When Christ comes for His Church.

It is not said that the "foolish" lacked faith in respect to salvation, but, rather, that they lacked the essential

preparation for meeting the Bridegroom. This preparation called for the proper supply of oil for light, in order to make ready for the approach of the Bridegroom; but, on the other hand, the lack of that oil closed the door against the entrance of the "foolish" "to the marriage" of the Lamb.

Hence, in this conclusion, I think that the moral and practical lesson of this complete parable needs no further comment, since service, not salvation, is the issue. Both the "wise" and the "foolish" were "virgin" (pure), but were not equally prepared. Indeed, the rejection was "to the marriage" rather than to salvation, which does not necessarily imply that the "foolish" were void of salvation simply on the basis of one foolish act of indiscretion in service. "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God — not of works, lest any man should boast" (Eph. 2:8, 9). Yes, as evidence of such saving faith, "we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

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I doubt that of all the parables which the Lord spoke, there is one which receives more different interpretations by students or prophecy than the parable of the ten virgins. Of all the sundry interpretations given this parable, the most common one is, the five wise virgins represent all the saved and the five foolish virgins represent all who shall die in their sins. This view is based on terms in the parable used to make a distinction between the virgins, such as: wise and foolish, lamps burning and lamps gone out, oil and no oil, shut in and shut out, etc. But it will be seen when these distinctions are given a meticulous scrutiny that they are not absolute, but are given to highlight the danger of true churches becoming careless in their responsibility toward God, and lapsing into a state of apathy and indifference whereby their bridal status is woefully endangered.

It is unwise and foolish for a N.T. church to let her spiritual fortifications (ordinances, doctrine, discipline) fall into disarray, which would be equal to what the foolish virgins said, "our lamps are going out." (Marginal reading). Or as the Lord said of them, "They that were foolish took their lamps, and took no oil with them" (Mt. 25:3). That is, they did not take along as the wise virgins

did vessels of oil in addition to the oil in their lamps (Mt. 25:4). Oil in this parable may represent the Holy Spirit in the sense He is the Author of the Scriptures, but we see from the context that the problem of the foolish virgins is insufficient light, and from the nature of the case oil would in the primary sense be a type of the Word of God. Many times in Scripture is the metaphor "light" used to speak of the written Word of God. The foolish virgins had let their light fearfully diminish, they let truth slip, hence the adjective "foolish." The author of Hebrews warns against such a lack of concern for the Word, saying, "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at anytime we should let them slip" (2:1).

Let it be remembered that the ten who went forth to meet the Bridegroom, the foolish as well as the wise were connotated "virgins" by the omniscient Lord, a description ill-fitting of false churches, for they are appropriately and aggregately called "harlot" and "whore."

The Lord introduces this parable with the word "then." The key which fixes the time the Lord referred to I believe is to be found in verse five and the last verse connected with this parable. Speaking of the ten virgins, the Lord said, "While the Bridegroom tarried, they all slumbered and slept." It is inconceivable to me that a tribulation saint no matter his connection could pass through the tribulation with such ease as slumber and sleep implies. With the dispensationalists, I believe Israel will pass through the tribulation at the end of this age, but they will be more awake than when they served under Pharaoh, a graphic type of the anti-Christ.

Verse 13, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." In the rapture, the Bridegroom comes for His tired and sleepy, but "then" awakened bride, and her guests. In the revelation it is the same Bridegroom Who comes, but He comes then as the King of kings and Lord of lords. The Lord only knows as His Bride those who have kept His Word; to all others, although redeemed, He says, "I know you not." He does not say, "I never knew you." But due to their robes being blemished, He will not own them as His bride.

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To me, this is one of the more difficult parables to interpret. I grew up with the belief that the five foolish virgins do not represent true Christians, but only professors. But as I study this parable more carefully I am inclined to believe that the five foolish represent Christians as well as the wise, yet being foolish in that they were not ready for the coming bridegroom, miss out in being a guest at the wedding and the supper.

As we look at this parable we see that Jesus, in Chapter 24, answers the question asked by His disciples concerning the sign of His return. He tells them to

watch and be ready for, "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only" (Matt. 24:36). He then gives this parable of the ten virgins as well as the parables of the talents and the pounds in Chapter 25 to illustrate the need for us to look for and be ready at any time for the Lord's return. From the parable of the virgins we see that all ten were said to be virgins. The word virgin signifies persons morally chaste and pure and in the Scripture is applied in a spiritual sense to Christians (see Rev. 14:4). The word is never used for the unsaved. We also need to note that although all ten were said to be virgins, yet they do not represent the bride, but were guests to the wedding, waiting for the coming of the Bridegroom. It seems that the Bridegroom did not come when they expected Him to come, therefore, the foolish virgins were not ready when he came. They were not ready for a delay as were their companions.

The parable is teaching, not knowing the time, we are at all times to be ready for our Lord's return for His bride. Even though we may not be of those who make up the bride, we will be guests at the wedding if ready when He returns. If we are not ready, we like the foolish virgins, will lose the reward or the privilege of being a guest to that greatest of all weddings, that of the Lamb of God and His bride. This does not mean that we will be lost as the Arminians claim, for the Word tells us, "And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day" (John 6:39).

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Let me say from the start that I am not convinced that the five foolish are lost. I think that most of my brethren take that position, but I just can't see it.

First of all, I have not yet seen where the oil represents the Holy Spirit. I have been told most of my life that it does, but I can't see any Scripture that tells me that it does.

Next, if the oil is the Holy Spirit, they are told to go and buy it. "But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves" (vs. 9). Now, my friends, we cannot buy salvation nor can we buy the Holy Spirit. If the oil represents the Holy Spirit the verse we just quoted is saying that we are to keep Him to ourselves, because if we tell others about the Saviour, we might run out ourselves. I thought He overflows in us and that we are to share our Saviour with the Lost.

Frankly, I believe the five wise virgins are those church members who have served the Lord and thus are in the Bride, while the five foolish are those who have not served and are not in the Bride.

Those who are to teach others the knowledge of God ought to be well acquainted with Him themselves.



## FEAR

(Continued from Page 3)

ink in their pen. They changed their pen and ink. When they came to the, "I am that I am," in Exodus 3:14, they would leave the place where they sat, go and take a bath, put on a complete change of clothes and then come back — out of due respect for that name. We've lost the original Hebrew, the closest we know is "Yahwah"—"I am that I am." That's the best. The name of Jehovah was so revered by the scribes of Israel that they refused to write it without a change of clothes, wash their hair and put new ink in their pen because they revered the name of Almighty God. I'll tell you, friends, that "I am that I am," is a Name to revere.

It is a Name of power. Those officers of the Romans came after Jesus on the night of His crucifixion and He met them in that garden and He said, "Whom seekest thou?" They said, "Jesus of Nazareth." In John 18 He said, "I am." My friends, it threw them off their feet to the ground. Just the utterance of the Name just toppled them like bones, because that Name has power, doesn't it? It has authority. My friends, it demands our respect. It is a name of eternity. I don't understand it too well because we are creatures that are bound by three time tenses—everything is either yesterday, today or tomorrow. It is said that we spend too much time today either living for yesterday or preparing for tomorrow. I am just as guilty of that as I can be. I just have obligations, have things I feel I have to do. We run and run and run and we are either thinking about what we didn't get done yesterday or what we have to get done tomorrow as we try to carry out the responsibilities of today. It is a bad way to live. But there's just a certain peace in that, "I am that I am." The forever, eternal present One.

There are certain scenes that I'd like to see re-enacted in the Bible. I don't guess heaven will be made up of movies. If there are any instant replays in heaven, I'll tell you what I'd like to see. I'd like to see that godly Solomon at a time when that great temple had been finished. Solomon stood outside and the skies had been blackened by the innumerable sacrifices that had been offered and that godly king stands and faces all his people and lifts his hands up to heaven and says, "Oh, God. I know that heaven and earth can't contain you, much less this little house I built. 'I don't care what your politics are tonight, the hope of this country doesn't lie in the fact that Ronald Reagan has been elected president. What we need are men that would so publicly humble themselves before God and say, 'Oh, God in heaven, be pleased to bless us with thy presence.' I'd like to see that, wouldn't you? The same God that says to us tonight 'I am that I am,' sat with Solomon and said, 'I am that I am.'"

They questioned Jesus on one occasion as to where He came from in John 8 and He said, "Before Abraham was, I am." Nothing changed, no variable, no change. "I am that I am." There's a certain comfort in that name. There's an ease in that name. One time in John 6, when

the winds blew and the seas became rough, the sailors were afraid, they saw Jesus come walking, come walking on the water. Now I say something to you tonight, brother, for whatever it is worth. I've just about quit criticizing the men of the Bible in my preaching. I've just about quit altogether. I've quit blasting Thomas because he doubted. He did. I've laid off King David because of his sins and I'll tell you something else, I'm not going to criticize the Apostle Peter because he sank. If he took one step on the water, he took one more than I ever took and I don't know of any other Baptist preacher that's gone too far either, walking on the water. Jesus came walking on the water and literally translated, He said, "I am." "It is I" or "I am," "be not afraid." There's a comfort in that, isn't there? There's a consolation in that. There's a peace in that.

I think to have the fear of the Lord tonight, calls for a certain respect for the Word of God. Job, the Bible said, was a man of the world of Uz. He was perfect in all his ways and he feared God and he eschewed evil. That's a heavenly estimation of that godly man. Job himself said that I have esteemed thy Word more than my necessary food. I thought of that and I thought, Oh, there's a lot Job didn't know, a lot I don't know, but Job didn't know anything about the church. He didn't know anything about the ordinances.

Job didn't understand all there is to know about the second coming of Christ and all that. He knew about the resurrection and he knew the gospel. Job was saved, to be sure, but there are some things that weren't revealed to Job. Those things he had, he said I have esteemed them above the very staple foods of this life. If it is a choice between thy Word and hunger, then I'll choose thy Word over food. I'd rather go hungry and have thy Word than to have all the things of this world and not have the Word. God's Word demands a certain respect, doesn't it? It just demands and that's all part of this fear of the Lord.

I've become interested lately over Baptists behind the Iron Curtain. It has just captured my attention and some time ago we had in the area a man who had smuggled Bibles behind the Iron Curtain and had also experienced smuggling Bibles into China behind the bamboo curtain. He told the story of this one twelve-year old Chinese girl who had swum to freedom and was given a Bible and her reply was, "If you'll put them in a water proof sack, I'll swim back in and hand them out." He told the story of this Baptist pastor in Russia who had pastored a church for thirty-some years and all he'd had was one page of the Old Testament. Now he had kept it and he had kept it hidden, but that's all he preached from was one page of the Old Testament. When they managed to get him that Bible, he just wept with joy and he said "All this time, I've wondered what came after and what went before."

I think too, the fear of the Lord involves righteousness. My text says, "The fear of the Lord is clean, enduring forever." I see a parallel between right now and the times of Isaiah, Jeremiah and Ezekiel. It seems to me when I read those books it just leaps out of the pages at me and I see a great

similarity. God's indictment of His people in Jeremiah's day was that there was no fear of God. They don't fear Me because I give the seasons, and make the rain. Why those things, friends, that are the most common things in this world. I suspect, when I plant something behind the garage, in due time it is going to come up. But it is not just automatic, don't you understand? It is God that does it. He said there's no fear before them, they don't fear me. Though I send the seasons, give them the plants and make an appointed time for the harvest, yet there is no fear. He said because there is no fear, your iniquity has disallowed you these blessings. Isn't that frightening? So you're not going to reap. You're not going to have a harvest. I am going to disrupt the normal flow of the waters of heaven so your harvest won't grow because there's no fear of God before them.

I'll tell you tonight there is just something clean about a person, or about a people that fear the Lord. I think most people can fear the Lord in one respect. I believe that one thing the United States has lost (if you could pinpoint a time when it started slipping it was the end of World War II) is that common people have no reverence, no fear and no respect of the Almighty God. The world feels they can live anyway they want to without ever having to worry about answering to a Creator. It is frightening. You can take history, you can go back and read the words of our founding fathers and you can read the things they have written along the religious line. Some of them were deists that didn't even accept the divinity of Jesus Christ. They were men who were not saved, but yet they were men who had a respect for God. Abraham Lincoln was a deist from what I can understand, wouldn't even accept the divinity of the Lord Jesus Christ, and then still you can read his writings and he had a great regard for the scriptures and for God. Friends, that produces a certain cleanness among people. When the fear of God is removed, it is replaced by nothing less than debauchery.

I was reading the other day about David when Samuel went down to the household of Jesse, you remember, to anoint him. David was the only one of those boys that was busy doing anything. The rest of them were lying in the house. Is there one that you haven't called yet, Jesse? He said, "Yes, the least one. He is out there taking care of the sheep." Samuel said, "That's the man. You go get him. We will not sit down until he gets here." They brought David in before him and the Bible describes David. It says he was ruddy and was of a beautiful countenance and handsome. There is a difference between having a beautiful countenance and handsome. I could take you tonight to a certain hospital west of Detroit on Five Mile Road and I could take you down to a dormitory made up of children between 12 and 15 years old. My friend, all you'd have to do is look in their faces and the debauchery is there. What the Bible means when it said David had a beautiful countenance was a countenance undefiled by sin. I know of a girl in particular who has just lived an extremely wicked life and she is debauched. Sin left its mark.

When they brought that young clear-eyed David in before the prophet, he said he

has a beautiful countenance because the marks of sin haven't marred his face. At the time I was teaching that to some of the children in our church, we were in a revival meeting and I said I want you to look at the evangelist tonight. Look at him in a different way. He is an elderly man. I said you just look into his eyes. He's been around a lot, he's lived a long time and he's seen a lot of things, but there's an innocence about him. You know what I'm saying tonight? "The fear of the Lord is clean." There is just a certain purifying effect even among the world that have a respect for God. That's what we lost. That's what we no longer have. We no longer retain a fear of God.

Lastly, I think the fear of the Lord involves repentance, as well. Daniel had been reading in the book of Jeremiah. Daniel found out that God was going to expect the children of Israel to stay down there in Galilee for seventy years. It just made him sick, but he began to pray. You know how he began to pray? He said, "Oh, God, thou great and terrible God." Remember? Thou great and awesome God. A report came to Nehemiah that the gates were in disarray and the city burned. Oh, patriot that he was, he loved his country and he loved his city and he made his prayer before God and he said, "Oh, thou great and awesome God. Thou great and terrible, dreadful God." He said, "I confess the sins of my people before you." Preachers, we make a great mistake when we don't confess the sins of our people before God. Would to God that we had leaders in this country that would fall on their faces publicly and say, "Oh, God, we have sinned. I recognize the righteousness of thy judgment, Oh, Lord." Neither Daniel or Nehemiah said, "Oh, God, turn away your head." No, their prayer was, "Lord, we have sinned. We've not harkened to the prophets. We've just gone our way and we've not harkened to thy law. Lord, we're sinful and you're righteous." But, friends, the fear of God provoked repentance.

David said, "Is there any yet in the house of Saul that I haven't showed kindness to for Jonathan's sake?" David is a type of God there and his servant Ziba is a type of the Holy Spirit. He said, "Yes, there's one more." He said, "I want you to go find him and bring him to me." Why? Because of a covenant that had been made between Jonathan and David. The covenant had been made in a garden a long time ago while Jonathan was still alive and Jonathan made David swear to him that when he became king of Israel he would show kindness for all Jonathan's household as long as David lived. So David said, "Is there any more?" "Yes, there is one. He'll not be much good to you. He got dropped when he was a child and he's lame on both feet." "He can't come to me," David said, "then you'll have to go get him." Way down over across the Jordan River to where the Nomads live and people live like the Bedouin live now, people that just lived in tents with a few little sheep and livestock, poor people.

But Ziba, on commandment of the greatest king in the world, bar none, no pharaoh commanded the respect David had, the greatest King in all the world sent this king after one more he had not yet got. He couldn't walk himself, so Ziba

brought that young man into the presence of the king of Israel. Now, I wish I had time to set the stage for you. David's attendants were many. His palace was splendid. He was in his royal wear. He brought this little Bedouin in and sat him on both his feet. He had to be brought because he couldn't walk himself. He was unable to come but on commandment of a king on the basis of a covenant, this little boy was brought in and put down before the greatest king in all the world. Now, mind you something! He is afraid. He has every right to be afraid. He was born into the wrong family. He and this king are natural-born enemies. Everything that this king had and represents, he is an alien to it. He was of Saul's descent. That makes him an enemy to this potentate. Understand something else. That in that day this king had the power of life and death. My friends, if David said, "Hang him." He was hung. If David said "Run him through," he was run through. He had every right, you understand, because this man represented the household of Saul. He couldn't exercise Judgment. Judgment was with holden from the king. Why? Because this boy deserved it? No. Because this boy was naturally born to it? Because of a covenant that had been made.

The words that fell from this king were not words of judgment. "Fear not," was the first thing David said to him. You may tremble and well you might. My friends, the same thing was said to every sinner that was brought before God. I don't save you because you deserve it. You are a natural born enemy. I don't just save you because you are of any merit or any value to me, you're lame. I don't save you for any other reason than there was a covenant made. Paul called it the blood of the everlasting covenant. I say I extend mercy and grace on the basis of that covenant that was made before the Father and the Son—before the first star was hung into place. Fear not. I have not brought you here to do evil to you. I brought you here to do good.

If there is a lost person in this building tonight, John says, "all that the Father giveth me" down to the last Mephibosheth. The Ziba seeks out "all that the Father giveth me" down to the last Mephibosheth. "All that the Father giveth me shall come to me." If you're lost, you don't need to concern yourself about that. What you need to concern about is this, "and I will in no wise cast him out." Undeserving and sin-sick though you may be "all that the Father giveth me shall come to me and I'll in no wise cast him out." Here take this Mephibosheth. He is not strong like my son. He smells bad and is dirty and hungry. He is ill kept. He said, "I'll tell you what I want you to do. I want you to take this boy and make him one of the king's sons. He will eat bread at my table continuously. Is that good?"

If I were going to adopt a child, I'd file certain papers and I'd make that child my own. Oh, he could never be blood of my blood and flesh of my flesh, could he? But legally, that child would have the rights to everything my other children have. I'd see to it that he was

(Continued on Page 6 Column 1)



## FEAR

(Continued from Page 5)

dressed as well as the rest of us, ate the same as the rest of us and take care of him as if he were my own. But there is no way under heaven, Nicodemus said, that a man could enter into the womb and be born a second time. Jesus said, "When I make that fellow a part of my family, I'm going to adopt him." Legally, yes. But you have to be born again, too. It is not enough that I legally make you mine on the basis of a covenant that has been in existence for as long as there's been a God, but I'm going to make you a natural born son by being born again. David said, "Set him at the king's table continuously." I suppose tonight that if David has a table spread in heaven that Mephibosheth is there. That if heaven contains such a scene, that Mephibosheth is there with one difference, he is not lame.

## BIRD

(Continued from Page 1)

hast thou that thou didst not receive?... (I Corinthians 4:7).

We must ascribe all the differences to Grace alone—without works and without faith foreseen in us. We were subjects of Divine Mercy before the world began. Listen:

"So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Romans 9:16).

The reason that the speckled bird was different from the rest of the flock must be laid to Divine Sovereignty.

2. This Bird Had No Control Over Her Birth

She was born speckled and had no power over it. It was not that she wanted to be speckled, but was born to it.

God's people have experienced a new birth that makes them different. We call it "being born again." Such a birth is solely of God. Listen to what the Bible says about the new birth:

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

As the speckled bird was made speckled by birth, so God's people have been made a peculiar people by the new birth.

3. This Bird Was A Thing Of Beauty, But Offensive To The Other Birds

So we see the Christian as a thing of beauty, the handiwork of God. As God looks upon the Christian, He sees the imputed righteousness of Christ. The child of God is clothed in the righteousness of Jesus, a thing of infinite beauty.

The sins and shortcomings of the child of God are covered by the Blood of Calvary's Lamb. That blood that makes the vilest clean has cleansed the child of God and so in God's sight, they are beautiful.

The birds round about are offended because they see one that is too narrow—not broad-minded enough. They see one that does not enjoy the same pleasures, one that does not have the same sense of humor, one that is offensive to them.

I say the picture of this speckled bird is a vivid picture of a child of God, which brings us to our second point:

II. The Other Birds Are Jealous

Satan and His legions are jealous.

"Be sober, be vigilant;

because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:8).

You can see from this verse that Satan would like to devour the child of God, to rend him asunder, to completely destroy him. How he hates us!

Satan would like to destroy your home. Though he delights in the destruction of all humanity, he especially would like to destroy the child of God and all that he has.

Satan wants to destroy your children. He will work hard to do so. He wants to destroy your happiness.

The devil loves it when we are silent because he wants to destroy our testimony.

Satan wants to destroy your character. When slander comes our way we know in whose foundry it was forged.

The devil is jealous of the child of God. We hold a higher position in the Kingdom of God than he ever held. Even as Lucifer (as he was created), he led the created beings in worship. This was a pale position compared to that held by the weakest child of God, listen:

"And if children, then heirs; heirs of God, and joint-heirs with Christ..." (Romans 8:17).

2. The Unsaved Are Jealous

Joseph's brethren at one time were like the birds round about and Joseph was like the speckled bird, listen:

"And when his brethren saw that their father loved him more than all his brethren, they hated him..." (Genesis 37:4).

"And the patriarchs, moved with envy, sold Joseph into Egypt..." (Acts 7:9).

Even in the home, the one place that should be a haven, this jealousy exists. Listen to the words of Christ:

"And a man's foes shall be they of his own household" (Matthew 10:36).

The child of God aroused the ire of many round about simply because they are different. Like the speckled bird, the other birds are against her.

Christian people just do not fit in. They are the butt of jokes, the ridiculed, the rejected, the outcasts.

III. The Other Birds Desire To Change Things

They wanted the speckled bird to be just like them. Child of God, do you not see that others want you to be like them?

They want you to be materialistic, to replace your God with a career and possession, to make money and success your God.

They want you to be worldly and to join the same clubs they belong to.

They want you to enjoy the pleasures of sin as they do. They want you to go to the same places they go to.

Remember one thing, child of God:

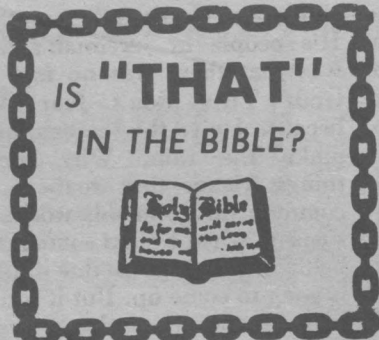
1. They Want To Lower Your Standards

"Have a social drink with us, it will not hurt you." The speckled bird ought not lower her standards, for they are high standards—right, good and decent.

"Listen to our smutty jokes and sex exploits," they say. Beloved, you ought to walk away and say you do not want to hear because you are different.

The world system would have us to be filled with pride and to adore violence. Do you not see that this is lowering our standards?

The way of the world is to gossip, defame with the tongue



QUESTION:—What Hebrew hocked horses?

ANSWER:—David, First Chronicles 18:3-4. "And David smote Hadarezer king of Zobah... And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots." RV has "Hocked"; Moffatt has "hamstrung."

and to backbite. Many want you to engage in this with them and thereby lower your standards.

2. They Want To Change Things That Distinguish—To Make All Things Alike

The Bible presents God's people as a marked people. There is such a thing as particular redemption, as distinguishing Grace and unconditional election.

Many fight against these truths. They mock and ridicule those who hold them.

The birds round about do not like the fact that you are marked. They want a watered-down religion where there are no marks, where all are alike. They will have to find another book to teach it from. The Bible teaches God's people are marked by Divine Grace.

The speckled bird could not be accepted as she was. If you search the Scriptures, you will find that the men and women of God were not accepted by their own generation.

3. She Was Greatly Abused

Christian people have been greatly abused in general. Richard Wurmbrand, a Lutheran pastor, was ransomed from a Russian prison camp for \$10,000 in 1964. In testimony before the internal security subcommittees of the U.S. Senate and in his book "Tortured For Christ," there are stories of Christians tortured by the Communists. These stories equal for horror and atrocities anything done by the Romans in the first and second centuries, anything done by the Satanic forces in the Dark Ages, anything done by Nazi Germany. This, my friend, was told in 1964!

The Communists in Russia have long bloodied their hands with the blood of God's people. The Communists are pawns in the hand of Satan. Even though respected religious leaders tell us there is only slight oppression of Christian people in Russia, we beg to differ with them. Though time does not permit to tell all, listen to just one case.

Alan Stang, in his article titled "Our Brothers Are In Chains," relates the story of Liubov Ovtchinskova. Her crime is two-fold: one, being a Baptist and two, telling others of Jesus Christ for which (although she is healthy) she is locked up in a prison dispensary for criminals with venereal disease and is forced to drink from a common cup. I would say she is greatly abused.

Richard Wurmbrand told the United States Senate Subcommittee that in Rumania, the Communists tied Christians to crosses four days and four nights and then laid the crosses down

on the floor and forced hundreds of prisoners to fulfill their bodily functions over the faces and bodies of the crucified ones.

Even in our generation, God's people are greatly abused and put to death. My friend, one day Liubov Ovtchinskova and those crucified saints in Rumania are going to reign with Christ upon this earth.

As in our text in the Bible, the speckled bird was abused, so has it always been with God's people and will be till Christ comes again. It is understandable how excited John was when Jesus was about to conclude the Book of Revelation saying,

"Surely I come quickly."

John said,

"Amen. Even so, come, Lord Jesus" (Revelation 22:20).

IV. The Great Blessing Of The Text—"Mine Heritage"

This tells us that the speckled bird belonged to God. We are His possessions, He owns us. Listen:

"Behold, I have graven thee upon the palms of my hands..." (Isaiah 49:16).

Do you not see from this text that we are actually written on the palms of God's hands?

Surely, the Communists should shudder to think that they are abusing the property of Almighty God.

Surely, you and I should take courage, seeing that we are God's property. As the old hymn puts it so well, "We should never be discouraged."

We are legally God's because He purchased us at Calvary, listen:

"...ye are not your own? For ye are bought with a price..." (I Corinthians 6:19,20).

Christ purchased all of God's Elect on Calvary's cross and He will take them all home. I went to a store to buy some items. After paying the price, I took all the items home. I left nothing behind that I had paid for. I did not fail to take home any item that I paid for.

The angel of the Lord made this statement to Joseph concerning Christ, listen:

"...he shall save his people from their sins" (Matthew 1:21).

From this we see that Christ will not fail but that He will take all His purchase home. It says, "Shall not 'might.'"

We should live in light of the fact that we belong to Jesus.

A man was traveling by train. He entered a compartment where three men were sitting around a card table. The money lay on the table and one could see that they were getting ready for a serious game of poker.

They asked him to join them. He replied, "I would like to play poker but I have no hands." The men looked and sure enough, he did have two hands. Then he explained, "these hands are not mine, but they belong to Jesus. He bought them at Calvary. I would love to gamble in so far as my old nature is concerned, but I do not believe that Christ would want His hands to play poker."

We belong to Jesus. The speckled bird belonged to God. He claims it with these words: "Mine heritage..."

I say you may have many problems, many trials, even unbearable things, yet through it all stands this grand consolation—you belong to God. Someday you will spend eternity with Him. Someday you will be coronated because Christ has made us priests and kings.

V. God Sees A Difference—"Is Unto Me"

Let me take you down to Sodom and Gomorrah before they were destroyed. Here is a great twin-city population. Wickedness and immorality abound everywhere. Only one man there is a believer. Only one man there is found trusting in the finished work of Christ for salvation. Even his wife and children are unbelievers. This man is not particularly a strong individual, that is, spiritually, he is not strong. His name is Lot.

Years ago in England, people used to heat their homes with coal in an open fireplace. When a heap of coals were glowing red, you could take a poker and pull one of those red coals off by itself and it would soon lose its red glow. It, when isolated, would cool off. I believe this was Lot's position.

In many ways Lot looked a great deal like the rest of the inhabitants of Sodom and Gomorrah, yet God saw a difference in Lot. Divine Grace triumphed and Satan was defeated, listen:

"And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot..." (II Peter 2:6, 7).

Come with me to the top of Mount Pisgah. There are two men. One is Balak, a heathen king and one is a prophet hired by the king, named Balaam. In the valley below are the tents of the children of Israel as far as the eye can see. Balaam's job is to look upon this multitude and curse them for Balak. God would not allow Balaam to curse the children of Israel because

(Continued on Page 7 Column 4)

## BOOK REVIEW BY JOE WILSON

Author: Bob Ross.

Title: The Restoration Movement

Publisher: Pilgrim Publications.

The Campbellite movement is a very dangerous and heretical one. Yet is very large, popular, and quite deceptive. It is wrongfully called The Restoration Movement and The Church of Christ. It is a man-made (Or worse) organization, teaching for doctrines the commandments of men.

Few men living today are more knowledgeable concerning this movement or more able to deal with it than Bob Ross: the author of this book. He has studied the matter very thoroughly. He has debated with Campbellite representatives many times. He has the ability to set forth their arguments fairly and to answer them conclusively. He also is very capable in setting forth the history of this heretical movement. Further, he manifests great ability in setting forth the Biblical arguments which oppose the false doctrines of this sect.

This book is largely reports concerning one of Bob Ross's debates with a Campbellite representative. Bob Ross does a masterful job of totally annihilating the Campbellite arguments. It would be good for every Baptist to have this book in his library, to study it carefully, and to learn its masterful dealing with the subject. Then he would never need to have any fear of discussing this subject with the most learned of the Campbellites. \$1.95. Order from our Bookstore. Bookstore.



There's a lot of preaching done that the Devil likes to hear.

## "WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

LYNCHBURG, Va. (EP)--A defamation of character complaint against television evangelist Jerry Falwell by a teacher at his Liberty Baptist College has been withdrawn.

The teacher, Lynn Ridenhour, is writing an article for Penthouse magazine, which prompted Mr. Falwell to describe him as "lower than a snake's belly" during a church service Jan. 20. Mr. Ridenhour was suspended in January from the college, which was founded by Mr. Falwell in Lynchburg, Va. Mr. Ridenhour said he planned to refile the complaint after he consults with an attorney. It was filed last week originally and sought \$7,000 in damages.

★★★

MT. CARMEL, Ill. (EP)--When Jaleigh Jeffers, a member of the First Baptist Church here, was named 1982 Miss Illinois at Elgin earlier this month, a former Miss Illinois told Jaleigh's dad, "Thank God, he has given us another Christian girl to represent the people of Illinois." Miss Jeffers, 21, who grew up in the First Baptist Church, will now go on to Atlantic City to represent Illinois in the Miss America Pageant.

"Jaleigh was born and grew up here in Mt. Carmel," Mr. Jeffers told the Illinois Baptist. "Before she went away to college, she was church pianist, taught 6- and 7-year-olds in Sunday school, and likely would have taught in vacation Bible school this summer, had it not been for all the excitement in preparing for the pageant."

A senior at SLU-Carbondale, majoring in accounting, Jaleigh was on one of the 1981-82 youth evangelism teams from the Baptist Student Center, and this year, worked in the offices of the center.

Her pastor, John L. Clements, said, "We are extremely proud of Jaleigh Jeffers. She is a credit to her church and to Baptists of Illinois." After her selection, the First Baptist Church placed a paid ad in the Daily Republican Register in Mt. Carmel which read, "Congratulations Jaleigh! God loves you, and so do we." Her father is a deacon in the First Baptist Church and he and Mrs. Jeffers teach junior high youth in Sunday school.

As Miss Illinois, I want my faith to come through naturally, not artificially, Jaleigh told the Illinois Baptist. "I don't want to push my faith on other people, but let it come naturally, from within. I hope the people I meet will sense the difference in a Christian and recognize the true Christian joy that comes from within."

★★★

GLORIETA, N.M. (EP)--Southern Baptist churches are neglecting the poor and the blue collar workers, emphasizing instead reaching upper and middle class Americans, a professor at Southwestern Baptist Theological Seminary says.

Ebbie Smith, professor of Christian ethics and missions at the Fort Worth seminary, spoke to associational directors of missions during Home Missions Week at Glorieta Baptist Church Conference Center, say-

ing the socio-economic status of most Southern Baptist Church members is much higher than the population in their communities. Smith said the same trend is true in almost every denomination which is following "an upward mobility pattern" in attracting white collar church members in preference to the poor and blue collar workers.

"It terrifies me that a tremendous residue of people are not being reached by anyone," Smith said, observing that Assembly of God churches, which were strong on reaching the poor and blue collar workers in the past, are fast becoming middle class churches. Income has become less a determinant of social class in recent years, since average incomes for craftsmen and foremen are often higher than office workers and sales people, Smith said. "The deciding line between blue collar and white collar is more accurately the distinction of manual and non-manual type work than income levels," Smith explained.

The seminary professor said he is convinced that there is a distinct relationship between socio-economic status and church membership, and that blue collar workers are uncomfortable in the worship styles of middle-class white collar churches.

Citing a study at Southwestern Seminary, Smith said he found only three students who are committed to working with lower socio-groups after graduation. Seminary training, he said, seems to be drawing ministers away from the working class and rendering their ministry among the working class more difficult and less likely. "Unless there is a drastic turnaround, Southern Baptists will find their ministers have less interest in serving lower-class churches and less ability in relating to lower-class people," Smith said. "This leadership difference is reaching crisis proportion."

Smith called for multi-cultural, multi-ethnic, and multi-racial associations where true fellowship and brotherhood takes place, with each church seeking to reach groups of people reflecting the community in which the church is located.

Smith also called for different standards of success, saying churches must return to the conviction that "success rests totally in doing the will of God." Baptists must agree that "small can be beautiful" and reject the concept that bigness and power are not the only criteria for success. He urged Baptists to become "servants" who seek to meet the needs of others rather than insisting on having their own needs met. "Jesus in His life and work provides the ultimate model of servanthood," Smith said. Christ's model of leadership by servanthood should be followed by individual Christians, families, pastors, churches, associations and conventions. "The servant refuses to follow authoritative methods so prevalent in the world," he said.

★★★

WASHINGTON (EP)--Mr. Robert P. Dugan, Jr., Director of the Office of Public Affairs of the National Association of Evangelicals, testified before the

Senate Judiciary Committee that "it is time that our public schools cease to be the only public institution where a meaningful acknowledgment of God is forbidden." Dugan said that: "The proposed constitutional amendment steers a wise course by not conferring an affirmative right to prayer in public schools. It would simply remove any constitutional obstacle to voluntary prayer. In so doing it would meet the need that exists to shift the focus from the Establishment Clause to the Free Exercise Clause in order that the public schools be permitted to accommodate the free exercise of religion."

While endorsing the proposed constitutional amendment, the NAE suggested two significant changes in the amendment language. Those changes would expand the scope of the amendment beyond prayer to allow other religious activity in public schools and prohibit government influence on the form or content of any prayer or other religious expression.

"What we propose here today," said Dugan, "is nothing less than a new birth of freedom in this religiously pluralistic society." Most evangelicals endorse the concept of voluntary school prayer, but have serious reservations about any government influence upon the form or content of those prayers. The NAE proposal would address those concerns. By overruling the Supreme Court's decision which struck down a released-time program of religious instruction in the public schools, Bible study, religious instruction, panel presentations or debates could be allowed in public schools, according to the wishes of the local community. "This is what religious freedom — in truth, academic freedom — is all about," said Dugan.

★★★

MOBILE, Ala. (EP)--A federal judge on August 2 rejected Gov. Rob James' claim that God alone should be the judge of Alabama's new school prayer law and refused to dismiss a suit challenging the law. U.S. District Judge W. B. Hane said, "I do not perceive of this as a suit against the Almighty."

The suit, filed by Ishmael Jaffree, initially challenged three Mobile teachers who offered prayers and blessings before meals at schools attended by his three children. His suit later was amended to challenge the state law, which was adopted July 8. The law allows teachers to lead "willing students" in prayer, including a suggested prayer written by the governor's oldest son, Rob James III, a Mobile lawyer who is helping defend the state.

★★★

COPENHAGEN (EP)--By refusing to renew their visas, the government of Denmark is letting it be known that missionaries are no longer welcome there. Official reasons for the ban are related to economic and immigration policies, to preserve jobs for Danes, but since missionaries receive support from outside the country and do not take jobs away from Danes, mission agencies suspect that other religious factors may be at work. Missionaries have not been forced out en masse. But the policy has become clear over the past six years. There is some hope that a change in ruling political parties might bring about a reversal of the policy. Over the years, gospel preaching and witnessing has not met with much positive response in Denmark.

★★★

BOSTON (EP)--The first important U.S. experiment with artificial blood concludes that the yellowish-white substance effectively carries oxygen through the body and "may mean the difference between survival and death." In their report, doctors described the effects of the man-made blood substitute on Jehovah's Witnesses who refused ordinary transfusions.

The milky substance, called Fluosol, was developed in Japan and is being used in the United States under guidelines established by the Food and Drug Administration. Fluosol is one of a group of substances known as perfluorochemicals that can carry oxygen, one of the main functions of blood in the human body.

Since 1979, 13 persons have received Fluosol in the United States.

★★★

Calvary Baptist Church will have a revival meeting Oct. 17th-24th. The new pastor and editor of The Baptist Examiner: Joseph M. Wilson, will be doing the preaching. If you live within driving distance, you are cordially invited to attend any of these services. Please remember this meeting in your prayers.

Elder Jack Duplechain, Jr. has accepted a call to the West Baptist Bible Church of Oakdale, La. He is already on the field there. Pray for this pastor and the church that God's choice blessings will be upon his ministry there.

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## BIRD

(Continued from Page 6)

He saw a difference in them. Listen to how it is put in Scripture:

"He hath not beheld iniquity in Jacob neither hath he seen perverseness in Israel..." (Numbers 23:21).

You mean to say that God looked upon a people that stretched as far as the eye could see and He saw no iniquity or perverseness? That's right! How can such a thing be? God saw the substitute sacrifice, the Lord Jesus Christ. When God looks upon His people, He sees the perfect righteousness of Jesus Christ.

Beloved, when God looks upon us that are saved. He sees us through the cleansing blood of His Son.

Let me take you to a rich man's house. Outside at the gate lies a beggar full of open, running sores. He looks bad, he smells bad, there is a terrible odor coming from those running sores. He is disabled and can not work. Around his body is a ragged garment, worn and soiled. There he lies, a heap of human suffering, offensive to look at. We might think he is useless, worthless, a drain on others, but wait! His name is recorded on the pages of God's Holy Word. He is to God a thing of beauty, a priceless possession, a speckled bird. God sees a difference, listen:

"And it came to pass, that the beggar died, and was carried by the angels into

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



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

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Write Brother Halliman frequently. His address is:

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Rt. 1, Box 153,  
Garrison, Ky. 41141

Abraham's bosom..." (Luke 16:22).

Those angels did not arrive at his death, they were there all along, watching over God's property. You could say they were the beggar's personal bodyguards. Why such protection? Because this beggar was royalty. He was a joint heir with Christ.

These angels were like servants to the beggar—they carried him. In glory the beggar far outranks the angels.

Do you not see how that God sees a difference concerning the speckled bird?

## TO THE LOST

My friend, on you my text may not have found its mark. Our text is found in Jeremiah 12, verse 9. Let us back up to Jeremiah 12, verse 5:

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

Do you find this life to be rough? Do you find that circumstances are more than you can bear? Are you wearied even though you live in a land of peace and prosperity? How then do you expect to fare in death itself? Listen to how God poses the question:

"...how wilt thou do in the swelling of Jordan?"

A famous atheist lay on his deathbed. His wife was a devoted Christian. His daughter was torn between the beliefs of her father and mother. Her father called her to him to hear his last words. He said, "Now my beliefs are good to live by, but your mother's beliefs are the only ones to die by."

May it please God to reveal to you the Crucified One that rose from the dead as your only hope, listen:

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

May God Bless You All!

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Nothing with God can be accidental.

## TUNE IN TO THE CALL TO CALVARY

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

## PREACHING

(Continued from Page 1)

was the privilege of Grace Baptist Church of Stanleyville, N.C. to organize this church during its 1981 Labor Day Bible Conference.

Brother Boswell is a very able preacher of the Word of God. He is a very sound man as to the doctrines taught in The Baptist Examiner. I have learned to think very highly of him since meeting him at Calvary Baptist Church's Bible conference about two years ago. I urge readers of this paper to remember this preacher in your prayers.

I stayed at the home of Rodger and Terry Lewis during this meeting. They treated me right royally. They are a great blessing to the church there. Every night, folk from the church were over for some refreshments and some fellowship around the things of the Word of God. This was truly a blessing to me, and I would encourage much more of this among the churches of our Lord.

It was a privilege to meet Brother Kenneth Leonard during this meeting. He has been an independent preacher for about thirty years. He has believed much of sovereign grace truth those years. Since meeting Brother Boswell, Brother

Leonard has come to see the truth about the Lord's church, and was recently baptized into the church there. On Saturday night of my meeting there, Brother Leonard was ordained to the ministry by the Calvary Baptist Church. I hope we will be hearing much about this brother in the years ahead. He will be preaching at the conference in Winston Salem, N.C. this year, and I look forward to much fellowship with him in the future.

This church is a small church. Most true churches are. But these people are very, very enthusiastic about the Lord's work. They are a very sound people in doctrine, and very interested in reaching lost people with the gospel and reaching saved people with the truth. They are strong supporters of The Baptist Examiner and are continually sending in subscriptions for this paper. I urge any readers who are in this area to contact Brother Boswell and this fine church. If you are visiting in the area, here is a church you can visit and be blessed thereby. You may contact Ron Boswell at Rt. 1, Box 495, Smithburg, Md. 21783. (301) 824-7537 or Rodger Lewis, 316 S. Mulberry St., Hagerstown, Md., 21740 (301) 797-4714.

On August 2nd-9th, it was my privilege and joy to be with the Sovereign Grace Baptist Church

of Warren, Ohio. This church is pastored by Don Pennington who is known to many of the readers of this paper. He is one of the finest of Sovereign Grace Landmark Baptist preachers around today. He and I have been very close friends for many years now. He is very sound in the faith and a very able preacher.

I have known most of the people in this church for several years and they are very, very special to me. Most of them were in the church in Rome, Ohio, where I was privileged to preach several times. This church, its people, and its pastor are all very dear to my heart. It was a great joy to have the honor and blessing of preaching to them at this time.

Of course, I preached the same truths I do everywhere. I really am not interested in holding meetings where I would have to hold back or take it easy on the doctrines of God's Word. I preached the truths of sovereign and saving grace, of the Lord's true church and one's obligation thereunto, of the pretrib coming of Jesus Christ as an event we look forward to with great anticipation. These truths were well received for they are truths this church has believed since its beginning.

It was an added blessing to have a member of the church in Stanleyville with me at this meeting. Brother Jimmy Sanchez travelled with me there and back and spent the week in Warren. It was a blessing to have fellowship with this fine young brother in Jesus Christ. Jimmy has been a real blessing to me, to the church in Winston Salem, and was a blessing to the folk in Warren during this meeting.

Further, it was a blessing to have several visitors on several nights from the church in Chardon, Ohio, which is pastored by Brother Paul Tiber. Here is another fine church with a sound and able preacher of God's Word. I thank God for the fellowship I have had with them in days gone by, and look for more of the same in the future. If you are ever visiting in the Warren, Ohio area, of if you live near there. I urge you to visit this fine church. You may contact Don Pennington at 1621 Bonnie Brae Ave., Warren, Ohio, 44483 (216) 372-4605.

I am a Southerner. I love the South. But, praise God, by the grace of God, I love the truth of God's Word more. I have learned that there is a drawing power about the Word of God which draws people together in blessed fellowship whatever part of the country they are in. I have met some fine, godly brothers and sisters in the North and praise God for them and for the precious fellowship I have been enabled to have with them. When we come close to our blessed Lord and Saviour and close to His Word, we also come close to others who know and love Him and believe His truths. I thank God for the honor that was mine in preaching to these two great churches. For seeing old friends in Christ again. For meeting new friends in Christ. I call on the readers of this paper to pray for these churches, and to visit them if you ever have the opportunity.

May God bless you all!

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