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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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THOUGHTS FROM THE DESK OF A SOVEREIGN GRACE BAPTIST MINISTER

by Kenneth Leonard
Boonsboro, Md.

Having just returned from an extended tour through the state of Ohio, I would like to share some of my innermost thoughts with you. Since this will be my first article for The Baptist Examiner, perhaps I should give our readers my background, concerning how I was saved and how I now come to be a Baptist minister.

As I sit here and look out my



Kenneth Leonard

back window at the beautiful mountains of Western Maryland, my mind wanders and travels across the miles to a small town in Northwestern Ohio called "Lima." I am going back in my mind to 50 years ago. I see a little Baptist Church, and I yet remember the pastor's name, "Don Peltier." About three years ago Jesus called him home to be with Him in Glory after he had served 70

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"ELECTION" — A DECREE OF GOD?

by Fred C. Beard
Cambridge City, Ind.

Some years ago, in a conversation concerning the subject of election, I was told (by the pastor of the church), that Paul said that there was no partiality with God, contending that we also are not to be partial; showing no partiality. This man was quoting, and I hasten to add, incorrectly and far out of context. (See I Tim. 5:21).

Paul's charge to Timothy was not to show partiality in the duties of a good minister. He is

not to prefer one duty before another. This charge, you will note, is made before God, before Christ, before the elect angels; the chosen of the Lord God, chosen from before the foundation of the world.

No one that I know of will disagree that there are elect angels, no one condemns you when you say so, but, there is more Scripture concerning the elect men of God, than there is concerning the angels.

In Matthew 25:34 the parable of the sheep and the goats says

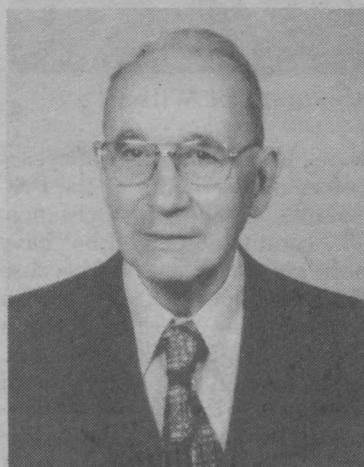
— "when the nations are gathered before me, I will separate the sheep from the goats; saying COME YE BLESSED OF MY FATHER, INHERIT THE KINGDOM PREPARED FOR YOU FROM THE FOUNDATION OF THE WORLD." If Scripture means anything, this then is a place already prepared, the blueprints were drawn in the council halls of glory: God the Father, God the Son, God the Holy Spirit presiding, and no

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"CONVICTION & REPENTANCE"

by Hansford Holmes
Charleston, W. Va.

Except for a remnant, the house of Israel, in apostasy, rejected God, the Father, under



Hansford Holmes

the law-covenant of works, which they subscribed to, when they said: "All that the Lord hath spoken we will do" (Ex.

19:8). But their subsequent history revealed that they failed to realize their spiritual and moral weakness, as totally depraved before the infinite perfection of the Divine law, which they eagerly engaged themselves to obey. Yes, they sought salvation as if it could be earned to the satisfaction of the Lord by works; but, on the contrary, it only made them knowledgeable of sin (Rom. 3:20), in its condemnation of them. So we are told that "the law entered, that the offense might abound" (Rom. 5:20) as related to the offense of the cross, when they, in apostasy, said, "His blood be on us, and on our children" (Mt. 27:25).

Knowing this, God said "Oh, that there were such a heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them and

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A SINLESS SUFFICIENT SAVIOUR — BY ANY NAME

by Roy W. Snell
Charleston, W. Va.

The titles conferred upon our precious Lord in the Word of God are many and varied. As is fitting and proper every one is pertinent, relevant, highly descriptive and bestows honor and glory to the matchless name of our Saviour. One of the titles given unto our Lord's name is in a sense a bit unique and has resulted in some conjecturing and discussion among the Bible students. I make reference to the designation, Jesus the Son of man. If I am not mistaken, first mention in the New Testament

is made when Jesus speaks of Himself as the Son of man in Matthew 8:20. From there on we have at least sixty instances in the gospels where our Lord is so designated. Again, if my study has been thorough, there is no such title used in the epistles — and only once in Acts and twice in The Revelation. The expression is present some fifteen times in the Old Testament but for the single exception in Daniel 7:13 it clearly is applied to the natural man and therefore the capitalization of the word son is omitted. The exception in Daniel is even more clearly in regard to the yet to come Messiah and the translators were careful to convey honor even in the spelling, using the capital "S" in Son of man.

Many of the fine, learned and honest Bible students have pondered upon this title of our Lord and some have expressed their ideas as to the significance of this particular phrasing. For the most part the consensus of opinion seems to be that as our sovereign Lord was God, who also became man, thus being Very God and at the same time, Very Man, then it became entirely properly to designate Him

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

"THE GREAT COMMISSION"

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:18-20).

Here is a Scripture which should be very familiar to all Baptists. It is the commission of our Lord to His true churches. It is our authority for and our instructions concerning the work we are to do. The dictionary, in part, defines com-

mission as, "An authorization to perform certain duties or tasks, or to take on certain powers." Here, then, is our authority for and description of the tasks we are to perform. Let us look at this subject from the standpoint of, Why is this called the great commission. This is not a Biblical description thereof, but has come to be almost universally accepted terminology. I think it is called 'great' for many good reasons.

It is 'great' because of the greatness of the One who gave it. Surely the importance of a task, as well as the weight of obligation thereto depends upon the giver thereof. Brother says to little sister, "Go and do such and such a thing." Sister says, "Who said so?" Brother replies,

"Mother said for you to do it." You see that this makes a difference. Well, who gave us this great commission? Jesus Christ gave it. Who is Jesus Christ? He is God Almighty who became incarnate to save our souls from hell. Yes, He is a man. Thank God for that. Had He not become man, we would have been doomed to an eternity in hell. Yet, while we praise the Lord for His condescension in becoming a man, and while we delight in His perfect humanity, let us never forget that He is also the Almighty God. Now, as the True God, who is our creator, sustainer, governor, ruler, judge and much more, He surely has the absolute right to tell us what

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COMMISSION

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to do. It is always the duty of all men to obey the God of the Bible.

Not only this, but the One who gave this commission is the one who has "all authority in heaven and earth given unto Him," verse 18. The word used for 'power' here is not that word which refers to actual power to do a task, but refers to the authority to do so. God the Father has given, by Divine and eternal decree, All authority over all beings for all time into the hands of His dear Son. Further, the One who gave this commission is the One who is the Lord and Saviour of His elect people. We owe our all to Him. He, in His person and His work, is our only hope for time and eternity. He went lovingly, willingly, and gladly to the old rugged cross. On that cruel cross, He suffered the eternal hell due to each individual of and to the total number of His elect. Oh! praise His name. He took our place on Calvary, and we are saved eternally thereby. Surely, gratitude to Him for His saving work demands that we gladly and willingly obey Him in all that He tells us to do. So, this commission is great because of the greatness of the One who gave it.

The commission is 'great' because of the great institution to which it was and is given. It was not given to the individual believer as such. Let me be very clear here. Every saved person is obligated to obey the great commission. But he is obligated to do this by becoming a member of a true Baptist Church of Jesus Christ and obeying the commission in, and through, and as a member of such church. The commission was not given to the so-called universal invisible church. This is true for two reasons: 1. There is no such thing in all the Word of God. It exists only in the depraved and perverted imagination of the minds of men. 2. If there were such a thing, it

would be totally unable to fulfill the great commission. It requires a local, visible church for the carrying out of this task.

The commission was not given to the Catholic church or to any of the Protestant churches. And, remember that Baptists are not Protestants. That term relates to those churches who came out of the Roman Catholic Church in protest to her heresies. Baptist churches



Joe Wilson

were here hundreds of years before the Catholics or the Protestants came into existence. The commission could not have been given to the above because they were not in existence when it was given. The commission was not given to Boards, Associations or Conventions. All these organizations are man-made and have no authority for their existence within or from the Word of God.

The commission was given to the Baptist Church started by Jesus Christ during His earthly ministry, and to all true churches descended by link-chain succession from that church. This church was the only church in existence at the time of the great commission. It is a local and visible church. It is a Baptist Church. This church, and all true churches are the greatest institutions on the face of the earth. Next to salvation, the greatest blessing God gives to any man today is the wonderful privilege of being a member of a Baptist Church. How I do praise the Lord that he brought me out of the man-made church of which I was once a member and, by His Word and His Spirit, brought me into a true Baptist Church. I count it as one of the greatest blessings ever bestowed upon me. The great commission is truly great because of the great institution to which it was and is given.

The commission is great because of the great work involved therein. Please note the three parts of this commission. This work relates to the spiritual needs of men. Man, as a body, has physical needs. They are important and should involve a part of man's time, attention, and efforts. In this body there is a spirit being. This soul of man has needs. These needs are of paramount importance, and man, surely, should give great attention, time and effort to these needs. Oh, friend, the needs of the soul are the greatest of needs. More than you need food, clothing and shelter, you need the salvation of your soul. Mark 8:36 tells us, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" You will not gain it all. But if you had all the wealth of all the world, then died and went to hell, you would be eternally the loser thereby. Suppose you eat well, live in a mansion, have great wealth, have good health all your days, and then die and go to hell. What have you gained? Now as the spiritual needs

of man are greater than all other needs, and as the great commission deals with those needs, therefore, it is truly called the great commission. Let us look at its three parts:

We are to teach all nations. The word 'teach' in verse 19 is a different word in the Greek form the word 'teaching' in verse 20. The word in verse 19 is the verb form of the noun 'disciple.' This part of the commission means that we are to seek to make disciples in all nations. In other words, we are to seek to reach lost sinners with the saving gospel of Jesus Christ, and, by the power of the Holy Spirit, bring them to the salvation experience whereby they become disciples of Jesus Christ. Oh, fellow church members, it is our task to bring lost men to a saving knowledge of Jesus Christ. What a task is this! The greatest and most important in all the world. How are we to do this? Well, we are not hardshells. We are Missionary Baptists. We verily believe that the Holy Spirit uses the gospel in bringing the elect to the salvation experience. We believe the Bible. We believe that men are "born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever" (I Pet. 1:23). We believe that, "Of His own will begat he us with the word of truth" (Jms. 1:18). We believe what Paul said in I Corinthians 4:15, "In Christ Jesus I have begotten you through the gospel." Hardshells believe that men are given spiritual life and become regenerated children of God without the gospel. We believe differently.

We believe this. We say we do. But do we prove our belief by our practice? The commission obligates us to do all in our power to give the gospel to lost and dying men everywhere. In our church services, we are to preach the gospel and to earnestly desire and fervently pray that God will save men. In our homes, we are to give the gospel of Jesus Christ. In our neighborhood, and on the job, we are to be faithful witnesses to lost men of the saving gospel of Jesus Christ. Brethren, I speak to myself, I plead with you as fellow church members, let us be faithful in that part of the great commission. We pride ourselves that we are a true church. We are sound on Baptism. We are a sound and strong doctrinal church. We will not change on that. We will always make much of that. But, let us not forget the first part of the commission. Let us be as strong on evangelism as on other things in the Bible.

The second part of the work of this commission is baptism. This baptism does not relate to 'all nations' as the first part did. This part relates to those who become disciples, that is, to those who are saved. Should God use and bless our evangelism to the salvation of men and women, we are not to let them go from there. We are not to tell them to do as they please about baptism and church membership. We are to teach them the truth about baptism and seek to lead them to follow the Lord in this. Scriptural baptism involves four particulars: 1. A Scriptural candidate: a believer in Jesus Christ. And all believers are obligated to be baptized; not in order to be saved or stay saved, but in obedience to the Saviour. 2. A Scriptural mode: immersion. 3. A Scriptural purpose: not to be saved, but an act of obedience showing forth the gospel by which we are saved.

FROM THE EDITOR

Dear reader: I consider it a great honor to be called by Calvary Baptist Church to be her new pastor. It is my earnest desire to do the best job God will enable me to do in pastoring this church. I do honestly consider that pastoring this church is my first and foremost job, and will dedicate my efforts first to that task. However, that part of my work which will most affect you is that of editing the Baptist Examiner. I consider this part of my work to be a high honor and a great privilege. I promise the readers of this paper that I will do the best God will enable me to do in this matter.

Concerning my desire for the purpose and usage of The Baptist Examiner: It is my desire that this paper will be used of the Lord to encourage, unite in fellowship, and publicize our kind of Baptist Churches and our kind of Baptist preachers. Note those three words: Encourage, Unite, and Publicize. I ask my readers to pray for me and to assist me in doing these three things through the ministry of The Baptist Examiner.

Concerning men who write articles for The Baptist Examiner: Brethren, we need, and greatly need, many articles for this paper. Let me set forth a few things that I desire relative to this. I will use some articles from men of the past, but I desire mainly to use articles of men who are now living. I cannot promote the ministry of the dead, but I do hope that this paper will promote and publicize the ministry of sound men living today. It is my desire to have articles from many, many men. I do not desire that this paper promote mainly any one man or only a few men. Of course, I will be in the paper regularly as pastor of the church and editor of the paper. But otherwise, I want many men to write for us. Have you, in the past objected to one, or a few men being in the paper so frequently? Well, how many articles have you sent us? I urge sound Baptist preachers to send us articles.

The articles sent in will be used at the discretion of the editor in the main. Now hear this: I desire to know something about the men who write for and who are published in this paper. If I do not know your personally, please send me a brief letter relative to yourself. I desire to know somewhat of what you believe. I desire to know of what church you are a member and something about that church. It is my conviction that we should only use living men in this paper who are members of Sovereign Grace, Landmark, Missionary Baptist Churches. Please let me know your status relative to this matter. I may use some men who are deceased, who do not fit this category, but I am not publicizing and promoting their ministry and churches. However, when I use living men, I am somewhat doing this with their ministry. So, let me know about yourself and your church membership.

Now, I am greatly grieved over the doctrinal differences that have developed in our circles. I will write more about this as editor in later issues, but I desire to get a little about it before you early in my work here. I refer now to the following matters: Priesthood of the church. Hardshellism on the gospel. Post-tribulationism, and Amillenialism. By hardshell on the gospel, I refer to the teaching that the gospel is not used in giving spiritual life to dead sinners. These four things have invaded our ranks and many of our brethren have fallen prey thereunto. Let me make my position clear as editor of this paper and pastor of this church relative to these four things.

I am adamantly opposed to the four things mentioned above. I do not back down or compromise a hair's breadth to either of them. I do not want any of my friends to even imagine that I have weakened my doctrinal position as to these things. But the following is my present position relative to these matters: If a man is a Sovereign Grace, Landmark Baptist and does hold to one or more of the four things mentioned above, this will not, of itself, mean that he cannot speak at Calvary Baptist Church or write articles for this paper. Most strongly do I assert and insist that he cannot preach any of these four things at this church or write them in The Baptist Examiner. I will stand by this adamantly. Brethren, don't try it in our pulpit, and don't try to slip it through in the paper. But men who hold one or more of the four things mentioned, but who are otherwise Sovereign Grace, Landmark Baptists may be used to speak at this church on other subjects, and may write for this paper on other subjects than the four herein mentioned. I do hope I make myself very clear as to this. Should some of this slip through and into the pages of this paper, when called to my attention, I will apologize therefor. Now, brethren, is this not a fair and proper position for me to take? I desire and will make every effort to hold down the divisions between us, to promote unity, and to have fellowship with men and churches who are Sovereign Grace and Landmark Baptists. On these two points, there will be no giving whatsoever.

Brethren, under the above heading, I will write more in the future. I stand ready to listen to and prayerfully consider the counsel and advice of others in doing this job of editing this paper. Feel free to write or to call me at anytime on these things. Brethren, please pray much for me in this task. If you have any questions or remarks relative to what I have written or will write as editor, feel free to send them to me.

Brethren, one of our great needs is more subscriptions to the paper. Please send us as many as you can. May God bless you all! May God give us many brethren who will write for this paper!

Baptism pictures the death, burial, and resurrection of Jesus Christ. That constitutes the gospel, and it is by that gospel we are born again. 4. A Scriptural authority: even a true Baptist church of Jesus Christ.

The third part of the commission is to teach them to observe all things commanded by our Lord. Who are the 'them' who are to be taught? Not all nations. Not even all the saved. We are to teach the saved and baptized. When one is saved, and we are unable to teach him

to follow Christ in Scriptural baptism, there is not much else we can teach such. You see, baptism is the first step on the road of obedience for the born-again child of God. When one will not take that step, it is exceedingly difficult to teach them anything else.

Baptism brings one into a true church. The church is the school where the Lord teaches His children. Now, I am most definitely not a church-priesthood man. In fact, I abhor

Jonah learned more at the bottom of the sea than some preachers learn at the seminary.

COMMISSION

(Continued from Page 2)

this doctrine above most heresies that some of our dear brethren hold. I do verily believe and know that every believing child of God is indwelt by the Holy Spirit. The Holy Spirit is the comforter, and is this to every believer. I verily know that the Holy Spirit taught me enough before I became a Baptist to lead me out of the holiness church of which I was a member and to bring me into a true church of Jesus Christ. I praise Him for this.

I believe the Holy Spirit will lead every believer out of false churches and into a true church if they will listen to and obey His teaching. When one does not do this, but remains in a false church, that one will not learn God's Word as they should and as they would if in a true church. Where was it that you and I learned the truths that thrill, feed and bless our souls today? Did we learn them of ourselves? Did we learn them in false churches? NO! NO! We learned the truth, most of the truth we know, in a true church of Jesus Christ. We learned of church truth, sovereign grace, heathen holidays, the woman's place, and on and on — we learned these precious truths in the Lord's church. So then, we are to teach baptized disciples the whole truth of the Word of God.

We are to teach 'whatsoever' He commanded. Our commission is limited by His Word. We are not at liberty to preach our opinions. Men are not to be bound by our opinions. But when I preach to you a matter, and back it up with the Word of God, it becomes your duty to prove me wrong or do what I say. Hear me now! We are to teach 'all things' that He has commanded. We are not to pick and choose. We have no options in the matter. It is our duty to teach the saved and baptized the whole counsel of God.

Then we are to teach them to 'observe' all these things. Oh my brother, we are not done with the truth when we learn it and come to somewhat of an understanding thereof. Then it remains our bounden duty to obey the truth we have learned. We are to know the truth and we are to do the truth. May God help this preacher to obey for himself and to urge upon this church that each and every one of us obey the precious Word of God. Let us remember that "in keeping of them there is great reward" (Psa. 19:11).

Finally, the commission is great because of the great promise attached thereto. What a task is this commission! The greatest of all tasks, it is. The doing thereof with any success is beyond the greatest powers of mortal men. Only the power of Almighty God can accomplish the things we are commissioned and commanded to do. We are to bring the lost to a salvation experience. We are to bring the saved to Scriptural Baptism. We are to bring the saved and baptized to complete and continued obedience to all of the Word of God. It is the duty of every preacher, of every church, and of every member of the church to be diligently employed in doing these things. But they are beyond us, are they not? Thank God for the promise. The One who gave us this commission is the One who said, "All power in heaven and in earth is given to me." He also said, praise His blessed name forevermore, "Lo, I am with you always, even to the end of the

world." Now this promise is not to the individual believer as such. This promise is not to the false churches of men. This promise is not even to true churches who are failing to carry out the great commission. Please note the 'and' in verse 20. Jesus is saying to this church, you go and do what I tell you to do, and I will be with you in the doing of it.

Here is a promise of the perpetuity of the Lord's church to the end of this age. Since the commission is given to the church, since the promise is given to the same institution, therefore, the church will continue unto the end of the age. This promise is an encouragement to prayer. Jesus Christ has promised to be with us, therefore, let us pray earnestly unto Him that He will bless our efforts to carry out His great commission.

This promise shows us the possibility of blessed meetings when we meet together as a church. Oh, if He is with us, what things are possible in our services! The early church met on the first day of the resurrection of Jesus Christ. The Lord came and met with them. John 20:20 says, "Then were the disciples glad, when they saw the Lord." And what gladness will we know in our services when we see the Lord is with us.

This promise shows us the possibility, yea, the assurance of some measure of success in our efforts to carry out the great commission. What does it mean that He has promised to be and is with us? Does it mean that we will faithfully, humbly and continually attempt to carry out the commission and that none will be saved? That none will be baptized? That none will grow in learning and obeying the Word of God? If that is what it means, what good is the promise? No! No! The promise means that when we, as a church and as individuals, endeavor to faithfully carry out the great commission, He will be with us in power and will grant a measure of success to our efforts. What a great, wonderful, and encouraging promise is this!

It is the great commission because of the greatness of the One who gave it, because of the greatness of the institution to which it was and is given, because of the greatness of the work involved therein, and because of the great promise attached thereto. What, then, shall we do as a church? Let us endeavor to be faithful in carrying out every part of this commission, and earnest in praying that the Lord will bless our efforts. Then, let us see what will take place in and through our church. God bless you all!

CONVICTION

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their children forever" (Deut. 5:29)!

So, next, except for a remnant, in apostasy, they rejected the Son by crucifixion; then, finally, except for a remnant, they, in apostasy, rejected the testimony of the Holy Spirit. Thus the whole Trinity was finalized in their apostasy.

Consequently, at this juncture, in respect to a remnant, Peter said: "Therefore, let the whole house of Israel know assuredly, that God hath made the same Jesus, Whom ye have crucified, both Lord and Christ" (Acts 2:36).

"Now, when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the

Psalm 35:17-28

Intro.: David had a zeal for the things of God that neither friend nor foe could quench. He was therefore, deeply affected by the words and works of the wicked which he felt were dishonoring to God and a threat to the nation, and so he longed for God to intervene and bring an end to it, and to see the saints free to exalt and magnify God.

VERSE 17

"Lord." Biblical petitions must be directed to the Lord of all the earth who has the power and insight to render a true and righteous judgment, and to the One Who is the God of all grace. David never lost sight of the One Who is King of kings.

"How long." Time seemed so long as David went day after day and saw the wicked increasing instead of decreasing. His own ranks were depleted, and Saul's grew by leaps and bounds.

"Wilt Thou look on." David knew God was aware of the scoffers and mockers who were having a field day, and David longed to see hand raised, as well as the eyes. How many times do the saints fail to see or to understand that God is working out His eternal purpose when He apparently isn't working! Many times the foundations on which the wicked are resting or revelling are being eaten away by unseen forces, and will suddenly give way in a complete overthrow.

"Rescue my soul from their destructions." The enemies of David were not content to try one form of destruction, but were using several means to end

apostles, Men and brethren what shall we do?" (Acts 2:37).

Hence, in their being "pricked in their heart," speaks of their being under conviction in the hearing of the Word of God, as it is written: "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Too, such humble humility speaks of that beautiful spirit of genuine compunction in the realization of their guilty and frightful mistake in their crucifixion of Christ Jesus. So, consequently, in their conviction and repentance, they sought to be set right.

Therefore, "Peter said unto them, Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38; Rom. 5:5).

Yet, in being under conviction, they had already taken the first step toward salvation. Consequently, as a followup, repentance is in order for an open profession of their need for forgiveness of sins with the invitation to "be baptized, every one of you, in the name of Jesus Christ for (Greek, "eis," with reference to) the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38).

However, it must be understood, that this water-baptism (emersion) "in the name of Jesus Christ" is not to the exclusion of the Father, and

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The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

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David's life all at the same time. They, like the enemies of Christ, were seeking to have David killed, while they had false witnesses seeking to bring about his downfall by misrepresenting.

"My darling from the lion." David valued life very highly, whether it be his, or someone else's. The Devil, as a roaring lion, has ever been the enemy of the souls of men, but the child of God can rejoice because the Lion of the tribe of Judah has overcome him (Rev. 5:5).

VERSE 18

"I will give Thee thanks in the great congregation."

David believed he was more than a conqueror through Him that loved him (Rom. 8:37). He believed he had the victory (I Cor. 15:57), so this is a promise and a prophecy. He will be privileged to do it because he will be delivered (II Cor. 1:10).

"I will praise Thee among much people." He would give thanks before the saints and praise the Lord in the presence of the enemy where God would furnish him a table (Psalm 23:5). Paul and Silas sang praises for their own edification, and for the benefit of their enemies.

VERSE 19

"Let not them that are mine enemies wrongfully rejoice over me." While they are boasting their apparent victory, break their wine glass in their hands; as they dance for glee, write their doom on the wall; and while they are making their speeches of success, let the skin worms destroy them in righteous judgment.

"Neither let them wink with the eye that hate me without a cause." I will never forget when I saw my Dad's fellowworkers wink with the eyes in mocking because of my Dad's trembling hands, due to sickness, as he was seeking to help them.

VERSE 20

"For they speak not peace." Outwardly, they appeared to be the peacemakers, but in reality, they were seeking their own selfish ends. How many so-called peacemakers of our day are really seeking their own prosperity at the expense of others?

"But they devise deceitful matters against them that are quiet in the land." The real peacemakers are the targets of the immoral majority, who pose themselves as friends.

VERSE 21

"Yea, they opened their mouth wide against me, and said, Aha, our eye hath seen it." The wicked see what they want to see, in order to attempt to justify their sins, and proclaim loud and long the so-called sins of the servants of God. The enemies of David, in their own eyes, made David to be a criminal of the worst sort (Matt. 26:65).

VERSE 22

"This Thou hast seen, O Lord." The Lord saw clearly and completely the wicked winking with the eye, and knew what they claimed to see was untrue.

"Keep not silence." God's temporary silence doesn't mean He is unaware or unsympathetic, but only that He has a purpose in it.

"O Lord, be not far from me." David wanted to hear God's voice, like Paul in Acts 27:11.

VERSE 23

"Stir up Thyself, and awake to my judgment, even unto my cause." David longed to see God render a verdict, and bring righteous judgment.

"My God and my Lord." On the basis of my relationship to You, or really, Your relationship to me, I am asking this. The child of God has God-given rights, and has a basis for his plea.

VERSE 24

"Judge me, O Lord my God, according to Thy righteousness." David did not want to be vindicated contrary to God's standards, and therefore, was not asking for God to overlook any wrong doing on his part. This didn't mean he was self-righteous, but he knew he was clear in this matter because he had hidden God's Word in his heart that he might not sin against Him (Ps. 119:11).

"And let them not rejoice over me."

VERSE 25

"Let them not say in their hearts, Ah, so would we have it." Don't give them their heart's desire in rejoicing over me, for this would bring dishonor on Thy Name.

"Let them not say, We have swallowed him up." Let them never be able to say we have totally conquered (Matt. 16:18).

VERSE 26

"Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify themselves against me." The joy and prosperity of the wicked will be short-lived at best, and will turn to shame and dishonour, for their garments by which they magnified themselves will be moth-eaten and tattered.

VERSE 27

"Let them shout for joy, and be glad, that favour my righteous cause." Let them be raised to the chief seats who stood against the wicked, and took joyfully the spoiling of their goods for doing so.

"Yea, let them say continually, Let the Lord be magnified." Not only in this cause, but in all righteous causes may they exalt the Lord. In whatever condition, or in whatever place they are in, may this always be true.

"Which hath pleasure in the prosperity of His servant." Not only of David as the Lord's servant, but the One he portrayed, Who, of course, is Christ, and all of those associated with Him.

VERSE 28

Conclusion: "And my tongue shall speak of Thy righteousness and of Thy praise all the day long." A worthy aim for all saints.

(EDITORS NOTE: If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers, Fla. 33908).

Some people devote all of their religion to going to church.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Do you believe that during the millennium there will be the reinstitution of the animal sacrifices and circumcision?

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As this question deals primarily with the Jew, let us first look at some of the prophecies concerning the Jews during the millennium. There is much prophecy in the Bible concerning God's future dealing with the Jews. First, we see that Israel as a nation will one day turn to Christ, the Messiah and live in His millennial kingdom. In Romans 11:26, 27 we are told, "And so all Israel shall be saved: as it is written. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is My covenant unto them, when I shall take away their sins." In Isaiah 1:27 we read, "Zion shall be redeemed with judgment, and her converts with righteousness." "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land."

In chapters 40 through 44 of Ezekiel the temple that is to be built is described in detail. Also, in these chapters we are told that there will be a priesthood set up and animal sacrifices will be offered. But there will be many differences between the millennial system of worship and of that under the Mosaic law. While the sacrifices under the law of Moses looked forward to the death of Christ, the sacrifices in the millennial worship will look back to His death. During this church age, the Lord's Supper is observed by His church to show forth, "the Lord's death till He come" (1 Cor. 11:26). During the millennium age the animal sacrifices will also be memorials of that death. Just as we partake of the bread and wine at His table as a memorial to His death, the sacrifices will be the memorial of the Cross and the story of redemption for Israel and the nations of the earth during the millennial reign of Christ. These sacrifices will constantly remind His people of Him who died for them, Who paid the redemption price and now whose glory covers the earth as the waters cover the sea.

We might note some of the things that will be absent from the millennial system of worship that were in the Mosaic system. There is no Ark of the Covenant, no pot of manna, no Aaron's rod, no tables of law, no cherubim, no mercy-seat, no golden candlestick, no shewbread, no veil, no holy of holies where only the high priest could enter, nor is there any high

priest to offer atonement to take away sin, or to make intercession for the people.

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After the trumpet judgments and vials of wrath of the Book of Revelation will have been concluded, "it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feasts of tabernacles" (Zech. 14:16).

Like the Lord's Supper for the Church, this Feast of Tabernacles (In-gatherings) is both memorial and prophetic; yes, memorial, as pertaining to Israel's redemption out of Egypt, and prophetic, as relating to their regathering and restoration in the millennial kingdom, which will not be for Israel alone, but for all nations (Ezra 3:4; Zech. 14:16-21; cf. Rev. 21:3).

Originally, this festival commemorated the in-gathering of the harvest, and is called the Feast of Tabernacles, due to the fact that the Israelites dwelt in booths or tabernacles for one week (7 days) from the fifteenth day of the seventieth month of Tishri.

But, prophetically, in relating to the time of the millennium, requirement was to come and boil the sacrifice in pots (Zech. 14:20, 21).

Also, historically, the solemnities of this occasion required that the first day be observed as a sabbath, and, at the conclusion, on the eighth day, there was another sabbath.

Too, in conjunction with this solemn festival, celebration could only be made at the place of the sanctuary where animal offerings were made on the altar every day of the continuance of the festival, as related in Leviticus 23:34-44. No doubt, the same procedure will be in the memorial during the millennial reign of Christ.

But I find no evidence that circumcision, as an ordinance, will be re-instituted in the millennium.

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In theological circles this question is a mooted and much disputed question, and it shall continue to be until the millennial earth is a reality. The perpetual debate has not so much to do with the religious ordinance of circumcision as with

the re-institution of animal sacrifices during the millennium, for there is not as far as my understanding, the first inference in Scripture that religious circumcision shall be officially practiced during the millennium.

Circumcision was given as a token of the covenant God made with Abraham (Gen. 17:12), and was included in the Mosaic covenant (Lev. 12:3) to remind Israel of the blessings promised to them in the Abrahamic covenant (Ex. 2:24, 33:1). In the millennium all Israel shall know that religious circumcision in the flesh profiteth nothing, and that the circumcision merited by Christ and wrought in the heart by the Holy Spirit is that which satisfies the holy law of God and justifies them in His sight.

Ezekiel speaks of Israel's millennial temple, and of the service and priesthood connected with it (Ezek. chapter 40 through 46). The spiritualizer with his great efficiency in allegorical acrobatics has never been able to do away with the literalness of Ezekiel's millennial temple, and the temple being actual, so are the sacrifices connected with it. It will be perfectly understood by millennial Israel that the sacrifices are not expiatory, but only memorial. The sacrifices will serve to remind Israel of their deliverance by the blood of Christ from the bondage and eternal damnation of sin, and shall differ from the Mosaic sacrifices in the sense that their significance is retrospective rather than prospective.

The memorial ordinance of the church reaches its terminus with the coming of Christ (1 Cor. 11:26), for it is at that time the church realizes her eternally glorified state and shall henceforth and forever be reminded of her unmerited redemption by the scars in the body of her precious Groom. And so, it is with Israel in the millennium, they shall bring forth year after year their memorial sacrifice until the thousand years have expired and they behold Jesus, their Messiah with glorified vision (Isa. 66:20-23; Zec. 14:16-21).

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No, I do not believe that there will be animal sacrifice during the millennium. Christ will be on the throne of David and He will not permit it.

There may be, however, such things going on before the millennium. It is my understanding that Israel already has plans drawn and material ordered for the restoration of the Temple which includes the sacrificial altar. Thus they may reinstate some of those things for a short time, but they will be stopped when our Lord returns

to earth to reign. "But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. 10:12).

We will reign with Him at that time. "...and they lived and reigned with Christ a thousand years" (Rev. 20:4).

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Let me first state that I am a literalist when it comes to interpreting the Bible. I fear that any other method of interpretation will lead to many heresies. Being a literalist I must say yes; there will be the re-institution of animal sacrifices in the millennium.

Ezekiel 43:18-46:24, Isaiah 56:6-8, Jeremiah 33:15-18, Zechariah 14:16 and others can be offered as proof of this re-institution. If we are going to hold to the fact that the last eight chapters of Ezekiel in particular are speaking of the millennium, we must say yes to this question.

We must remember that this is not the same as the Mosaic and Aaronic systems of sacrifice. It must be admitted that there are many similarities, yet there are also many differences. Let us first observe some similarities between the two systems of sacrifice. In both, worship centers around an altar on which the blood is sprinkled. There are prescribed rituals for cleaning the altar. The Passover Feast will be observed, the meal offering is included in the rituals. There will also be the offerings of morning sacrifices. These similarities must exist as both systems point to the perfect sacrifice, our LORD JESUS CHRIST.

Let us now look at some differences in the two systems. I will mention one of the major changes that is related to the sacrifices is that of the temple, which by God-given design differs from that of Solomon or Zerubbabel. We find that the priests of the millennium differ from the Aaronic System. For though they are of the tribe of Levi, it is only the sons of Zadok that will serve in the millennium. It could be argued that tribal lines have vanished and there is no way to identify the posterity of Zadok. This argument is weak, however, when we realize our God can call twelve thousand from each tribe (Rev. 7). Surely our sovereign

God can locate the line of Zadok.

We, also, notice that the millennial system has deleted much that had great significance to the Aaronic system. For example: there is no Ark of the Covenant, no Pot of Manna, no Aaron's rod and no Tables of Law. These omissions are directly related to the era and happenings of God's law to Israel during the time of Moses and Aaron. There is, also, the omission of the Cherubim, the Mercy Seat, and the Holy of Holies. Let us remember that the center of the Levitical System revolved around the Day of Atonement. We should notice that in the Millennial System the necessary parts of the ritual for the Day of Atonement are omitted. The High Priests, the ark and mercy seat, and even the day itself is omitted from the millennial record.

We will only mention one addition to the millennial system. That is the person and the ministry of the Prince. This Prince is not Christ for his sons are spoken of and he offers a sin offering for himself. He will have both royal and priestly powers.

The question naturally arises concerning the purpose of these sacrifices. These sacrifices are by no means expiatory. We must realize that animal sacrifices have never had any saving power. They did not save in the days of Moses and they will not save in the millennium.

These sacrifices will be a memorial to the perfect sacrifice, our Lord Jesus Christ. They will not be sacrifices for the obtaining of salvation, but will commemorate salvation already accomplished. We might compare this to the Lord's Supper as an act of worship for what Christ has done for us as our perfect and perpetual sacrifice.

As for circumcision, I find no mention of it in the Bible; but do believe it will be practiced.

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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.

CONVICTION

(Continued from Page 3)

the Holy Spirit, in Whose name this ordinance is to be administered (Mt. 28:19).

But this ordinance is not "for the remission" (sending away of sins), as many suppose, because the Greek word "eis," (in place of "for"), concerns baptism, but has nothing to do with remission of sins, since such remission (in being forgiven) of sins, is procured only through the efficacy of the shed blood of Christ Jesus, as it is written: "...the blood of Jesus Christ, His Son, cleanseth us from all sin" (I Jn. 1:7).

So, on the other hand, baptism with reference to the remission of sins, is an ordinance which is administered after sins are remitted as a pre-requisite to baptism; yes, with reference to baptism, which, as a testimony, symbolizes the death, burial, and resurrection of Christ. Hence, in reference to baptism, we have a visible sign and seal of that remission of sins through the efficacy of the shed blood of Christ Jesus under the grand blessing of the new covenant. Such baptism is a pre-requisite to church membership. So, in being thus baptized, we are pictured as being raised to walk in newness of life.

Consequently, with this as a perspective, Peter assured them thus, that "...the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord, our God, shall call" (Acts 2:39), as under the limitation of the Lord's calling, as it is written: "No man can come to Me, except the Father, Who hath sent Me, draw him; and I will raise him up at the last day" (Jn. 6:44).

THOUGHTS

(Continued from Page 1)

years as a Baptist minister. Praise the Name of Jesus, because of His Grace we will soon meet again!

As my wife quietly plays an old hymn, I think of the finest man I have ever known, "My Father." I really don't have words to describe him so I will only tell you what I see in my mind's eye. What a voice he had! Only the angels in heaven could sing sweeter. The pastor would call him and say, "Come up here Dad Leonard and lead the music." Dad would start singing. My father prayed for years that all of his sons would be saved and at least one of them would become a Baptist minister. After I get to Heaven and I see Jesus first of all, then I will see my daddy and tell him, "Your prayers were answered, all of your sons are saved and God by His Grace called me to be a Baptist minister." "Amen!"

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.

Now I see my sainted mother, as night after night she would ask for prayer for her four sons living in sin. Oh, how she prayed that God would save her boys and call them to the Baptist ministry. "Oh how I long to go home to be with Jesus and shout victory, Mom and Dad, your prayers have been answered! Your wandering boy has been saved by the Blood of Jesus and by His predestination has called me to be a minister of the Gospel!" HALLELUJAH!

Now comes the sad part. Even though prayers were answered, it took many years of living in sin before I realized my condition. I am not going to attempt in this letter to describe the many years I was unsaved. Suffice to say that they were years of drunkenness and all manner of vileness. But, Praise His Name! in 1955 the Holy Spirit "overrode" my stubborn will and saved my never-dying soul. I almost immediately became a "Fundamentalist Preacher" and was ordained into the ministry in a Faith Community Church in Rosalyn, Pa. For 27 years I preached all the Doctrines of Sovereign Grace. God wonderfully revealed to me the Scriptures on Election, Predestination, The Security of the Believer, etc. I went on in life to establish radio programs and a church that we named "Lakeside Independent Bible Church" of Hagerstown, Md. I always called myself either a Fundamentalist preacher or an Independent preacher.

About a year ago I met Brother Ron Boswell of Calvary Baptist Church in Hagerstown. As we became friends and fellowshiped together, The Holy Spirit revealed to me that for almost 30 years I had been preaching much "Baptist Doctrine," only I wasn't calling it that. I was just saying I was an Independent preacher.

Now to close for this time. I have joined the Calvary Baptist Church. I have been re-baptized and re-ordained and am now a Baptist minister. As I said in the beginning, I have just returned from my home town. The church building is gone. Most of my family and old comrades are gone. I visited the cemetery where mother and father are laid (their bodies, not their souls), waiting for the Rapture. As I knelt at a dear sister's grave this was my prayer, "Thank you Jesus for loving me and saving my never dying soul. Thank you Jesus for answering Mom and Dad's prayers, just by saving me and now calling me to be a Baptist minister."

I am crying a little as I can hear my dad sing the old songs of Jesus and my mother sing, "The Old Rugged Cross." We will soon be together because of Calvary and the Shed Blood of Jesus. Nothing more, Nothing Less!

ELECTION

(Continued from Page 1)

one else needed! There has been no need to change those plans; no additions, no deletions, and none shall ever be needed! God is immutable! There are no mistakes with God! His will is always done, "In earth as it is in Heaven." God has no lay-offs, no strikes, and no set-backs!

Glory be to God! He has chosen a people to reside in that kingdom, to live in those mansions, all laid and prepared by His own hands. He has "predestinated us unto the adoption of children by Jesus Christ to himself! According to the good pleasure of Himself, of His own will" (Eph. 1:5, 6).

Beloved, it is not God's will that all mankind be saved, for if it were they would be. But rather, "He hath mercy on whom He will, and whom He will He hardeneth" (Rom. 9:18).

There on Mt. Horeb, where God spake to Moses from the bush that burned, and yet was not consumed, God said: "Go Moses and gather together my people from the land of Egypt, and say unto Pharaoh: thus saith the Lord, Israel is my son, let my son go." But Pharaoh shall not let Israel go, because, Moses even with all the wonders which I shall work through your hand "I will harden his (Pharaoh's) heart that he shall not let the people go" (Exodus 4:21, 22). God's will, don't you see! Not man's, but God's and "God knoweth them that are His" (II Timothy 2:19).

In the gospel according to John 13:18, Jesus, having washed His disciples feet, humbling himself, teaching by example, says: "Verily, verily, I say unto you: the servant is not greater than his Lord: Neither he that is sent greater than he that sends him. If you know these things, happy are ye if you do them. I speak not of you all! I know whom I have chosen: but that the scriptures may be fulfilled, he that eateth bread with me hath lifted up his heel against me." God knew, Christ the God-man knew, Judas was a goat! Chosen a goat, a reprobate, the son of perdition!

The doctrine of limited atonement does not mean that we are going to be free from the unredeemed, nor the unredeemable in the assemblies gathered here on this earth! Jude warns us of this in verse 4 of his letter, "For there are certain men crept in unawares: (unawares to us, but not to God) who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

I know of preachers (at least they call themselves preachers) who have said openly, they would not go to preach to a small group, nor for less than a week's wages. That is lasciviousness, that is greed, that is for filthy lucre's sake.

Jude again reminds us that all those that came out of Egypt were not of the elect. "But after bringing them out, God destroyed them that believed not" (Jude 5).

We are going to have unredeemed, and possibly even unredeemable members in our assemblies, thorns in the flesh so to speak. Some we may cast out from us, God willing, but others God will continue to keep in our

midst until that day of the harvest of the Lord when God shall send His servants to gather together the tares from amongst the wheat, to burn them in the fire of His wrath; and, beloved, there shall be wailing and gnashing of teeth and all to the praise of His glory, to the fulfillment of His will!

Yes, "and we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Romans 8:28, 29).

Beloved, God chose them, God predestinated the life of all of them, God calls them, God justifies them, God glorifies them. Nay, nay, no man can lay anything to the charge of God's elect. They are His, and they are His by choice!

Salvation is through Christ Jesus, brought to the heart by the Word, manifested by the Spirit. "It is God who hath saved us, and called us with a holy calling, not according to our works (we have not done anything worthy of salvation, on the contrary, our works are as filthy rags in the sight of God), but according to his purpose and grace, which was given us in Christ Jesus before the world began" (II Timothy 1:9).

Beloved, "God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ" (I Thessalonians 5:9).

Does this then make us to believe that God is unjust in choosing some to salvation and others to reprobation? No, God forbid! We are but the clay of this earth, formed by the hand of the master potter. What have we to say to the potter? NOTHING! That's what - NOTHING! God said to Moses, "What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So, then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scriptures saith unto Pharaoh. Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore, hath he mercy on whom he will have mercy, and whom he will he hardeneth" (Romans 9:14-18).

Salvation is totally of God: His unmerited favor shone abroad in the heart of man, quickening to new life, a spirit that was dead in trespasses and sins. "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. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:8-10).

I ask you, in the flesh, how can one read Scripture and not see the complete Sovereignty of God, the election unto salvation, the limited atonement, the salvation by grace and by grace alone? I will answer you in the Spirit and the light of God's Word, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because

they are spiritually discerned" (I Corinthians 2:14). "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why does thou glory, as if thou hadst not received it? (I Corinthians 4:7). If we know anything it is because God has revealed it to us! Some shall never see, nor understand the truth of God's Word, for as yet they are not able to bear it.

Peter addresses his letter to "The elect according to the foreknowledge of God the Father (nothing could be plainer than that God had made a choice before any were born), through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" (I Peter 1:2). How much clearer can one get? Yet, some will say, what if I choose to resist? But I say unto you, you cannot, you will not resist: not if you be of that number, chosen of God to salvation. The call is from God and that call is unto obedience. The elect obey, the elect of God hear the voice of their Lord and they follow Him. The elect love the Lord because He first loved them, and gave His life for them. He shed His blood that the elect may live, now and forever more.

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Peter 1:5). God's elect did nothing to gain their salvation, they can do nothing to lose it. We who are the called of God are chosen and kept by the power of the only One who has all power. Jude says in verse 24 "He is able, and he will present you faultless before the presence of His glory with exceeding joy." God is going to do what man is unable to do, and God is going to be happy to do so.

Why, then, is it that intelligent, highly educated men do not believe? Some do, but many more don't. I have not the intellect, nor understanding to judge any man's heart or mind, so let scripture bear witness to the question.

"But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me" (John 10:26-27).

We see Jesus as He prays to the Father from the garden from which He is to be taken in betrayal: He says, "I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine" (John 17:9).

"But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him" (John 6:64).

Never get the idea that just because a man has some kind of a degree behind his name, or he has a large following, or he has amassed a large fortune; that he has to be right. Paul by the inspiration of the Holy spirit wrote to us in I Corinthians 1:25-29: "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the

(Continued on Page 6, Column 1)

ELECTION

(Continued from Page 5)

foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence" (I Corinthians 1:25-29).

The doctrine of election: Is it a decree of God? You better believe it! Is it any easy doctrine? No, it is not. Will it be received by many? No, again, it will not. Jesus said: Know ye that when they hate you, they hated me first! Jesus had unbelievers of these great truths amongst His disciples, so don't you be amazed to find them in the assemblies of today. Jesus preached these very same truths to His assembly. We read of it in John 6:66, "From that time many of his disciples went back, and walked no more with him."

I have heard preachers say, yes, this doctrine of election is true, but don't teach it because the people will not receive it. But I claim the truth of God's Word, and the truth shall set you free. Free in salvation, free from the guilt of sin; and free also from the lie, free from the fellowship of unbelievers.

Paul told Timothy, preach the word, and don't fear their faces. And even to the babes in Christ at Corinth, Paul said, cleanse the church of the leaven. I say if preaching the truth of God's Word runs them off, let them run. Men believe a lie, because their deeds are evil.

Works salvation is a lie. ("Not of works lest any man should boast").

Water salvation is a lie. ("Except a man be born of water (natural birth) and of the spirit he cannot see the kingdom of God, that which is born of the flesh (water) is flesh and that which is born of the spirit is spirit").

Let him that hath ear to hear, hear; and let him that hath eye to see, see; and let him that hath heart that is indwelt by the Holy Spirit of God, rest in the truth of God's Holy Word. Salvation is totally, completely and without exception, of God and of God only. A work! Yes, a work of the Worker of salvation; a work that is worked in the heart of those whom God has chosen to give to His Son. That work is wrought in the heart by the Spirit of God, through the preaching of the Word of God, for God has chosen that means by which He shall impart the free gift, for by grace ye are saved.

Beloved of God, be forewarned, and knowledgeable of the fact that any salvation, any claim of salvation aside from that salvation wrought in the heart of man, by the Spirit of

Man could not have written the Bible if he would and would not if he could.

God, through the Word, is a lie. May the truth of God's Word burn in your soul, and the praise on your lips be to the glory of His name! Grace and peace in the name of our Lord Jesus Christ! Amen.

SUFFICIENT

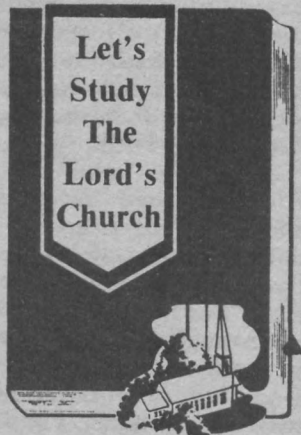
Son of God and also Son of man.

It is my intent and desire at this time to pursue this thought just a mite further and to inject, for whatever they are worth, my own views on this matter. In the book of Matthew the genealogy of our Lord is researched back to Abraham, even as if Jesus had possessed a "natural" line of ancestors. Had that Galilean Jew, Matthew, also known as Levi the publican tax-collector, been so inspired of the Lord then he could have continued that genealogy back to the first man, Adam.

Mary, the mother of Jesus, most blessed of all womanhood, was yet a finite and fallible creature, a product of Adam's loins and, as such, she had need of the Saviour, even as all of us. Original sin surely tainted her blood as "in Adam all have sinned." How then could our precious Lord have been born of Mary and yet be, Himself, without sin? First, consider Matthew's use of the word "begat" in his succession account. In each instance down to Mary, he states that each parent "begat" the next in line. When he arrives at Mary, the mother of Jesus, he makes no mention of her begatting this precious Son. The language changes and says instead: "...Mary, of whom was born Jesus, who is called Christ" (Matt. 1:16). It took a saintly old Methodist minister to shock me and set me back on my heels when, as a young Christian, he told me that there was not one drop of Mary's blood in the veins of our sinless Saviour! Impossible! How could that ever be? That same God who could form this entire universe out of nothing — make a fearfully and wonderfully constructed mortal in His own image out of the dust and breathe life therein — such an omnipotent Sovereign would

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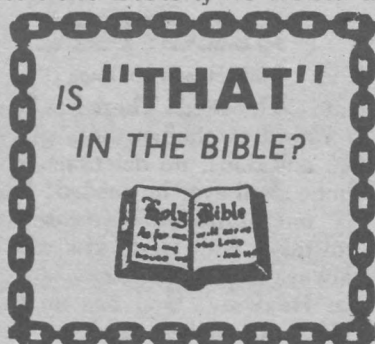
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ANSWER:—Paul, Acts 28:3, 5 — "And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand... And he shook off the beast into the fire, and felt no harm."

have no problem with visiting Mary with child, minus any biological assistance, and sustaining the life of that sinless One throughout the birth cycle. All without a shadow of the taint of original sin to mar our perfect Sacrifice. In a definite sense then, our Lord's genealogy, humanly speaking, goes back to that first man, Adam, albeit and all the while without the imparted sin.

All this, then, influences my own thinking on why my Lord is referred to as the Son of man. Fine Bible scholars have pointed out the word Adam in the Hebrew is the generic term for "man" and should not necessarily be confined to the given name of our fallen forefather. Hence, my reasoning, however, convoluted — In His humanity the genealogy of Jesus goes back to "man." As the only begotten of the Father He is the Son of God — as to His physical birth through Mary He is the Son of man.

TEMPTATION

I'm at the end of my rope,
Temptation tempts me sore;
With my flesh I just can't cope.
It fails me o'er and o'er.

My flesh, a villainous traitor,
Turns against me every day;
To the enemy it caters,
Seeking to lead me astray.

The world, too, beckons me,
How often I give place;
But from this world I must flee,
If I hope to run the race.

Oh, I just seem to be torn
Between the world and God;
Feel dejected and forlorn,
As I tread this earthly sod.

Where is the joy I once knew,
The peace that filled my soul?
My testimony, too?—
For Christ I used to be bold!

Oh, I just don't understand,
I surely need revival;
I used to keep God's commands,
As I found them in the Bible.

Oh, miserable condition,
God seems so far away;
I'm sick of worldly traditions,
But I just can't seem to pray.

But now I do remember—
I must confess my sins;
Sin caused me this dilemma—
This fix that I am in!

Oh, how could I have ever forsaken
My Saviour who died for me;
The one who my punishment has taken,
And set my captive soul free.

I shall arise and return
To my Father, my God, so great;
For, oh, how my poor heart yearns
For Jesus, my advocate!

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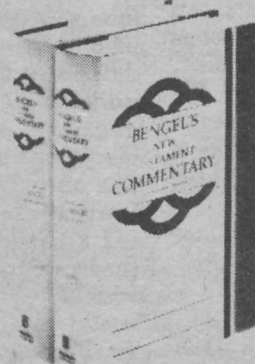
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OCTOBER 23, 1982
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BRIEF STUDIES IN REVELATION

By The Editor

Editor's note. Believe me, dear reader, it is not my desire or intention to dominate the pages of The Baptist Examiner. Time will show this to be true. I will, of course, be in the TBE pulpit each issue. For awhile, and then on occasion, I will have brief articles under the heading: **From the editor.** I may rarely have other articles in TBE. It is my sincere desire to use many, many men in this paper. However, I do not desire to continue the 'WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY' column in this paper. I am replacing this for the present with a series of **BRIEF STUDIES IN REVELATION** by the editor. While this is running, I hope we will be building up a stockpile of articles from other men. These articles will then be in the space that has been used by the 'What's Happening' article. I hope this change will be approved by the reader.

"The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass..." (Rev. 1:1).

This study will mainly concern introductory matter which I consider very important to an understanding of this great Book. The human author is John, the beloved disciple. He also wrote four other books of the Bible. The Book was probably written about 90 A.D. I mention four proposed methods of interpretation that have been used.

1. The non-literal method: This method does not understand the book in a literal sense, but interprets the book as a picture of conflict between God and the devil through the ages, with the Lord obtaining a final and complete victory. This method says that all the details are just put in for coloring.

2. The Preterist: This word means: 'that which is past.' This interpretation sees Revelation as describing conflicts going on at the time the book was written, but all fulfilled shortly thereafter.

3. The Historical method: The book is a symbolic presentation of history, with special reference to the churches, until the end of time. The holders of this are not even close in their applications of this to the events of history. Bible prophecy is always fulfilled clearly and in detail, and no events of history have so answered to the prophecies of this book.

4. The Futuristic method: This is the true and proper method of interpreting this book. It teaches that everything in the book after chapter three is in the future and will not even begin to take place until after the rapture of the saints.

Let me give you four keys that will greatly help you in understanding this book. 1. The above mentioned Futuristic method to interpretation. 2. A Pre-millennial belief. I believe that God providentially placed this book as the last book of the Bible. That is where it fits. We must have some understanding of the previous books to understand this book. We learn the truth of Pre-millennialism from the rest of the Bible and come to this book with that position

firmly established in our minds. The Post-mil and the A-mil positions just cannot understand or explain this book. Such positions make it utterly impossible to properly understand or expound Revelation. Further, the pre-trib position relative to the rapture is necessary to a true understanding of Revelation. Post-tribs just cannot give an adequate exposition of the book. The pre-trib position fits into this book like a key into a lock, and greatly aids one's understanding thereof.

3. A third key is that of Literal Interpretation. The best help to understanding this book is to just read it and believe it. It is declared to be a 'Revelation'. If it cannot be understood literally, it is not a 'revealing', but rather, a 'hiding.' a blessing is pronounced on the readers and hearers of this book. If it cannot be understood, it cannot be a blessing. Some things in the book are said to be symbolic, which implies that the rest is to be understood literally. Apart from a literal interpretation, your guess is as good as mine, and we can be sure of very little in the book, and might as well forget about trying to study it.

4. The inspired outline of the book: (1:19). This is a very important, yea, an essential key to the understanding of this book. I feel that an outline of a book is very helpful in understanding such. The Holy Spirit has given us an inspired outline of this book. We must study this outline of the book, and fit the book properly into that outline. Please read this verse carefully and repeatedly. It is absolutely essential to a study of Revelation. Part one of the book is "the things which thou has seen." That is the vision of the glorified Christ in chapter one. Part two is "the things which are." This contains chapters two and three, and are the things now going on which are the churches and the church age. Part three is "the things which shall be hereafter." These things are set forth in chapters four through twenty-two, and are things which will not even begin to take place until the church age ends with the rapture of the saints. This is an inspired outline. It clearly sets forth the pre-trib position, and is necessary to the understanding of the book. Please study these four keys carefully, and be sure you have all four of them.

Now, I give you a further outline of the book. Study it carefully.

1. The vision of the glorified Christ, chapter 1.

2. The churches and the church age, chapters 2-3.

3. Scenes in heaven following the rapture, chapters 4-5.

4. The Tribulation period ending with the Battle of Armageddon, Chapters 6-19:

A. The six seals, chapter 6. B. The saved of the Tribulation, chapter 7. C. The six trumpet judgments, chapters 8-9. D. The mighty angel and the little book, chapter 10. E. The two witnesses; summary of events under the seventh trumpet, chapter 11. F. The woman, the Man-child, The Dragon, War in heaven, war between the woman's seed and satan, chapter 12. G. The dragon, the beast, and the false prophet, chapter 13. H. Previews of com-

ing events, chapter 14. I. Prelude to the vials of wrath, chapter 15. J. The seven vials of wrath, chapter 16. K. The great whore; Roman Catholicism; and her destruction, chapter 17. L. Rebuilt commercial Babylon and its destruction, chapter 18. M. The marriage of the Lamb and the Battle of Armageddon, chapter 19.

5. The Millennium to the white throne judgment, chapter 20.

6. The eternal state, chapter 21-22.

Please study this outline and get it firmly fixed in your mind. I believe it will greatly assist you in studying Revelation.

A very difficult and very important matter is that of the chronology of the Tribulation. I believe the following is the correct understanding of this matter. I ask you to just accept this for the present and apply it to your study. I feel the proof of its correctness will develop as we move along in these studies.

Please note the following: 1. Time moves along during the seals, trumpets, and vials. Each one is a moving forward in time. 2. The seven seals cover the entire tribulation period. 3. The seventh seal contains and actually is the seven trumpets. 4. The seventh trumpet contains and actually is the seven vials. 5. The portions of chapters 6-19 that do not deal with the seals, trumpets and vials sets forth parenthetical portions dealing with characters and events of the tribulation period. Let me illustrate. The beast is set forth in chapter 13. Yet, he comes on the scene under the first seal in chapter 6. So, the first seal of chapter 6 has a time relationship whereas chapter thirteen does not have this time relationship, but is a parenthetical portion dealing with the beast and false prophet.

Dear friend, I truly believe that this introductory material will greatly help you if you desire to follow this study of Revelation. I suggest you study this repeatedly, and learn it thoroughly. I suggest that, if you really desire to study Revelation with me, that you read the book itself many, many times. Also, read repeatedly the portion of the book being studied. These studies will be very brief and to the point. I desire to keep them short and to finish the series as soon as possible so as to give this space over to other men. So I will now begin with chapter 1 of the book.

We see, in verses 1-3, blessed readers and hearers of this book. The word 'revelation' means 'an unveiling.' This book is from Jesus Christ and it is about Jesus Christ. "The testimony of Jesus is the spirit of prophecy" (Rev. 19:10). This Scripture teaches us the "it" is the spirit, aim and heart of all the Bible to testify about Jesus Christ. Oh, beloved, He is the central character of all the Word of God. Revelation is about Jesus Christ: about His churches, about the judgment He is going to bring upon the earth in the Tribulation, about His glorious reign on and over the earth, and about His glory in the eternal state. Note the order of this revelation: from God to Jesus, to the angel, to John, to His servants. Note the word 'servant.' The more we have of the servant character, the more we will understand this precious book.

This book is about things

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which will surely come to pass. What God has said shall surely be. I believe that the word 'shortly' in verse 1 does not mean that they would come to pass right away, but, that when they did begin to come to pass, they would come to pass with great rapidity. I think we will see in this book an accelerating rate of speed in the coming to pass of the things written therein. Keep this idea in mind through the book, especially, chapters 6-10. We learn in these verses of John's faithfulness in giving forth that which he saw and heard. It is the task of the preacher to faithfully set forth the word of God.

Note the blessing pronounced on readers and hearers in verse 3. Blessing and woe are two great words of the Bible. What a difference between the two and that difference is Jesus Christ. Note the beatitudes of Revelations in 1:3; 4:13; 16:15; 19:9; 20:6; 22:7; & 22:14. Will you know and share in these blessings?

This is the only book in the Bible which pronounces a special blessing upon the readers and hearers thereof. How this condemns the attitude of many who neglect, and even encourage and advocate the neglect of this book! In these brief studies, may the writer and the reader experience some of the blessings God gives in these verses. May the Lord bless you all!

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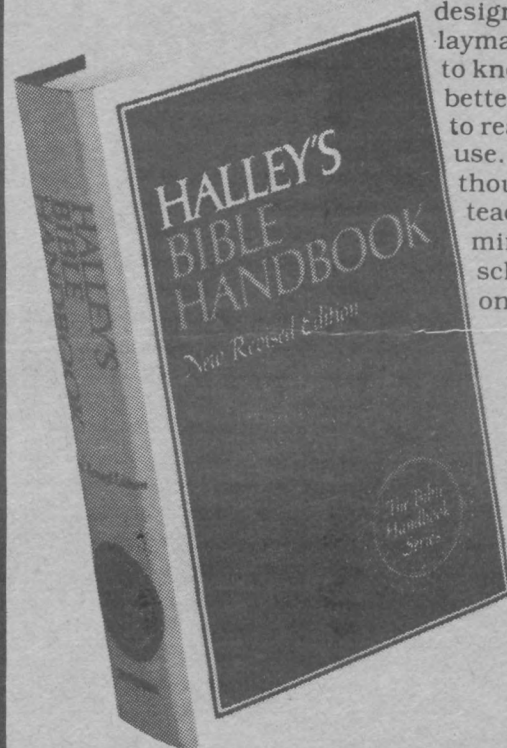
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WHEN WILL THIS PRESENT AGE END?

by Elder Roy Mason
(Now in Glory)

As a child, as we heard people talk, we gained the idea that the world was going to eventually come to an end. Many persons have the same identical notion, gotten largely from the incorrect translation "end of the world" which should be translated, "consummation of the age." The truth is God is not going to snatch the saved away, then burn the world to a cinder to get it out of the devil's hands. In that case the devil would come out the victor, for the Lord would never bring the earth back from the effects of the fall of man into sin. We need to realize that the CONSEQUENCES OF THE ATONING WORK OF CHRIST, will extend as FAR AS THE EFFECTS OF THE FALL. Otherwise, it would fall short of a perfect atonement. Read Romans 8:18-25 for a description of the deliverance of creation from "the bondage of corruption."

The A-MILLENNIALIST is one OF THE MOST INEXCUSABLE HERETICS ALIVE. There has to be a Millennium, with the world brought back to perfection, in

order for God's creation to prove a success. God is going to defeat



Roy Mason

Satan by RESTORING CREATION to its original perfection and beauty. He is going to make a success out of this world.

WHEN WILL THIS AGE BE BROUGHT TO AN END? We are not going into the date setting business by naming day, month or year. We are not going beyond the Bible, but the Bible does give us some information concerning the time of the end of the age. This information amounts to this:

1. THIS AGE WILL END FOLLOWING THAT TIME WHEN THE LAST OF GOD'S ELECT SHALL COME INTO

THE FOLD. See Romans 11:25, "till the fulness of the Gentiles be come in." That evidently means when the full number of the Gentiles in God's elect plan shall have come into the fold. One day there will be one last person saved — the last in God's purpose and plan, and when that takes place, the age will have just about run out.

2. THIS AGE WILL END FOLLOWING THE TIME "WHEN THE GOSPEL OF THE KINGDOM SHALL HAVE BEEN PREACHED TO ALL NATIONS FOR A WITNESS" (Matt. 24:14). This does not teach the conversion of the world, but the preaching of the gospel "for a witness" to all nations. The American Bible Society alone disseminates the Scripture in more than 1000 languages, and missionaries are in virtually every nation, now.

3. THIS AGE WILL END WITH THE COLLAPSE OF GENTILE WORLD POWER. Anti-Christ will build a mushroom kingdom and shall bear swift and violent rule over the whole earth. (See Revelation 13:4-10). When Anti-Christ reigns it will be a matter of months until the age will be at a complete end.

4. THIS AGE WILL END AT THE RETURN OF CHRIST IN POWER AND GREAT GLORY, as described in Revelation 18, beginning with verse 11.

HOW WILL THE AGE END?

1. NEGATIVELY, it will NOT end with a world converted, or with the kingdom "brought in" as is falsely taught. The parable of the tares, draft net and others teach otherwise. Such expressions as, "As it was in the days of Noah" and "when the Son of Man cometh shall he find faith on the earth" argue against it.

2. The age will end WITH THE WORLD TURNED TO ATHEISM, worshipping the devil and the "Beast." Complete repudiation of God on the part of the unsaved world.

3. The age will end WITH CHRISTIANS BEING BUTCHERED FOR THEIR FAITH. The "great multitude that no man can number" will be martyrs from the Tribulation.

4. The age will end with ORGANIZED RELIGION BECOME WHOLLY APOSTATE, such that it readily accepts the leadership of the "False Prophet."

5. The age ends with ANTI-CHRIST DEFYING CHRIST TO RETURN. His armies are drawn up to fight against Christ.

6. The age ends in its final completion WITH A VAST BATTLEFIELD COVERED WITH THE DEAD BODIES OF SOLDIERS — the soldiers of Anti-Christ. A warless world will ensue because militarism is destroyed when Christ destroys the military forces of a world gone atheistic.

7. The age finally ends WITH SATAN ARRESTED AND BOUND AND SHUT UP. He is not conquered by ecclesiastical forces — he is conquered by the mighty angels who "lays hold on him" and binds him at the command of God.

THE TRUE AGE ENDING IS QUITE DIFFERENT FROM THE WAY MEN TRY TO MAKE IT APPEAR!

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