

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 55, NO. 3 ASHLAND, KENTUCKY, JANUARY 29, 1983 WHOLE NUMBER 2399

I'M ON MY WAY TO GLORY — CAN I BE LOST ON THE WAY?

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (Isa. 28:16).

This past week from some source, and I know not the source, I received a tract on the subject, "I'm on my way to Glory - Can I be lost on the way?" As I say, it came from some source, and I never did have time to read it. I don't know whether the author believed in eternal security, and is saved, or whether he believed in falling from grace. All I know is, I got the tract, I read the title, I put it with the things that I was carrying home with me, and someplace along the way, lost it. However, this tract has served its purpose from the standpoint of the subject, and tonight I want to talk to you on the basis of the subject: "I'm on my way to Glory - Can I be lost on the way?"

I imagine that most everybody in the world would say that you can be lost on the way. I am sure that there is a tremendous number of Armians — falling-from-grace individuals — in the world, who would say, "Yes, you can be lost on the way to Glory." The Holy Rollers, the Campbellites, the Methodists, and practically all Protestant denominations would say you can be lost after you have been saved. Of course the Catholics would say, "You can be lost on your way, for if you turn away from Catholicism, there is no hope for you." So I am satisfied that the majority of Catholics and the Protestant people of this world would answer and say, "You can be lost on the way to Glory."

However, tonight, I want to try from God's Word to show you that these individuals are as far from the truth as the North Pole is from the South Pole.

If I am starting out on a trip I nearly always get a road map, and study it, to see how I could safely make the trip and get the most out of it, with the least cost possible. I mean by that, if I am going on a trip, I want a road map, or a guide book. I want something to guide me on my way.

Well, beloved, if I am on the way to Glory, shouldn't I be even more concerned about a guide book. Shouldn't I be even more concerned to know something about the road? Shouldn't I be even more concerned about how to plan my way? I think so, beloved. Therefore, I turn to the Bible, because it is our guide book and when I ask the question, "Can I be lost on the way," I turn then to God's Word, and I look in it

to get the answer. If the Bible is our guide book on the way to Glory, does the Bible teach that we can be lost after we have been saved? Does the Bible teach us that we can be lost on our way to Glory? It doesn't make any difference what man may say. It doesn't make any difference what creeds may teach. The question is, what does God say in His book, which is our guide book to direct our steps on our way to Glory?

1. I'M ON MY WAY TO GLORY AND I CANNOT BE LOST, BECAUSE I AM KEPT BY THE POWER OF GOD.

I mean by this that I don't keep myself, and I would not take any credit that I am still saved after I was saved as a lad seventeen years of age. I would say to you, I have been kept by the power of God. Listen:

"Who are KEPT BY THE POWER OF GOD through faith unto salvation ready to be revealed in the last time!" (I Peter 1:5).

"Now unto him that is ABLE TO KEEP YOU FROM FALLING, and to present you faultless before the presence of his glory with exceeding joy." (Jude 1:24).

"For I know whom I have believed, and am persuaded that he is ABLE TO KEEP

that which I have committed unto him against that day" (II Tim. 1:12).

Here are three verses that I have read to you, which tell us that when we are saved, we are



by John Gilpin
(Now in Glory)

kept by the power of God. I insist, beloved, that we are not kept saved by our own ability. Rather, we are kept saved on the road to Glory, by the power of God Himself.

Somebody may object and say, "How about Judas?" I will give you an answer relative to Judas from God's Word. Listen: "Jesus answered them, Have not I chosen you twelve

(Continued on Page 3 Column 1)

THE SECURITY OF THE SAVED

by Elder Luther S. Hilton
Hobart, Indiana
Read John 3:16

There is much teaching throughout the world today, as there has been down through the centuries past, that one can be saved and then lost. We will begin to pursue the great Bible Truth on the matter of Eternal Security as taught in the Word of God.

When I preach or write about this subject, I can't help but remember an occasion here in the Lord's church. I had talked with some folks about our services and had invited them to attend. They came on Sunday night the same week that I had invited them. I remember preaching on Security and it saddened my heart to watch these folks shun this great and comforting truth from the infallible Word of God. These visitors were driven away by such a sweet doctrine. For the life of me, I can't see where the wonderful doctrine of security is offensive or repulsive. I think it to be a glorious shoulder to lean our weary head upon.

Follow me as I seek to set before you, I hope, an informative study of Security Of Salvation.

I. SECURITY FIRST SHOULD BE CONSIDERED WITH REGARD TO THE FATHER IN SALVATION.

I want to first try to deal with what the Bible teaches regarding the Father's work in salvation. Now Scripture reveals the sovereign promise of God which is unconditional, infallible, immutable, and which promises to everyone who believes in Christ eternal salvation. John 3:16 tells us "Whosoever believeth in Him should not perish but have everlasting life." John 5:24 says "He that heareth my word and believeth on Him that sent me, hath everlasting life."

Beloved, it is obvious, that

what God promises, He is able to perform and bring to pass. His unchangeable will is revealed in Romans 8:29-30.

II. THE INFINITE POWER OF GOD IS ABLE TO SAVE AND KEEP ETERNALLY.

In John 10:29 we read "no man is able to pluck them out of my Father's hand." Romans 8:31 teaches "If God be for us, who can be against us?" In Romans 8:38-39 the Holy Spirit tells us through the Apostle Paul in essence THAT THERE IS NOTHING ABLE TO SEPARATE US FROM THE LOVE OF GOD WHICH IS IN CHRIST JESUS. In Jude verse 24, we are told "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Now, dear friend, God, not only has the fidelity to fulfill His promise but THE POWER TO ACCOMPLISH ANYTHING HE WILLS TO DO. Scripture reveals (and the Scripture cannot be broken) that He wills the salvation of those who believe in the Lord Jesus Christ.

III. THE INFINITE LOVE OF GOD NOT ONLY ACCOUNTS FOR GOD'S ETERNAL PURPOSE BUT ASSURES THAT HIS PURPOSE WILL BE FULFILLED.

Romans 5:8-10 teaches that God introduced His love toward us, in that, while we were yet sinners, Christ died for us. That being justified by His blood, we shall be saved from wrath through Him. That being reconciled to God by His death (the death of His Son), we shall be saved by His life. In Romans 5:8-11 the love of God for those who are saved is said to be so different than His attitude toward those who perish, and this assures the salvation of God's elect people whom He foreknew. Beloved, the love of God, which surpasses knowledge for those whom He hath redeemed at such infinite cost, is sufficient assurance that

(Continued on Page 6 Column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE MODEL PRAYER

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name, Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen" (Matt. 6:9-13).

There is nothing more important in the Christian life than prayer. It is important because it is commanded by God. It is important because every part of the believer's life and knowledge is connected with his prayer life. No preacher can preach too much on prayer, except that he is also to preach the whole Word of God. No believer can pray too much.

This prayer is not the Lord's prayer, for that is recorded in John 17. This is the model prayer given by the Saviour to the children. We are not,

necessarily, to repeat this prayer word for word, though I do not oppose that. Rather, we are to use this as a model by which to shape our prayers. Brother, I believe that, if we would shape our praying by this model, it would revolutionize our prayer lives.

Let us look at some introductory matter relative to this prayer. When we look at the model prayer as recorded by Luke, we note in Luke 11:2 that our Lord takes it for granted that His disciples would pray. He does not say if you pray, but "when you pray." God's true children must and do pray. There can be no question about this. A believer may not, and does not, pray as he should, but he does pray. The life given in regeneration (by the Holy Spirit using the gospel) is characterized by a sense of dependence upon God which must and does express itself in prayer to God. Job 27:10 informs us, by inference, that the hypocrite will not always pray. He may pray

for awhile to keep up his show of religion. Eventually, he will cease even the form of prayer and thus reveal that he is a hypocrite.

We learn, from this prayer, that prayer should be a daily matter with the child of God. Note "day" and "daily" in verse 11. I am sure that, unless the believer is far out of fellowship with the Lord, this will be true. He will spontaneously, of necessity, by the force of the new life within cry daily unto the Lord. I have confidence in you that, if you are truly saved, you do pray daily as a rule.

From this model we learn that prayer should greatly relate to the glory of God. There are seven petitions in this prayer. Three of them relate directly to the glorifying of God, and they are the first three. First and foremost, in our praying we are to be concerned about the glory of God. The act of true prayer itself is glorifying to God. When

(Continued on Page 2 Column 1)

★ AT LAST ★
1981 TBE
BOUND
VOLUMES
NOW READY!

- 51 Issues Neatly Bound In Book
- Ideal For Libraries, Schools and Pastors

Price \$16.00

Plus Postage. See Table, Page 8

Limited Supply
ORDER TODAY!

CALVARY BAPTIST
CHURCH BOOKSTORE

P.O. Box 71

Ashland, Kentucky 41105-0071

Ky. Residents Add Sales Tax

(USPS 042-340)

The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE

JOSEPH M. WILSON, Editor
JOHN R. GILPIN, JR., Asst. Editor

Editorial Department, located in
ASHLAND, KENTUCKY, where all subscrip-
tions and communications should be sent.
Address: P.O. Box 71, Zip Code 41105-0071.

PUBLICATION POLICIES: All matter for publication should
be sent to the editor. All manuscripts sent should be typed
and double spaced. All such material becomes the property
of TBE and will not be returned unless requested by the
writer. We reserve the right to edit and condense all materials
sent to us for publication. Church news items must reach us
one month prior to publication.

The publication of an article does not necessarily mean
that the editor is in complete agreement with the writer, nor
does it mean he endorses all this person may have written on
other subjects.

COPYING PRIVILEGES: Unless otherwise stated, any article
published in the paper may be copied by other
publishers, provided they give a proper credit line stating that
such was copied from this publication, and the date of
publication; provided that such materials are not published
for profit. If we are not on exchange list with the publication
copying, it is requested that a copy of the issue containing
the articles be sent to our address. All copyrighted materials
may not be copied without written consent.

PUBLISHED BI-MONTHLY with paid circulation in every
state and many foreign countries.

SUBSCRIPTION RATES

One year \$ 6.00
Two years \$11.00
When you subscribe for others or
secure subscriptions each \$ 4.00
BUNDLES: 10 to 50 copies to one address — \$30.00 for
each 10 yearly; 60 to 100 copies to one address —
\$25.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? — Notify us three weeks in advance.
The post office does not forward second class mail un-
less the addressee guarantees the forwarding postage.
They charge us 25c for each "change of address."
Please save us this expense and the post office time.

Entered as second class matter March 4,
1978, in the post office of Ashland, Kentucky,
under the Act of March 3, 1879.

POSTMASTER: Send address changes to The
Baptist Examiner, P. O. Box 71, Ashland,
Kentucky 41105-0071.

PRAYER

(Continued from Page 1)

we come in humility realizing
our need and our helplessness,
asking God to do for us what we
cannot do for ourselves, this is
glorifying to God. Then it
should be our purpose in prayer
to glorify God. We may ask for
many different things, but our
purpose in asking should always
be to glorify God in the receiving
thereof. There should be specific
petitions that God will be
glorified. Note the matter of the
glory of God at the end of this
prayer. Let me say that, if we
truly pray to the glory of God,
we will desire and endeavor to
daily live to His glory as well.

This model reveals to us the
matter of fellowship and
unselfishness in our praying. We
should spend much time in-
dividually and alone with God
in prayer. We should also seek
to spend much time with others
in prayer. We should be con-
cerned about our own needs in
prayer, but also, about the
needs of others. Note "our" in
verse 9, "us" and "our" in
verse 11, and "us" in verse 13.

With these general things in
mind, let us now look at the ad-
dress in this model prayer: "Our
Father which art in heaven." Notice the first part. We address
God as "our Father." This
shows us that this prayer is not
for all men, but only for the
born again children of God. The
one who cannot truly say "our
Father" cannot truly pray.
Prayer is the peculiar privilege
of the child of God. I am not
adamantly opposed to the un-
saved expressing God-given
faith in a prayer to God in the
experience of salvation. I think
it was this way with most of us. I
am against the idea of long,
drawn-out begging God to save
one.

We need to have and develop
a consciousness of this blessed
Father-son relationship. Galatians
4:6 informs us that, in the
salvation experience, the Spirit
works within us the son-
consciousness, and we cry
"Abba, Father." What a blessed
truth is this! Let us chiefly

use this in our prayer life. I do
believe that we can pray to the
Triune God as such, and that we
can pray to each person of the
Trinity individually. However, I
believe that Bible teaching and
Bible example and the con-
sciousness of sonship will lead us
to predominantly address the
Father in our prayers. Ephe-
sians 2:18 expresses the ideal
theology of approach to God in
prayer: "For through him
(Jesus Christ) we both (saved
Jew and saved Gentile) have



Joe Wilson

access by one Spirit unto the
Father."

We further address Him as
"which art in heaven." This is
also very important. We come to
our Father which is on earth. He
is limited as to what he can do
for us. But our Father in heaven
has unlimited power to do
whatever we ask if it pleases Him
to do so. Let us beware of seek-
ing earthly helps in praying to
The One in heaven. We do not
need soft light, soft music, pic-
tures, etc., in approaching God.
Our prayer is the approach of
our spirit to a Spirit and should
be in a spiritual way. This shows
us the power and greatness of
our God: He is in heaven. If we
approach Him as such, we will
come with due respect and
reverence.

Now let us combine the two
aspects of this one address. The
word "Father" shows us His
concern about and interest in us,
and His willingness to answer
our prayers. The words "in
heaven" show us His power and
ability to do so. When I come to
one to make a request, I need
two things to encourage me. I
need to believe that he is willing
to help me, and that he is able to
help me. I have both of these en-
couragements in this address in
the model prayer. He is more
willing than any earthly Father
to give good things to His
children. He is so able, that we
cannot imagine, speak, or think
a prayer that would be beyond
His ability to grant the answer.
He is "...able to do exceeding
abundantly above all that we
ask or think..." (Eph. 3:20).
Let the two-fold encouragement
of this address cause us to be
more faithful in prayer.

There are seven petitions in
this prayer. Let us notice the
first one: "Hallowed be thy
name." His name stands for all
that He is. Men frequently
misuse this glorious name. We
need some preaching on the
third commandment which
says, "Thou shalt not take the
name of the Lord thy God in
vain..." (Ex. 20:7). God will not
hold men guiltless who commit
this great sin, and it is more fre-
quently committed than one
might think. It is not only when
men use this name in their filthy
mouthed cursing that they do
this.

Anytime anyone uses this
name without speaking
reverently to or about God, they
take it in vain. When a false
church uses this name in her
name, it takes that name in

vain. When we pray insincerely,
we do so. When one professes to
be saved and is not, they commit
this sin. We could go on and on.
We should treat that name as a
very holy thing. It should be
sanctified (separated from all
else) in our usage. We should do
this ourselves, and also pray
that others will do likewise.

The second petition is, "Thy
kingdom come." This is not
the present kingdom of the
sovereign providence of God
over all things. It is not the pre-
sent kingdom of the born-again
ones. There is a kingdom to
come. It is the glorious Millen-
nial Reign of Jesus Christ. We
should and do desire this and
look forward to it. Oh, what a
glorious time it will be when
Jesus rules from the river to the
ends of the earth! When the
earth will be full of the glory of
the Lord as the waters cover the
sea! And we who are now saved
will rule with Him. Not only
should we desire this, but we
should pray for it. It will cer-
tainly come to pass, but the cer-
tainty of a matter is not a
reason for our not praying for it.
Rather, the certainty thereof is
an encouragement to our pray-
ing in faith. In Revelation 8:3-4,
we read of the prayers of the
saints, and see that these
prayers have a part in bringing
about the coming kingdom of
Christ. Revelation witnesses to
the sure answer to the millions
who have obeyed our Lord and
prayed "thy kingdom come."

The third petition is, "Thy
will be done in earth, as it is
in heaven." This prayer shows
the believer's delight in and sub-
mission to the will of God.
There is the secret will of the
eternal purposes of a sovereign
God which is always done. But
it is not done on earth with the
same attitude as it is in heaven.
Then there is the revealed will
of God as what men and angels,
and all beings should do. This is
always done in heaven. It is not
always done on earth. We
should ask for wisdom and
power to do God's revealed will
in our daily lives and we should
pray that others will do the same
thing. When this prayer is
answered, and it will be, then
we will truly have days of
heaven on earth. Now note that
these three petitions (three of
seven) relate to the glory of God.

The fourth petition is, "Give
us this day our daily bread." Note the unselfishness of this
prayer: not "give me my," but
"give us our." Brethren, it is
right and natural that we be
concerned about our needs. It
would be foolish to deny this.
However, we ought to also be
concerned about the needs of
others, especially of brothers
and sisters in Christ, and doubly
especially about fellow church
members. We do great damage
to our prayer lives by a selfish
attitude in prayer. Let us pray
for large heartedness in our
prayer lives, and in our whole
lives for that matter. I thank
God that He has been giving me
more of this in recent years, and
I do consider it a work of God's
grace and power, because
selfishness is a part of the totally
depraved nature of man.

Note the humility expressed
in this prayer. We are to pray
for the needs of life, not the lux-
uries. God has promised to sup-
ply our needs, and we can pray
in faith for such, but I know of
no promise in all the Bible
where God has promised to sup-
ply us all the unneeded luxuries
we might desire. A humble con-
tentment with the necessities of
life is truly a friend to a proper
prayer life.

Note in this petition the sense

of dependence upon God for our
needs. Brother, we may work
for the things we have, but it is
God who gives us the strength to
work, the opportunity to work,
and so, whatever means He
might use, it is still our
sovereign God who gives us all
we have (Jms. 1:17).

In this petition we are taught
to trust God for the future, for
we are to ask day by day for dai-
ly bread. We are not here
authorized to ask for bread for
tomorrow until tomorrow
comes. Oh, brother, we are to
live by faith from day to day!
We are to live from hand to
mouth: God's Hand to our
mouth. Praise God for the bless-
ing of living by faith in God and
for His faithful supplying of all
our needs!

I take the position that this
petition warrants us to pray for
all our needs, not just bread. We
can pray for a job, all food,
shelter, clothing, health or
whatever we might truly need,
for ourselves and for others.
And note this, if the Lord
teaches us to pray for
something, we can pray for it in
faith, for He is surely willing to
give us that for which He
teaches us to pray.

The fifth petition is, "And
forgive us our debts as we
forgive our debtors." Debt
here refers to sin. This petition
implies that we must have a con-
sciousness of our sins when we
pray. We must feel our sins, and
deeply desire God's forgiveness,
or our praying will be in vain —
in fact, we would not pray at all.
It is a Holy Spirit conviction of
sin that drives to the Saviour for
salvation to begin with, and
keeps us coming to Him con-
tinually in prayer. This verse
certainly cuts up by the roots the
awful heresy of sinless perfec-
tion, for the prayer is for God's
children, it is to be prayed daily,
and sin is to be confessed. So,
we do sin every day, don't we? I
truly doubt the salvation of

anyone who really claims to live
without sin. Scofield is totally
and heretically wrong in his note
that this petition is based on
legal ground. It is a grace prayer
all the way. Scofield's note
relates to the matter of the
necessity of having a forgiving
attitude if we expect God to
forgive us. Surely, no truly saved
person can believe that he
can manifest an unforgiving
spirit towards others and still be
forgiven by God. Of course, the
matter of forgiveness in this
verse is not for salvation: the one
praying is already a child of
God, and the child of God — so
far as relationship to God is con-
cerned — has been eternally
forgiven for all sin. The
forgiveness here relates to the
matter of day by day forgiveness
with the Father.

The sixth petition is, "Lead
us not into temptation." This
petition teaches us the
sovereignty of God over all the
details of our daily lives. One
who does not believe in the ab-
solute sovereignty of God over
all things cannot intelligently
pray this prayer or any prayer.
This petition teaches us that
God controls and providentially
leads us into all the events of
daily life. This petition implies
that we have a sense of our per-
sonal weakness. We do not
desire to be tempted, for we
know that we are so weak in
ourselves that we will fall every
time we are tempted unless God
holds us up. We do not look for
temptation. We do not
manufacture our own tempta-
tions — we desire, so far as it
pleases God, to be delivered
from even being tempted to sin.
Brother, the attitude of personal
weakness is an essential element
in a proper prayer life. We pray
here that, since God controls our
life, He will, as much as He sees
fit, keep us from ever being
tempted.

The seventh petition is "but
(Continued on Page 3 Column 1)

FROM THE EDITOR

Today is Friday, Dec. 3rd. I have just returned from seeing
Brother Fred Halliman off from the Huntington, W. Va. airport.
He is on his way back to New Guinea. It was a sad time for me, and
especially, for his family. As he stood on the steps leading to the
plane, turned and waved at me and his family, I thought of an old
soldier returning to the battlefield. My thoughts, my heart and my
prayers go with him on this journey.

I shall stand 100% behind this great missionary of the cross of
Jesus Christ. I shall lead Calvary Baptist Church in remembering
our missionary and in praying often for him and the work in New
Guinea. I shall keep him before the readers of The Baptist Ex-
aminer. I have stood behind this man since he first went to the field.
I have never pastored a church that did not support him since his
going to New Guinea. I have sought, at times successfully, to get
other churches to support Fred Halliman and New Guinea mis-
sions. I have never wavered in this stand. God willing, I shall not
waver in the future. When this man was so wickedly attacked,
maligned, and every effort made to destroy him and New Guinea
Missions, I stood behind him, prayed for him, and the church I
then pastored immediately increased its support of him.

How sad it is that this man who has devoted over twenty years of
his life to preaching the gospel in New Guinea, and whom God has
greatly blessed and used therein, should be treated as badly and
shabbily as he has in recent years. There will come a day when men
will stand before the Judgment Seat of Jesus Christ and give ac-
count.

I do not know a missionary or a mission work more deserving of
support from Sovereign Grace Landmark Baptists than Fred
Halliman and New Guinea Missions. Others are not going to sup-
port this work. What support is given will come from Sovereign
Grace Landmark Baptists. I appeal to all such to do, as individuals
and as churches, all they can for this work. New Guinea Missions is
at its greatest potential, but the work has been seriously curtailed
because of lack of financial support. As pastor of Calvary Baptist
Church which authorizes this work, and as editor of The Baptist
Examiner, I make an appeal to the readers of this paper to seriously
and prayerfully consider the matter of supporting Fred Halliman
and New Guinea Missions. Fred Halliman is a man of dedication to
the Lord's work, of honesty and integrity. In spite of all that has
been done to destroy him, he continues faithful in the work. In spite
of all that has been wickedly said against him, he goes on doing
what he can in the work. May God be with him, bless him, greatly
use him to His glory, and to the salvation of many more New
Guinea natives. Once more, I appeal to the reader to consider help-
ing financially in what is, without doubt, the greatest single mis-
sionary work of our lifetime. May God bless you all!

PRAYER

(Continued from Page 2)

deliver us from evil." At times God will see fit to allow us to be tempted. We know that, if left to ourselves, we will fall for we cannot deliver ourselves. We hate sin. We do not want to fall into sin and mar our testimony and dishonor our Blessed Lord. So we pray earnestly that, when He sees fit to allow us to be tempted, He will deliver us from falling into that sin to which we are tempted.

Note, Oh! please note that the last three petitions of this model prayer relate to sin in the lives of the children of God. Does not this teach us that we should be more concerned about sin in our lives, than even about the material and physical necessities of life? Yes, it does! I fear that we fail greatly here. I fear that our prayer lives fail because we are not as concerned about sin as we ought to be.

Note this prayer: three requests about the glory of God; three requests about sin; one request about our needs. How does our praying measure up to this model prayer in the matter of these percentages? See, also, that there is a relationship between sin and the glory of God. It is our sins that rob Him of His glory. If we are truly concerned about His glory, we will be concerned about our sins and pray that we will not dishonor Him thereby.

Note this, relative to the three petitions about sin: We pray not to be tempted anymore than the Lord sees fit. We pray to be delivered from falling when we are tempted. We pray to be forgiven when we do fall.

Note in the close of this model prayer that all is of God: the glory and the kingdom. Note that God is to get all the glory for answering our prayers. Again, we see that the chief concern of the praying child should be the glory of his heavenly Father. Brother, I am convinced that the Lord had a purpose in giving this model prayer, and I believe that serious study thereof and a Spirit-empowered effort to put this into practice in our prayer lives, will truly revolutionize our praying. May the Lord bless you all!

GLORY

(Continued from Page 1)

and one of you IS A DEVIL?" (John 6:70).

There isn't any hint nor any indication that Judas was a saved man. The Lord Jesus Christ declared that he was only a professor. The Lord Jesus Christ declared that he was never saved. Therefore, Judas Iscariot doesn't enter into being kept by the power of God. If he had been a saved man, he would have been kept by the power of God, the same as all the balance of God's children, but the fact of the matter is, Judas Iscariot was a devil, and therefore was never a child of God.

2. I'M ON MY WAY TO GLORY AND I CANNOT BE LOST, BECAUSE THE DEVIL CAN'T TAKE ME OUT OF GOD'S HAND.

We can see how weak and powerless the Devil actually is, for we read:

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that WICKED ONE TOUCHETH HIM NOT" (I John 5:18).

Notice, the Devil is referred

by Willard Willis

"Upon this rock I will build My church, and the gates of hell shall not prevail against it" (Matthew 16:18).

"This is a great mystery; but I speak concerning Christ and the church" (Ephesians 5:31).

"The church of the living God, the pillar and ground of the truth" (I Timothy 3:15).

"Might be known by the church the manifold wisdom of God" (Ephesians 3:10).

"Unto Him be glory in the church of Christ Jesus throughout all ages, world without end. Amen." (Ephesians 3:21).

"Feed the church of God, which He hath purchased with His own blood" (Acts 20:28).

"He that hath an ear, let him hear what the Spirit saith unto the churches" (Revelation 2:17).

"...despise ye the church of God..." (I Corinthians 11:22).

The Scriptures which are before us and a host of others make it very obvious that our Lord's church is of the utmost importance to Him and that she should be of the utmost importance to each of us. The above Scriptures, in fact, inform us that our Lord's church is "the pillar and ground of the truth"; that the "manifold wisdom of God" is made known through the church, and that our Lord is glorified through His church. It is also stated that our Lord purchased the church with His own blood.

The first of the above list of Scriptures states: "Upon this rock I will build My church, and the gates of hell shall not prevail against it."

The Catholics and many others teach that Peter was the "rock" on which our Lord built His church and they use the Scriptures which is before us in an effort to confirm their doctrine. One, however, by considering the Greek text, will find that the word "rock," as used in Matthew 16:18, is the Greek word "Petra" and means "the massive living rock." There is also another Greek word for "rock"; namely, "petros." This word refers to a "detached fragment."

A close study of Scripture will show that "petra" is never used when referring to a man and God is never called petros. Our Lord Jesus is called Petra more than once, and Peter is called Petros over 160 times. You will observe from the following Scripture I Corinthians 10:4 that the spiritual rock referred to is none other than Petra, or our Lord Jesus Christ.

"They drank of that spiritual rock (Petra) that followed them, and that rock (Petra) was Christ."

The word "rock" in Matthew 16:18 is the same word as is found in Matthew 7:24 where the word is Petra. There, in fact, is no question but that our Lord Jesus Christ is the Petra upon which the church is built. This fact is forever sealed by that which is written in Isaiah 28:16.

"Therefore thus saith the Lord God — I will lay in Zion for a foundation, a stone, a tried stone, a sure foundation, and he that believeth shall not make haste."

It becomes very obvious that the Lord Jesus, rather than Peter, is the foundation stone. Those who still have doubts, should have those doubts

removed by that which is stated in I Corinthians 3:11: "For other foundation can no man lay than that is laid, which is Christ Jesus."

Those who have the church built upon Peter are in gross error. We, in fact, by considering the life of Peter, will find that he would make a very poor foundation for the Lord's church. He would make a poor foundation because he was very unstable during his walk among us. You will recall that Peter turned



Willard Willis

coward when our Lord admonished him to walk on the water (Matthew 14:28-31). You will also recall that our Lord rebuked him (Matthew 15:15). Peter, in Matthew 16:22, even opposed his Lord. We find him in Matthew 17:4 speaking foolishly regarding the transfiguration. We are also aware of how Peter followed our Lord at a distance when He was being taken to Pilate and how he (Peter) cursed when confronted by the little maid. We are also aware of how he failed to remain awake and maintain a watch in the garden of Gethsemane. These are just some of the mistakes which are recorded regarding Peter. We may add that even Peter himself did not exalt himself to be the foundation of our Lord's church. No, in fact, in I Peter 5:1, termed himself an "elder" and in II Peter 1:1, he terms himself a "servant." Peter, in fact, knew very well that the power conferred in John 20:22, 23, was conferred upon all the apostles and not upon him alone.

It is very, very obvious from the sixth chapter of Acts that Peter knew very well that he did not have the authority to appoint deacons. He knew that the appointment of deacons rested with the entire body of the church. That which we are saying or the nail we are trying to drive is that Peter had nothing in common with the pope who is now in power or any of the popes of the past.

May we emphasize again that our Lord's church was built upon Himself as her foundation.

Those who disagree with us point to Matthew 16:18, 19 and argue that they are correct because these Scriptures give Peter the "keys of the kingdom" and the authority to "bind" and "loose." The answer here is that the Lord was speaking to Peter as a representative disciple. This fact is evident when we consider that Matthew 18:18 and John 20:23, gave the same authority to the other disciples.

The Catholic church informs us that Peter was bishop at Rome from 42 A.D. to 67 A.D. at which time he was crucified under Nero. There, however, is no scriptural authority for this teaching by the Catholics. There is, however, a scriptural record which shows that Peter was not

in Rome from 42 A.D. to 67 A.D.

Paul was converted about 37 A.D. and we know from Galatians 1:13-18, that he went into Arabia after his conversion. Then, he reports that "after three years I went up to Jerusalem to see Peter, and abode with him fifteen days." We are sure from this record that Peter was still in Jerusalem in 40 A.D. The Bible also shows that during those days Peter made his missionary journey through the western part of Judea, to Lydda, to Joppa, to Caesarea, and back to Jerusalem (Acts 9, 10, 11). Then came his imprisonment under Herod Agrippa and his miraculous deliverance by the angel of the Lord (Acts 12). The record shows that Peter then "went down from Judea to Caesarea and there abode" (Acts 12:19). We know from Acts 12:20-23, that Herod Agrippa died not long after those events. Josephus informs us that the death of Agrippa occurred in the fourth year of the reign of Claudius. This would be about 45 A.D. and Peter is still in Palestine.

Paul, in the second chapter of Galatians, informs us that he went up to Jerusalem again to see Peter and that this visit was in 40 A.D. His second visit therefore, was in 54 A.D. or the time when the Catholics say that Peter was in Rome.

The Bible record shows that after 54 A.D. Peter made an extensive missionary journey or journeys throughout the Roman provinces of the East. We know from I Cor. 9:5 that Peter took his wife on these missionary tours. We know from the record that they labored in Pontus, Galatia, Cappadocia, Asia, and Bithynia. It is obvious that such a vast area as Peter covered must have required several years of his time. These journeys, no doubt, lasted until about 60 A.D.; yet Peter was not in Rome. We, in fact, can be sure that Peter was not in Rome in 58 A.D. because of the fact that Paul did not mention him in his letter to the church at Rome. Paul, in fact, salutes 27 persons, but Simon Peter was not one of them. It appears very strange indeed that Peter was not mentioned, if he was the Pastor of the church.

We believe that the above arguments furnish conclusive proof that Peter was not Pastor of the Lord's church at Rome. Those, however, who are not convinced, should note Romans 1:13 where we are informed that the church at Rome was a Gentile church while Galatians 2:9 informs us that Peter was to go to the Jews.

We, in the messages which are before us, will, by the grace of God, trace the church which our Lord built during His personal ministry upon the earth. We will find that she will not be difficult to trace since there is a crimson trail of blood that follows after her. We, therefore, will keep our eyes on this trail of blood and thus follow His church down through the past centuries. We will find that the trail of blood begins with the builder of the church — the Lord Jesus Christ, for His precious blood was shed at Calvary.

"The first Christian Martyrs were those who suffered under the persecutions of the Romans in the early ages of the church. For two hundred and forty years, or from about

the year 64 A.D. to the time of the emperor Constantine (306), the cruel punishment inflicted upon the Christians by their heathen enemies are described by the ancient historians as being as various and horrible as the mind of man, inspired by the devil, could invent. Some were slain with the sword; some burned with fire; some scourged with whips; some stabbed with forks of iron; some fastened to the cross or gigget; some drowned in the sea; some had their skin plucked off; some were stoned to death; some killed with cold; some starved with hunger; some with their hands cut off or otherwise disabled, were left naked, to the open shame of the world. Yet, not withstanding the sharpness of their torments, such as the constancy of those who suffered — or rather, such was the power of the Lord in His saints — that they generally remained faithful to the end." Foxe's Book of Martyrs (page 11).

Stephen was one of the first Martyrs, being stoned to death. John the Baptist was beheaded. James, according to Mr. Foxe, was also beheaded in 44 A.D. by the decree of Herod Agrippa.

The following is a list of others who were martyred and the manner in which they were martyred. The list is taken from Foxe's Book of Martyrs.

Matthew was slain with the sword in 60 A.D. while he was in Parthea. Mark was dragged through the streets of Alexandria with his feet tied together. He was left bruised and bleeding in a dungeon all night. The next day his body was burned. Andrew was hung on a cross by way of cords and allowed to hang there for three days before he died. All the while he preached Christ to all who passed by.

Peter was kept in prison for nine months, and then crucified with his head downward after being scourged. It is said that he requested to be crucified with his head down, since he did not consider himself worthy to be crucified like his Lord.

Paul was beheaded while in Rome by the decree of Nero.

Jude, the brother of James, was crucified in Persia in 72 A.D.

Bartholomew was beaten to death with clubs by idol worshippers.

Thomas was thrust through with a spear.

It is not known how Luke died.

John died of natural causes in Ephesus, being about 100 years old.

Thus we see the beginning of the trail of blood.

We, in America today, take our freedom of worship for granted. It should be remembered, however, that this is a freedom that our forefathers were not privileged to enjoy. This, of course, is why they were required to die for what they believed. This is why there are many in Russian prisons today because of that which they believe.

All pagan nations, according to Mr. Christian, regulated all matters connected with religion.

"It was fully agreed by all pagan nations that the state had a right to regulate ALL matters connected with

(Continued on Page 4 Column 5)

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

The scriptures state that Elijah and Enoch were translated into heaven without dying. At that time, were their bodies changed into a spiritual body? If so, what will be the type of bodies they will possess upon their return to Earth? Will they return in the flesh?

CLYDE T. EVERMAN
108 Burdall Ave.
Ft. Mitchell, Ky.
41017

Deacon,
Calvary
Baptist Church
Ashland, Ky.



There is much speculation on this subject, but I find very little in the Scripture concerning it. In regard to Enoch we find in Genesis 5:24, "And Enoch walked with God: and was not: for God took him." In Hebrews 11:5 we find him in God's honor roll of faith where it is said, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."

The word translate means to transfer or to change. It is said, concerning the saints who are living at the second coming of Christ, "We shall not all sleep, but we shall all be changed, — and this mortal must put on immortality" (I Cor. 15:51-53).

It would seem that Enoch went through the same change as that of the living saints at the rapture will experience, that is, mortal will put on immortality.

From the account of the translation of Elijah given in II Kings 2:11, it would appear that he must have gone through the same change — from mortal to immortal.

As to the future role these two are to play, there is much speculation. Many renowned scholars of the word believe they will be the two witnesses of Revelation 11. But as these two witnesses are to die, it seems that would rule them out of this role. At least, it is said of Enoch, "Enoch was translated that he should not see death" (Heb. 11:5).

I believe that when they return to earth they will have the same kind of bodies that all other saints have, "Dear friends, we are now God's children, but it hasn't yet been shown what we're going to be. We know that when it will be shown, we'll be like Him because we'll see Him as He is" (I John 3:2 — Beck Trans.).

HANSFORD HOLMES
506 Bream St.
Charleston, W. Va.
25312

LAYMAN,
TEACHER
and
WRITER



"According as He (God) hath chosen us (His elect-people) in Him (Christ) before the foundation of the world"

(Eph. 1:4), God has set before us two stages of transition. These stages are spoken of in terms of being "translated" into God-given faith at conversion, and then, later, as being "translated" by the same God-given faith, from a state of mortality (subject to death) to a state of immortality (not subject to death), as was true in respect to both Enoch and Elijah.

This first stage of transition is related in Colossians 1:13, 14, where Paul spoke of God, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; In Whom we have redemption through His blood, even the forgiveness of sins."

But this "kingdom of His dear Son," as related only to the Church age, must be distinguished from the coming millennial kingdom of Christ, when the Church will rule with Him. However, as a testing period, this kingdom will end in rebellion.

Yet, following this millennial kingdom and looking beyond the conflagration to a new heaven and a new earth, Christ will rule in a perfect kingdom, which will, as such, be delivered up to the Father.

Now, in turning to the second stage of transition, we find that Enoch (in passing from the first stage of transition) was, by God-given faith, translated that he should not see death... for before his translation he had this testimony, that he pleased God (Heb. 11:5). This translation from mortality to immortality, is also a true picture in anticipation of the Church age, as related in I Thessalonians 4:13-18).

As related individually, it is then that each body "is sown in dishonor... raised in glory; yes, raised from weakness in power" (I Cor. 15:43). Too, though the same mortal body "is sown a natural body, it is raised a spiritual body" (I Cor. 15:44).

But, in regard to the natural body, "the life of the flesh is in the blood" (Lev. 17:11). However, in resurrection (translation), the life of the spiritual body is in the spirit, not in the blood, as related to the natural body.

However, for redemptive purposes, Jesus took upon Himself, by being virgin-born, "the image of the earthy," in being made in the likeness of sinful flesh, yet sinless. Too, the life of His natural body (flesh) was in the blood, which He shed to "save His people from their sins" (Mt. 1:21). Yet, though He shed His blood, His body was not suffered to see corruption, which is normal to all who, in the first Adam, die. Consequently, because of the efficacy of His sinless blood, He was able to expiate for the sins of such who were contaminated with sinful blood, as given to Him by the Father for redemptive purposes.

Consequently, in the resurrec-

tion of such, we are assured that, "as we have borne the image of the earthy, we shall also bear the image of the heavenly" (I Cor. 15:49), in that the bodies of saints "shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (I Cor. 15:52, 53).

Hence, it must be reasonable to assume that (in reverse) it is unreasonable to assume that our immortal bodies will be translated back into mortal bodies; but, rather, that they will be brought back in immortal flesh-bodies, whose motive life is in the spirit, rather than in the flesh. In other words, our bodies will then be fashioned like the resurrection-body of Christ. In this, after His resurrection, Jesus spoke of having "flesh and bones" (Lk. 24:39). Too, He demonstrated His ability to eat (Lk. 24:42, 43).

As with all mankind in Adam, "That which is born of flesh is flesh" (Jn. 3:6); so, in being born again, we are born of the Spirit in anticipation of being translated in the resurrection (or rapture), as having a spiritual body, whose motivating life-factor is in the spirit, rather than in the blood. Hence, we were redeemed by the blood of Christ, that we may, in God's appointed time, enter into this transition period, with bodies bearing our identity in the likeness of our Lord's resurrected body, "...even as our Lord Jesus Christ hath shown me" (2 Pet. 1:14).

OSCAR MINK
219 North Street
Crestline, Ohio
44827

PASTOR
Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



It appears from the question(s), that the person making the inquiry assumes that the "two witnesses" of Revelation 11:3-12, are Enoch and Elijah. I will not argue with this assumption, for it may be correct. There are a number of eminent eschatological scholars who dogmatically hold and promulgate this view, but on the other hand, there are many learned men who are equally convinced the "two witnesses" are Moses and Elijah. Then, too, there are others who unreservedly contend that the "two witnesses" will not be identifiable before the time of their witnessing, and that the "witnesses" are men heretofore unknown, whom God calls out from among His people at that time and endows with miraculous power comparable to that of Moses and Elijah.

The divergent views mentioned above hold in common, and necessarily so, that whoever the "two witnesses" are, they are

literal men and not symbols. With this I readily concur, but as to who or what two men the "witnesses" are in actuality, I will not venture to say at this time, for at best it would be a studied guess, and the best guess always leaves much to be desired.

I do not believe the bodies of Enoch and Elijah were at the time of their translation changed to spiritual and immortal bodies in the same sense that the body of the Lord was at His resurrection and ascension. At this present time, Christ is the only person Who has absolute immortality: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to Whom be honour and power everlasting. Amen" (I Tim. 6:16). The bodies of Enoch and Elijah are at present incorruptible, but for that absolute immortality and spirituality, they like their numberless brethren, must wait for that time "When He shall appear" (I John 3:2), so as to "be like Him" and "see Him as He is" (I John 3:2). The Scripture says of Enoch and the prophets, including Elijah, "...That they without us should not be made perfect" (Heb. 11:5, 32, & 40).

All the elect of God up to and at the time of the rapture will be made eternally immortal (I Cor. 15:53 & 54), and thereby shall be enabled to walk in the presence of God's effulgent glory which was previously unapproachable.

SAM WILSON
1490 North
Spring St.
Gladwin, Michigan
48624

PASTOR
Grace
Baptist Church
Gladwin, Michigan



This is a very difficult question to answer. I fear that any answer I give will be mostly based on speculation and not totally by the Word of God. When we as humans begin to talk of spiritual or glorified bodies, I believe our understanding thereof is extremely limited. To try and fully understand a spiritual body shows, indeed how much higher Gods thoughts are than our thoughts.

Let us answer these questions one at a time. First: at the time of their translation were their bodies changed into spiritual bodies? This is the easiest question to answer. Yes, their bodies were changed. They would not be allowed in the presence of God in their natural bodies. That which worketh an abomination will not be allowed in heaven. Second: what type of bodies will they possess upon their return to earth? I believe Elijah will be one of the two witnesses in the tribulation. He will at that time return in a physical body for we know that he will suffer death. In the millennium I believe both Enoch and Elijah will possess glorified bodies. These bodies will be flesh but a glorified flesh, not capable of sin. We must remember Christ had a physical body after the resurrection.

REMEMBER

Subscription
Rates
Now
\$6.00
Per Year

BLOOD

(Continued from Page 3)

religion; and the citizen was bound to obey." (Christian.)

Justin Martyr, when writing on this subject, said: "Religion cannot be imposed by force; the matter must be carried on by words rather than blows, that the will may be affected. Torture and piety are widely different; nor is it possible for truth to be united with violence, or justice with cruelty. Nothing is so much a matter of free will as religion."

It is not difficult for me to understand why the Lord's sheep have been persecuted and even chased out of the world by way of death. One, for example, can find the answer by considering why it was that John the Baptist lost his head. The reason, of course, was because he condemned the king for his evil action. The same, in essence, has been true of all Martyrs, that is, they demanded purity in doctrine and in living. The true churches dug their own grave, in a sense of speaking, when they refused to conform to the ways of the false churches and evil governments. The shovel used most often by our fathers in digging their own graves was that of baptizing all who came to them from false churches. This action by our fathers was a blow to the head of every false church. It still remains today that one of the quickest ways to make an enemy for life is to inform a person that their baptism is not valid.

GLORY

(Continued from Page 3)

to as "that wicked one," and it says that he is unable to touch a child of God.

I don't mean to say that the Devil doesn't touch us so far as our flesh is concerned, for he does aggravate our flesh no little. There isn't one here but would admit that his flesh gets plenty of aggravation from the Devil. But, beloved, though he is able to aggravate our flesh, he cannot touch the new nature that God puts in us the day He saves us. This text tells us "that wicked one toucheth him not." The Devil cannot touch the new nature that God put inside us the day He saved us.

For example, let's go back to the book of Job and notice that the Devil did his best to destroy Job. The Word of God says that when God called upon the Devil and said to him, "Hast thou considered my servant Job, that there is none like him," immediately the Devil said, "Yes, I have my eyes on him, but you have a hedge around him. In fact, you have three or four hedges around him. You have a hedge around his family. You have a hedge around his property. I cannot get in. The reason I cannot get in is because you have a hedge all the way around everything that he has and I can't get inside these hedges."

You know, beloved, an old wolf may prowl around a sheep-cote, and he may have visions of lamb chops and a leg of lamb, but if that gate has been locked, or the gate has been closed, he will go away just as hungry as he came.

An old fox may prowl around a chickenhouse, and he may

(Continued on Page 5 Column 1)

GLORY

(Continued from Page 4)

have visions of stewed chicken or fried chicken, but if somebody has locked the door, as it should have been, the fox will go away hungry.

Beloved, the Devil may prowl around the precinct of your soul, but God has locked the door — God has put a fence, or a hedge, around it, and the Devil cannot get in.

The Devil tried to get to Job. He destroyed Job's property. He destroyed Job's family. He destroyed the friends of Job. He destroyed his wife, because his wife said, "If I had a God like that, I would curse God and die." Job maintained his integrity because God has a hedge around Job.

The Devil came back a second time and said, "Lord, the reason I didn't get him was because you didn't break down one hedge. You kept a hedge all around Job's body. I couldn't touch his body. It is true I got his property. It is true I got his family. It is true I got the other things. But you didn't let me in to Job's flesh. The Lord said, 'Satan, do you really think you can take Job out of my hand? If you do, I will take the hedge down from around Job and let you in.'"

The Word of God tells us this is how the Devil smote Job with boils from the crown of his head, to the sole of his feet. If there were any more pitiable creature than Job, I know not where he might be found. Of all the pitiable creatures to be found in all the Bible, there was none that was as pitiable as Job. Look at him, if you will, yet he maintained his integrity and stands true before God and says:

"And though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:26).

Beloved, God broke down the hedge and allowed the Devil to get in to Job's property, and Job's family, and Job's friends, and all that Job had, even including his health, but there is one thing that was certain, God never broken down the final hedge, which was the hedge around Job's personal faith in God, and accordingly, I am led to believe by my experience that the Devil never can take one out of the hand of God.

Oh, but somebody may say, "Brother Gilpin, you must remember that the Bible talks about the individuals that were in the hands of God seemingly, and they got weak." Usually, when somebody wants to object like that, they will turn to the Word of God which says:

"But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (II Peter 2:22).

This is talking about certain individuals that have turned away, and become just as disgusting as a hog that has been washed, which has turned back to her wallowing in the mire, or a dog that would turn back to its vomit. Who was the crowd that he is talking about? If we will go back to the first verse of this same chapter we will find the answer. Listen:

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves

swift destruction" (II Pet. 2:1).

Beloved, he says that these false prophets — these unsaved professors — are just as disgusting as a washed sow that lies down in her wallow, or a dog that turns back to its own vomit.

I tell you, the Devil cannot take a saved man out of God's hand. I am on my way to Glory and I cannot be lost on the way, because the Devil cannot take one out of God's hand.

3. I'M ON MY WAY TO GLORY AND I CANNOT BE LOST, BECAUSE I AM A NEW CREATURE.

The Apostle Paul refers to each of us as a new creation, for he says:

"Therefore if any man be in Christ, he is a NEW CREATURE: old things are passed away; behold, all things are become new" (II Cor. 5:17).

Notice, he is a new creation.

I want to ask you something. If God creates something, can man un-create it? Let's go back to the early chapters of Genesis and read the story of the first creation. We read what God did in six days' time. We read about the creation God made. Now I ask you, after God had created the world, could the world be uncreated? How foolish it is, even to talk about it. There is nothing more foolish than to talk about un-creating what God has created.

Well, beloved, each of us who are saved stand as a new creation in God's sight. What God has created, cannot be uncreated. Certainly, when you and I have become children of God, we can never be lost on the way to Heaven.

Somebody, may say, "Brother Gilpin, that may be true, but I remember in the last chapter of Revelation that there is a strong warning relative to the matter of losing out." We read:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of this prophecy, GOD SHALL TAKE AWAY his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18, 19).

Notice what the context speaks about. It is talking about a certain book. What book? The Bible. It says that we are not to add to the Bible, and we are not to take from the Bible. It says that the man who adds to the Bible, God will chasten with certain plagues. God will add to him the plagues that are written in the Bible. If a man adds to the Bible, he can expect God to chasten him.

How about his rewards? It says that if he takes away from the book, God will take away his part out of the book of life. Beloved, the only part I have in the book of life is that which I have done for the Lord since I have been saved whereby He is going to reward me. However, if I take away from the Word of God — if I take away from the book of prophecy — if I take away from the Bible, then I can expect one thing — I am going to lose my rewards, for God is going to take away my part — and the only part that I have is what I have done since I have been saved whereby He has rewarded me and whereby I will get my rewards one blessed day.

Talk about a man losing his

salvation. God's Word tells us we ought to be mighty careful how we treat the Bible lest we add to it, or lest we take from it. If we take from the Bible, we can expect to lose our rewards, I tell you, here is a passage of Scripture that tells us why it is that God rewards, and why God chastens us. He chastens us because we add to the Bible, and He takes away our rewards because we take away from the Word of God.

I tell you, beloved, I'm on my way to Glory and I cannot be lost because I am a new creation in God's sight.

4. I'M ON MY WAY TO GLORY AND I CANNOT BE LOST, BECAUSE I HAVE BEEN BORN OF GOD.

We read:

"Whosoever believeth that Jesus is the Christ is BORN OF GOD: and every one that loveth him that begat loveth him also that is begotten of him" (I John 5:1).

This refers to our spiritual experience by way of a birth. Notice this truth, we are born of God. Can anything that is born be unborn? Those of you who are mothers, I ask you, when you went down into the valley of the shadow of death to bring a new life into this world, after the baby was born, could it be unborn? You say, "Brother Gilpin, that is the most foolish and ridiculous thing in this world. We all know that when a child is born, it can't be unborn."

Well, beloved, the Bible says that when we are saved, we are born of God. If what has been born, can't be unborn, then you and I who are saved can't lose our salvation. We are on the way to Glory and we can't be lost on the way, for the simple reason that we have been born of God and we can never be unborn.

I think about my children. I have three of them — John, Jr. and the two girls. I say to you, they will always be my children. They haven't done everything in life that I have wanted them to do. They will not do everything in life that I will want them to do. They will make many mistakes and failures as they go along in life, but there isn't anything that will cause them to cease from being my children.

The same is true so far as I am concerned in God's sight. I am saved. I am on my way to Glory, and there isn't anything that is going to cause me to cease from being a child of God.

5. I'M ON MY WAY TO GLORY AND I CANNOT BE LOST, BECAUSE I HAVE PARTAKEN OF DIVINE NATURE.

We read:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be PARTAKERS OF THE DIVINE NATURE, having escaped the corruption that is in the world through lust" (II Peter 1:4).

Notice, this says that when God saves a man, he becomes a partaker of divine nature. That is to say, there is something of God inside you the day God saves you. There is something of God that wasn't there the day before, for you had a dead spiritual nature the day before. Now you have a live spiritual nature because you have partaken of God. There is something of God inside you.

That is why it is I say, if you and I are saved, we ought to talk a little bit like God. We ought to walk a little bit like God. We ought to act a little bit like God. The world ought to be able to

OUR DEPRAVITY

Our righteousness is filthy rags
In the nostrils of our Lord;
What reason have we, then, to brag
Or seek our own reward?

How vile, indeed, must be the stench
That from our evils rise! this
Carnal being, so entrenched,
The parent of our vice.

How loathsome is our putrid flesh,
This clay in which we dwell.
The heart that leads us to transgress
And beckons us to hell.

How little pleasure, now, in sin;
Its pull is somewhat less;
Yes, endlessly, we must amend.
Repent, atone, confess.

Our souls are but a battle ground
Where two of us reside,
Where Good is small and I'll abound
And nowhere can we hide.

That God will have the victory
No child of His denies;
He is the Hope for you and me,
The Anchor of our lives.

Bernice S. Bryant
Cottondale, AL

see a little bit of God in our lives, because God is in us — we have partaken of divine nature.

Suppose I have partaken of divine nature, and after I have something of God inside me, I sin, and I die and go to Hell. What happens? Something of God would go to Hell, too. Perish the thought! Beloved, it is blasphemous to even think about it. I tell you, I am on my way to Glory, and nothing can cause me to be lost on the way, for the simple reason that I have already partaken of the divine nature, and I have something of God inside of me now.

Some may say, "How about Adam? He was on the way too, and he fell." Beloved, do you realize that Adam never did partake of divine nature until he got outside of the Garden of Eden? Do you realize that the best Adam had was a perfect human nature when he was inside the Garden of Eden? He didn't have a divine nature, and that perfect human nature became an imperfect human nature when he sinned.

Oh, what a contrast between Adam inside the Garden of Eden, with a perfect human nature, and you and I who are saved, with a perfect divine nature in the Lord Jesus Christ!

So I say I am on my way to Glory and I cannot be lost because I have a divine nature and if I were to go to Hell, something of God would have to go there, too.

6. I'M ON MY WAY TO GLORY, AND I CANNOT BE LOST, BECAUSE I HAVE BEEN BORN OF INCORRUPTIBLE SEED.

We read:

"Being BORN AGAIN, not of corruptible seed, but of INCORRUPTIBLE, by the WORD OF GOD, which liveth and abideth forever" (I Peter 1:23).

Notice, we are born of incorruptible seed. That seed is the Word of God. Notice it is described as incorruptible. I say to you, like begets like. You go back and read the first chapter of Genesis and you will find that ten different times it says everything begat according to his kind. You will find that expression not once, but ten times that everything begat "after his kind."

Now, beloved, if we have been begotten of incorruptible seed, then we have an incorruptible nature. We have a nature that is incorruptible. I am saved and on my way to Glory, and I cannot be lost on the way, because I have been born of incorruptible seed, and that seed cannot be corrupted, and the nature that it produces cannot be corrupted either.

Somebody may say, "That sounds all right, but how about Brother Noah? Wasn't Noah on the way? Didn't he go along the way for 600 years and then the last 350 years was practically wasted?" That is right, beloved, I turn to the book of Genesis and I read the experience of Noah. It is a sad situation that we find Noah living for 600 years for the Lord, serving God remarkably and faithfully, and then 350 years after the flood, his life amounted to nothing. Genesis 6, 7, 8 and 9 tell about the life of Noah. Then he got drunk. He didn't get drunk a million times; he got drunk once. What happened? God laid him on the shelf. God never used him again. He lived 350 years longer, and we have the balance of his life of 350 years in two simple verses. Listen:

"And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died" (Gen. 9:28, 29).

This tells us that he lived and that he died, and that is all we have. There is not one word said about God using him any further.

We have in the New Testament a passage of Scripture which corresponds to this. Listen:

"But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself SHOULD BE A CASTAWAY" (I Cor. 9:27).

What was Noah? He was a castaway. Not as to salvation, but as to his service. His service

(Continued on Page 6 Column 1)
THE BAPTIST EXAMINER
JANUARY 29, 1983
PAGE FIVE

GLORY

(Continued from Page 5)

was ended, and for 350 years he lived, but his service amounted to nothing. He was a castaway in God's sight.

Beloved, I'm on my way to Glory, and I cannot be lost on the way, for the simple reason, that I have been born of an incorruptible seed.

7. I'M ON MY WAY TO GLORY AND I CANNOT BE LOST BECAUSE I AM PROMISED ETERNAL LIFE.

Let's notice some promises in the Bible about eternal life:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, HATH EVERLASTING LIFE, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

"All that the Father giveth me shall come to me; and him that cometh to me I will IN NO WISE CAST OUT" (John 6:37).

"Verily, Verily, I say unto you, He that believeth on me HATH EVERLASTING LIFE" (John 6:47).

"And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all: and NO MAN IS ABLE TO PLUCK THEM OUT OF MY FATHER'S HAND" (John 10:28, 29).

Every time I read this I pause to bow my unworthy head and say, "Come on, old Splitfoot, and do your best. You can never take a saved man out of the hand of God. You can never cause a saved man to be lost on the way to Glory for the simple reason that when He saves us, He gives us the eternal life which He promises within His Word."

Notice again:

"Who is made, not after the law of a carnal commandment, but after the power of an ENDLESS LIFE" (Heb. 7:16).

What kind of a life do we have? We have an endless life. Oh, how I thank God for this verse of Scripture! It is talking about the salvation that we have, and it says that He made us "after the power of an endless life."

Somebody may say, "But Hebrews 6:6 says:

"If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:6).

Yes, that is right, and I want to emphasize this truth, that if a man could be lost after having been saved, it would be forever. If a man could be lost after having been saved, he never could be saved again, for this text says that if they fall away, it would be impossible to renew them again unto repentance.

I can't understand how an Arminian who believes in falling from grace, will cite this passage of Scripture, to prove that you can be lost after having been saved, and I ask him this question, "What comfort does it give you? What comfort can a man get out of falling from grace, because if he did fall, he could never again be saved." Listen:

"For it is IMPOSSIBLE for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy

Ghost, and have tasted the good word of God, and the powers of the world to come, IF THEY SHALL FALL AWAY, TO RENEW THEM AGAIN unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6).

This would tell us that if a person could fall away, he could never again be saved. God offers the supposition as to falling away, but how do we know that one cannot be lost? This Scripture goes on to say:

"But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak" (Heb. 6:9).

God makes this supposition to show us that if one can be lost, after having been saved, he can never be saved again. Then He says, "But we are persuaded better things of you."

Oh, I thank God that when God saves a man, that man is saved for time and eternity, and I rejoice to say that I am on my way to Glory, and I cannot be lost because I have been promised eternal life, and that life is mine in Christ Jesus.

8. I'M ON MY WAY TO GLORY AND I CANNOT BE LOST, BECAUSE I HAVE BEEN CLEANSED FROM ALL SIN.

God's Word tells us that we have been cleansed from all sin. Listen:

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having FORGIVEN YOU ALL TRESPASSES" (Col. 2:13).

"Who gave himself for us, that he might REDEEM US FROM ALL INIQUITY" (Titus 2:14).

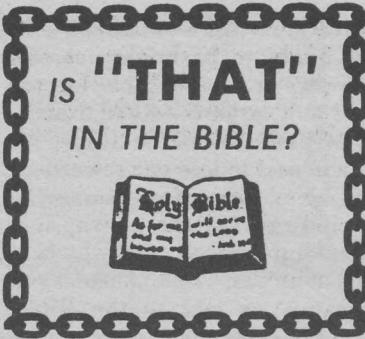
"But if we walk in the light, we have fellowship one with another, and the blood of Jesus Christ his Son CLEANSETH US FROM ALL SIN" (1 John 1:7).

Isn't that precious that all trespasses, all iniquities, and all sin find forgiveness in the blood of the Lord Jesus Christ.

Somebody may say, "That sounds good, Brother Gilpin, but couldn't I fall off the Rock of Ages if I wanted to?" I will answer you like I answered a man down at the railroad car shops in Raceland, years ago. I stood up in one of their big wash basins and preached while the men ate. I poured out my heart for 30 minutes time proving that when God saves a man, He saves him forever. One of those falling-from grace preachers that was working there in the shops came around at the close of the service and said, "I have a question I want to ask you. Couldn't a man crawl off the Rock of Ages if he wanted to?" I said, "Where did you ever see a man that was a big enough fool to want to?" That would be my answer to you tonight.

But suppose a man would want to crawl off, after he has been saved. What an impossibility to even think it—but suppose a man would want to be lost after he was saved. Could he do it? Could a man take himself out of the hand of God and be lost on the way to Glory? Could he, if he so desired, actually take himself out of God's hand? Listen:

"And I will make an everlasting covenant with them, that I WILL NOT TURN AWAY FROM THEM, to do them good; but will put my fear in their hearts, that THEY SHALL NOT



QUESTION:— What king was killed by his servant when drinking himself drunk?

ANSWER:— Elah, First Kings 16:9-10. — "And his (Elah's) servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of his house in Tirzah. And Zimri went in and smote him, and killed him,..."

DEPART FROM ME" (Jer. 32:40).

Thank God, when we are saved, we are saved forever. I am on my way to Glory and I cannot be lost because I cannot depart from the Lord Jesus Christ. In view of that, I come to say:

"How firm a foundation, ye saints of the Lord.

Is laid for your faith in His excellent Word!

What more can He say than to you He hath said.

You who unto Jesus for refuge have fled?"

Thank God for that firm foundation of the Lord!

I think of another song that says:

"I've found a Friend, oh, such a Friend! He loved me ere I knew Him:

He drew me with the cords of love,

And thus He bound me to Him.

And 'round my heart still closely twine

Those ties which naught can sever,

For I am His, and He is mine, Forever and forever."

How I thank God for this truth, that I am on my way to Glory and I cannot be lost on the way. I am frank to say that I don't live perfectly, just as no one lives perfectly. I am frank to say that as a child of God He chastens me when I sin. I am frank to say that as a child of God I cannot do wrong, and not expect to be chastened. But, thank God, He deals with me as a child and not as an unbeliever. How I rejoice that I am on my way to Glory and I cannot be lost on the way!

SECURITY

(Continued from Page 1)

He will never allow them to be plucked out of His hand until every resource of infinite power has been exhausted and, of course, the infinite power of God can never be exhausted.

Now, I want to begin to talk about the Work of the Son in Salvation.

IV. NOW THE SUBSTITUTIONARY DEATH OF CHRIST ON THE CROSS IS THE ABSOLUTE GUARANTEE OF THE BELIEVER'S SECURITY.

The death of Christ is the answer to the condemning power of sin (Romans 8:34). When claim is made that the saved one might be lost again, that claim must suppose that Christ did not bear all the sins of the believer. In the atoning work of Christ, provision was made for the sins of the

believer's stay here on earth. The complete span of that pilgrimage was atoned for.

Now hear me, SINCE SALVATION AND SAFEKEEPING DEPENDS ONLY ON THE SACRIFICE AND MERIT OF THE SON OF GOD, ALL CONDEMNATION IS FOREVER REMOVED. Romans 8:1 says in part, "There is therefore now no condemnation to them who are in Christ Jesus." John 5:24 says in part, he "shall not come into condemnation: but is passed from death unto life."

V. THE RESURRECTION OF CHRIST AS GOD'S SEAL UPON THE DEATH OF CHRIST SECURES THE RESURRECTION AND LIFE FOR THE BELIEVERS.

Dear friend, eternal life is the gift of God. This life is the resurrection of Jesus Christ, the Lamb of God. We are not holy by self efforts before God, but we are holy through the Grace of God and the death and resurrection of Christ. Christ, during His life here on earth, lived completely above sin. He was SINLESSLY PERFECT. He fulfilled the Holy Law of God to the very spirit and letter, and then, He took on Himself the curse of that Holy Law, as though He were a violator of it, in the place of His elect people.

VI. THEN, THE WORK OF CHRIST AS OUR ADVOCATE IN HEAVEN, ASSURES OUR ETERNAL SECURITY.

Romans 8:34, Hebrews 9:24, 1 John 2:2 and many other Scriptures all speak of this. Christ, as our advocate, presents the sufficiency of His atoning work on the cross as the basis of satisfaction to all the demands on the elect sinner. And since the work of Christ is perfect, the true believer can rest in the security of the perfection of the work of Christ, presented as it is by Jesus Christ as the believer's representative in Heaven.

VII. ALSO, THE WORK OF CHRIST AS OUR INTERCESSOR SUPPLEMENTS AND CONFIRMS CHRIST'S WORK AS OUR ADVOCATE.

John 17:1-3, Romans 8:34, Hebrews 7:23-25 and like Scriptures speak of this great truth. The present ministry of Jesus Christ in glory has to do with the eternal security of those on earth who are the objects of His love. Christ not only prays for His own who are in the world and at every point of their need, but on the grounds of His own sufficiency in His unchanging priesthood, wherein He guarantees that they will be kept saved forever. John 14:19, Romans 5:10, and Hebrews 7:25 all teach this matter.

Now, let us turn our thinking to the Work of the Holy Spirit and show how this made our salvation secure.

VIII. THE WORK OF REGENERATION IS OF A DIVINE NATURE AND IS AN IRREVERSIBLE PROCESS AND IT IS THE WORK OF GOD.

John 1:13 teaches that sinners are born again by the WILL OF GOD. Titus 3:4-6 teaches that ACCORDING TO HIS MERCY HE SAVED US. 1 Peter 1:23 teaches that we are born again by THE WORD OF GOD. Now just as there is no reversing of the creation process, there can be no reversing of the new birth process. Since it is of God and not man, there is no ground or reason why it should not continue forever.

IX. THE INDWELLING PRESENCE OF THE SPIRIT IS A PERMANENT POSSESSION OF THE BELIEVER.

Romans 5:5 teaches that the Holy Spirit is given unto believers. Romans 8:9 teaches that the Spirit dwells in the child of God. 1 Corinthians 2:12, teaches that we have received the Spirit which is of God.

So, the indwelling and constant presence of the Holy Spirit ensures the security of the child of God.

X. NOW, THE WORK OF THE SPIRIT BY WHICH THE BELIEVER IS JOINED TO CHRIST IS ANOTHER EVIDENCE FOR SECURITY.

Beloved, this joining together of the believer unto Christ is eternal and not temporal.

1 Corinthians 6:17 tells us that he that is joined unto the Lord is one spirit. This joining together is an inseparable union. There can be no breaking of this union by any power. It hath been established by the harmonious work of the Father, Son, and Holy Spirit. Being accepted in the Beloved forever, the child of God is as secure as the One in Whom he is and in Whom he stands.

XI. FINALLY, THE PRESENCE OF THE HOLY SPIRIT IN THE BELIEVER IS SAID TO BE THE SEAL OF GOD WHICH WILL ENDURE UNTIL THE DAY OF OUR FINAL REDEMPTION.

We can rest in the security that God has provided for us. We can lay our head on security. We can rest in it. The Bible says, "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ (Phil. 1:6). The Scriptures say that God hath given us the earnest of the Spirit in our hearts. He hath sealed us. He hath set upon us an engagement ring that we are His. 1 Corinthians 1:22 and Ephesians 1:13-14 teach that we were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession. Beloved, Jesus purchased a possession and that possession shall surely be His. Not one portion of it will be missing.

So, taken as a whole, the eternal security of our salvation rests upon the nature of salvation. It IS A WORK OF GOD, not a work of man. It rests on the power and faithfulness of God in safely keeping us; it rests upon the continuous work of our blessed Lord and it depends upon the unfailing work of the Holy Spirit.

So in conclusion, may I say to you that God hath provided Eternal Salvation for His Elect; Jesus Christ paid the total sum of the total sin debt of all the elect and the Holy Spirit at the predestinated time seeks out and saves the elect, and, then, He continually keeps them saved and will ultimately deliver them at the appointed time unto the Lord Jesus Christ. May the Lord richly bless you!

RELIGIOUS BOOKS AND BIBLES

Most Books Discounted

Send for FREE Catalogue

CALVARY BAPTIST

CHURCH

BOOK STORE

P.O. Box 71

Ashland, Ky. 41105-0071 (606) 325-2012

BRIEF STUDIES IN REVELATION

By The Editor

"And in their mouth was found no guile: for they are without fault before the throne of God" (Rev. 14:5).

Remember the chronology of the tribulation. Time moves forward during the seals, trumpets and vials of wrath. Then there are the parenthetical portions describing persons and events of the tribulation. Chapters 10-14 are mainly parenthetical.

Chapter fourteen contains previews of coming events. We are nearing the end of that time of tribulation on the earth. In verses 1-5 we have the final victory of the Lamb and the 144,000. These are the same 144,000 as those sealed in Revelation 7:2. They were sealed to be saved, and to be preserved physically alive through the tribulation, while most of the saved die during that time. No power can break the seal of God or touch the sealed ones. These stand on mount Sion with the Lamb. The victory is won and the kingdom is about to be set up. There is a voice from heaven like that of many waters and of great thunder and there is the music of the harpers.

These 144,000 are a part of those redeemed by the blood of Jesus Christ from among those upon the earth. They have not been defiled with women. This does not mean they were never married, for a lawful marriage is undefiling. These follow the Lamb wherever He goes. They followed Him on the earth and they will follow Him into the Millennial reign. They are the firstfruits of that vast multitude of Jews who will be saved during the Millennium. These are the "brethren" of Matthew 25:40. These will enter the Millennium in their fleshly bodies. There is no guile in their mouth. They are without fault before — not the judgment of men — but the throne of God Himself. Oh, the perfection of justifying righteousness! These sing a song in glory that no others can learn or share.

The second preview is of the angel with the everlasting gospel, (v. 6-7). There never has been and never will be but one saving gospel. It is everlasting. This gospel is to all classes of people. Its message is to fear God and give Him glory. When men are saved by the Spirit using that gospel, this is exactly what they do. Further, they worship Him as the creator of all things. This message carries with it a warning of judgment to all who refuse the gospel.

The third preview is a statement of the coming fall of rebuilt Babylon. This city and its fall is described in chapter 18. This Babylon is not the same as that in chapter 17.

The next preview is that of the doom of beast worshippers in verse 9-11. Here is one of the most terrible of all Biblical descriptions of the eternal hell of those who die without Jesus Christ. It refers specifically to the worshippers of the anti-christ, but I believe that it also refers to the sufferings of all who die without Jesus Christ as Lord and Saviour.

The wrath of God is poured out without any mixture of mercy. The wicked are tormented terribly. They have no rest day or night. Their torment is eternal. Oh, my friend, this is an in-

spired preview of what awaits the unsaved. Flee to Christ in repentance and faith. That is the only escape from hell.

The blessedness of the saints in death is set forth in verses 12-13. What a difference between the final state of the saved and of the unsaved! Note the word "rest" in verse 13 and "no rest" in verse 11. As horrible as the torment of the wicked will be, so wonderful will be the blessedness of the saved. Note the words "who die in the Lord." That is the secret. But those only die in the Lord who are in the Lord by God-given, saving faith before death comes. The reference here is specifically to those who die in the tribulation, but I think it refers to all who die in the Lord. The saved dead are at rest. Their good works are not lost, but follow them to determine their rewards at the Judgment seat of Jesus Christ.

Verses 14-20 are two previews of the battle of Armageddon. The first is likened to a harvest. The second to a vintage. The One sitting on the cloud is the Lord Jesus Christ. The earth is ripe for the judgment. The predestinated time has come. In the battle of Armageddon, the blood will flow for 200 miles to the depth of the horses' bridles. What terrible judgement awaits this sin-cursed earth!

Chapters fifteen and sixteen tell of the pouring out of the vials of wrath. Chapter fifteen is a prelude thereto, and chapter sixteen describes the terrible events taking place under each vial. Remember that these seven vials are the seventh trumpet. The seven trumpets are the seventh seal.

Time now begins to move again, and we hasten towards the end of the tribulation. Notice how the pace quickens: the accelerating pace of judgment. Seven angels appear having the seven plagues which fill up the wrath of God to be poured out during the tribulation. We see a sea of glass (as it were). We see those martyred by the beast, but in their martyrdom, they have gained the victory. In their victory they have the harps of God and sing the song of Moses and the Lamb. Oh, how much better to have been killed by the beast and stand here than to have worshipped the beast and perish in hell! Note the subjects of which they sing. None of your hellish "rock and roll" or devilish "country" music, but God-inspired and God-glorifying song. They sing of God's marvellous works, His almighty power, His just and true ways, His kingship over the saints, the responsibility of man to fear the Lord and to glorify His name, that God is the only absolutely Holy One and that all nations will bow before Him when His judgments are made manifest. Yes, men will bow: here and now in worship, or then and there in unwilling and forced submission. Which will it be with you, dear friend?

The temple is opened in heaven, the seven angels come out clothed in pure white linen, having their breasts girded with a golden girdle. The four living beings give the seven angels the seven vials of God and from His power. Judgment of men on earth will be to the glory of God

in heaven. Yes, God will get glory — in salvation, or in damnation — but, He will get glory.

In chapter sixteen, we read of the judgments taking place on earth as the seven vials of wrath are poured out. The angels are told to go and pour their vials on the earth which they do in quick succession. Oh, the hour is come! God has patiently borne with the sins of this wicked earth. His patience is exhausted. His wrath has come. Right speedily now will He wrap up the judgments of the great tribulation prior to setting up His own glorious kingdom.

Under the first vial a grievous and noisome sore comes upon the worshippers of the beast. What suffering this will cause those who have the mark of the beast upon them! Those who did not take that mark could not buy or sell and most of them died. But the takers of the mark are coming in for their judgment now and how horrible it will be; and it will be eternal.

Under the second vial the sea becomes as the blood of a dead man and everything in the sea dies. Under the second trumpet, a third of the sea became as blood, but this is the winding up and things are becoming worse by the hour. I take the position that this refers to all the seas of earth. I cannot agree with those who limit the tribulation to the land of Israel. I am certain that the judgments of God in the tribulation cover the whole earth. Now you must remember that the only way you can possibly understand all this is to just read it and believe it. Do not try to find some mysterious meaning for all this. Just take it literally as it reads.

Under the third vial the fountains and rivers become blood. All the waters of earth are now blood. There is no pure water anywhere. Draw from the well and you have a bucket of blood. Turn on the faucet and blood runs forth. Go to the spring, and all is blood. What horrors await this earth! But God is righteous. Men of earth have shed the blood of God's precious saints. God has noted this, and now gives them blood to drink. Heaven praises the righteousness of God in His judgments upon the earth.

Under the fourth vial the sun is given power to scorch men with fire. Where are the nude and nearly nude sun bathers now? Oh, how quickly they get all they can take of this as they are scorched with great heat. Do men now repent of their sins and turn in faith to the Lord? No! They repent not to give God glory, but blaspheme Him as the One who has power over these plagues. Friend, great suffering — even that of hell — cannot and will not produce repentance. Repentance can only be produced by a work of the Holy Spirit. What evidence of man's depravity is seen here! Note in verse 9 that true repentance does glorify God. Why? Because God gives it, and because man takes therein his proper place before God.

Under the fifth vial there comes a great darkness upon the kingdom of the anti-christ. He and his worshippers gnaw their tongues for pain. Compare the ninth plague in God's judgment upon Egypt which I call the little tribulation. No Bible teacher worth his salt would spiritualize that darkness in Egypt. Why then do so many seek to spiritualize the darkness here? I

just don't know. Read it and believe it and it is easily understood, but try to find some mystical meaning for it and no one can understand it. Note again that this judgment does not produce repentance, but that men increase in their blasphemy against God.

Under the sixth vial the Euphrates river is dried up to make it easy for the armies of the kings of the east to come to their doom at Armageddon. Unclean spirits like unto frogs, go forth from the beast and the false prophet and gather the armies of the whole world to the battle of that great day of God Almighty. There they go. The flags are waving, the bands are playing. They contemplate a quick victory and a glorious return. But they are marching (though they know it not) to do battle with the King of kings and Lord of lords. Not one of them will return. They will all die on the battle field. Their blood will be part of that 200 mile river of blood at Armageddon. This is not the same judgment as that of the sixth trumpet. That was earlier in time and was 200,000,000 demon horsemen riding demon horses. This is a coming to Armageddon of all the armies of earth. The Lord is bringing them together so that with one stroke He will destroy them all, and then He will set up His kingdom.

The seventh seal is poured out and we are told what takes place. Not that under the seventh seal and seventh trumpet, nothing was described as taking place. This is because the seventh seal is the seven trumpets and the seventh trumpet is the seven vials of wrath, but the seventh vial contains nothing else. This is the finish. Note "it is done" in verse 17. This brings on the battle of Armageddon which winds up the tribulation. There are voices, thunders, and lightnings. There is the mightiest earthquake of all time. The great city (Jerusalem, Rome or Babylon?) is divided into three parts. Babylon is to be destroyed. The islands and mountains are violently affected. There is a great hailstorm with hail stones weighing 100 pounds each. What terrible destruction is this! Who can escape it? What will be left of earth after all this? I tell you the whole world will look like a war ravaged city when this is over. Few, if any buildings will be left standing. Only a mere handful of men will be left alive. Surely, this world is headed for such a time as has never been before. Before the glory of the Millennium will come the horrors of the tribulation. Yet, note again man's horrible depraved blasphemy of God. No repentance, only increased sin.

Well, it is nearly over. The

Missionary To New Guinea



ELD. FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:
New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 71

Ashland, Kentucky,
41105-0071

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

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

earth is well nigh destroyed. We are ready for the final blow of God's judgment in the tribulation. Chapter 17:21 is followed in time immediately by the coming of the Lord to Armageddon described in 19:11-21. But before that we will have a parenthetical portion dealing with the great whore: the Roman Catholic Church and her destruction; and the destruction of the anti-christ's commercial capital: rebuilt Babylon of the end-time.

Once more I praise God for the truth of a pre-tribulational rapture of those saved before the rapture. You and I who are saved will not be here during these terrible times, but we will be with the Lord Jesus Christ in the Father's house above. May God bless you all!

RELIGIOUS BOOKS AND BIBLES

Most Books Discounted
Send for FREE Catalogue

CALVARY BAPTIST CHURCH
BOOK STORE

P.O. Box 71
Ashland, Ky. 41105-0071 (606) 325-2012

SPECIALS 30%

Hardeman-Bogard Debate	reg. \$ 7.50
Nashville Debate (Moody & Harding)	\$ 8.00
Webster's Collegiate Dictionary	\$10.95
Commentary on Hebrews by Gouge	\$24.95
The Total Woman by Morgan (cloth)	\$ 6.95
	(paper) \$2.25
Body of Divinity by Watson	\$ 8.95
The Plague of Plagues by Venning	\$ 1.95
Treasury of Quotations on Religious Subjects	\$14.95
Baker's Bible Atlas by Pfeiffer	\$ 9.95
Earth's Earliest Ages by Pember	\$ 5.95
The Marxist Minstrels by Noebel	\$ 2.00
The Fountain of Life by Flavel	\$ 3.95
The Method of Grace by Flavel	\$ 3.95
History of the Welsh Baptists by Davis	\$15.00

TUNE IN TO
THE CALL TO CALVARY

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

BOOK REVIEWS

We have, in our book store, three very good books published by the Hallmark Baptist Church of Simpsonville, S.C. The first is **THE HOUSE OF GOD**. This consists of five sermons on the subject of The Church. Four of these are by Willard A. Ramsey. One is by William C. Hawkins. These are very good sermons on this very important subject. These men take the proper position as to the church being a local, visible instruction, and the importance of one being a member of a true church and serving God in and through the church. These sermons constitute in-depth studies of the subject. The author's erroneous view on eschatology shows through slightly in the first sermon. There is a little too much Old Testament usage, for I believe the church to be a New Testament institution. However, it is true that, in every age, God has a special place in which to meet with His people.

The next book is **THE NATURE OF THE NEW TESTAMENT CHURCH ON EARTH**. This is a very excellent outline study on this subject. It is one of the most complete such studies one can obtain. I suppose that nearly every verse in the New Testament, dealing with the church, is studied herein. The author does

not accept the Baptist Bride position, which detracts from the book. But I do consider this to be one of the best outline studies I have ever seen on this subject. It could very profitably be used by preachers and church members in individual study. It could also be used in class and group studies. I recommend it highly.

The next book is **THE CHRISTIAN HOME**. What subject could be more important than this? Brother Ramsey has done an excellent job here. He deals with every aspect of what such a home ought to be. From courtship and marriage, through proper sex activities, to children and the proper exercise of authority in the home. Every believer, and surely every home could profit from a careful study of this book, and especially, from a prayerful and sincere effort to put its teachings into practice in one's own life and home.

The Christian Home is \$1.00. The New Testament Church Outline Study is \$1.00. The House of God is \$2.75. I suggest that you order all three of these fine books. It would be good for every member of every Baptist church to have and study all three of these books. Order from our book store. Remember, the profit goes into the ministry.

At Least Five People To
Whom You Can Send TBE
YOU KNOW WHO NEEDS IT!

GIVE 5 GIFT SUBSCRIPTIONS TO THE BAPTIST EXAMINER
P. O. Box 71

Ashland, Kentucky 41105-0071

SEND 5 SUBSCRIPTIONS, WE'LL RENEW YOURS FREE!

5 Subs . . \$20.00

Have This Paper Delivered Bi-Weekly — For A Whole Year!
(PLEASE PRINT)

- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____

Enclosed \$ _____ for _____ Subs

Your Name _____

Address _____

GIVE US READERS
We Will Give Them The Truth!

FROM A
PASTOR'S
NOTEBOOK

Gordon Buchanan

I. Introduction:

1. Review the history of Paul's missionary efforts in Ephesus. Acts 18:19-20:38.

2. The word MYSTERY used six times in Ephesians. 1:9; 3:3; 4:9; 5:32; 6:19.

A. The meaning of the word MYSTERY is displayed in these six verses.

II. Definition of words. MYSTERY and GOSPEL as used in God's Word.

1. Mystery - the common concept (Web.) Something unexplained, unknown or secret.

2. Mystery in the Bible — Mystery in Scripture is a previously hidden truth, now divinely revealed.

3. Gospel - Generally means good news or tidings. In the New Testament gospel denotes good news as to the kingdom of God and salvation through Jesus Christ.

III. "THE MYSTERY OF THE GOSPEL."

1. Most amazing mystery as to the gospel.

A. How sinners are changed through the power of the gospel.

B. Rom. 1:16 - Men, women and children of all races, creeds and colors from the gutter to the stately castle are saved by the power of the gospel.

C. The power of man — Bombs — Destructive.

D. The power of gospel — Creative. NEW CREATURES IN CHRIST.

2. The gospel mystery preached.

A. We must pray for ministers to have. **UTTERANCE** - ver. 19 & **Boldness** - ver. 20.

IV. OPPOSITION TO THE GOSPEL MINISTRY.

1. Spiritual opposition - Eph. 6:10-18.

2. Physical opposition - Acts 19:1-41.

V. SINNERS MUST BELIEVE THE GOSPEL.

1. The awful results of not believing the gospel — II Thess. 1:8-9.

Amen

ANNOUNCEMENT

TWO PREACHERS TO LABOR TOGETHER FOR AWHILE IN THE SERVICE OF THE LORD. Joseph M. Wilson: Editor of The Baptist Examiner will be holding a series of meetings for Calvary Baptist Church of Hagerstown, Md. This church is pastored by Elder Ron Boswell. The church is located in the downtown area. Services will be nightly as well as Sunday Morning. Readers of T.B.E. in this area are urged to attend any or all of these services. The editor would like to meet any readers in this area. For further information, call Rodger Lewis at 301-797-4714. These services will be February 7th-13th.

Let's Study
The Lord's Church

By E. G. COOK

Price \$3.00

(See Page 8 for Postage)

CALVARY BAPTIST CHURCH BOOKSTORE
P.O. Box 71

Ashland, Kentucky 41105-0071

Ky. Residents Add 5% Sales Tax

THE BAPTIST EXAMINER
JANUARY 29, 1983

PAGE EIGHT

CALVARY BAPTIST CHURCH
PUBLICATIONS 30 % OFF

The Redeemers Return by Pink	reg. \$ 4.95
After Conversion - What? by Mason	\$ 3.00
Let's Study Revelation by Cook	\$ 6.95
Let's Study the Lord's Church by Cook	\$ 3.00
Crawford-Alexander Debate	\$ 7.95
Unto Him That Loved Us by Rust	\$ 1.00
The Church that Jesus Built by Mason	\$ 1.95
Myth of the Universal Invisible Church by Mason	\$ 1.25
What is to be — will be by Mason	\$ 1.00
Baptist Church Perpetuity by Jarrell	\$ 8.95
Revelations of Jesus Christ by Willis	\$ 5.00
A Frank Exposure of Freemasonry	\$.50
Our Favorite Poems	\$ 1.00
Campbellism-Its History & Heresies	\$ 2.00
Five Points of Calvinism by Beck	\$ 1.50
Eye Salve for Religious Owls & Bats by Gibson	\$.60
Sail On by Gilpin	\$ 6.95
Sermons on Catholicism by Gilpin	\$ 2.50
Life of James Ireland, Arthur Johnson	\$ 6.95

Write for FREE Book Catalog

WORKS OF JOHN BUNYAN

The Life of John Bunyan	\$ 1.95
The Barren Fig Tree	1.25
Reprobation Asserted	1.25

BOOKS BY C. D. COLE
(No Discounts)

Definitions of Doctrine (Vol. 1)	2.95
Definitions of Doctrine (Vol. 2)	2.95
Divine Order of the Sexes	.25

J. R. GRAVES BOOKS

The Act of Christian Baptism	\$.35
Christian Baptism — The Profession of Faith	.35
What is it to Eat and Drink Unworthily	.35

BOOKS BY CLARENCE LARKIN
(No Discounts)

Daniel	7.90
Spirit World	6.95
Second Coming	1.50

BOOKS BY ELDER ROY MASON

Down Memory's Stream	1.25
The Myth of the Universal Invisible Church Theory Exploded	1.25

WORKS OF ARTHUR W. PINK

The Redeemer's Return	4.95
The Atonement	10.95
Sermon On The Mount	9.95
Doctrine Of Salvation—Paper	4.95

WORKS OF SPURGEON

A Baptist Catechism	.35
History of Spurgeon's Tabernacle	3.95

CHURCH STUDIES

The Baptist Church Manual—J. Newton Brown	.20
Baptist Church Perpetuity—W. A. Jarrell	8.95
Principles and Practices for Baptist Churches—Edward T. Hiscox	9.95

EVOLUTION AND THE BIBLE

Studies in Bible and Science—Henry M. Morris	2.95
The Twilight of Evolution—Henry M. Morris	3.50
Earth's Earliest Ages—G. H. Pember	5.95

ON ALL BOOKSTORE ORDERS — PLEASE ADD HANDLING
Avoid Delay . . . Include Postage and Handling With Your Order.

IF YOUR ORDER IS:

Up to \$5.00	Add \$1.50
\$5.01 to \$10.00	Add \$2.00
\$10.01 to \$20.00	Add \$2.50
\$20.01 to \$30.00	Add \$3.25
Over \$30.00	Add \$1.00 for each add'l. \$10.00

Send All Orders To:

CALVARY BAPTIST CHURCH BOOK STORE
Post Office Box 71 — Ashland, Kentucky 41105-0071

KY. RESIDENTS ADD SALES TAX

Write for FREE Book Catalog