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

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THE RESTORATION OF THE JEWS

by Ron Boswell

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"And David reigned over all Israel; and David executed judgment and justice unto all his people" (II Samuel 8:15).

I want to talk to you about the Second Coming of the Lord Jesus Christ and His relation to the children of Israel. Here in this verse we have a picture. We have David finally reigning over all Israel. Someday the Lord Jesus Christ is going to come back and do just that. He is going to reign over the Jew, over all the children of Israel.



Ron Boswell

1. The Jews are a hated people - They have always been so. The Bible says and prophesied that this is the way it would be. In Deuteronomy 28:37, we read this, "And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee." This has been true of the Jewish people down through history. Then in Deuteronomy 28:65, 66, we read further about them, "And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life."

You understand this is a picture of the history of the Jewish people, how that they have been persecuted and hated. Three times they were driven out of England, eight times they were driven out of France. Why? What is the secret and the mystery behind anti-Semitism? The Bible gives us the answer. Listen:

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Revelation 12:1). Now that is describing Israel, the twelve tribes of Israel. Revelation 12:2 says,

"And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon..." This is speaking of the devil. Listen to what it says about him in verse (Continued on Page 6 Column 5)

BAPTIZED IN THE HOLY SPIRIT

by Walter Herin

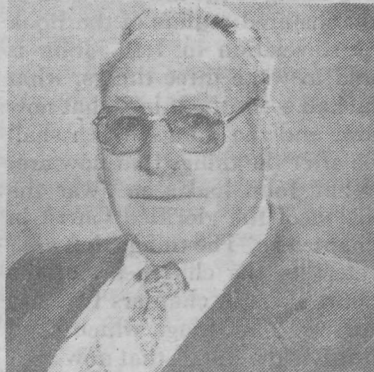
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Let us turn to the Acts of the Apostles, Chapter 2, beginning at verse 1. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

We want to remind you of two great facts. (1). That we are saved by the Grace of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works..." (Ephesians 2:8, 9). So we will remind you that eternal life is a gift of

God, not a payment for services rendered which would be works. (2). We want to remind you that when man trusts in what he is doing, his manner of life or what he abstains from, he is not



Walter Herin

trusting in the shed blood of the Lord Jesus Christ. I want to remind you of these things and to show you that to link salvation with Pentecost, is either deceitful or ignorant.

Now, Acts 2:2, "And suddenly there came a sound from heaven as of a rushing

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THE HUSBAND OF ONE WIFE

by Chuck Sandelin

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"If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife" (I Tim. 3:1, 2).



Chuck Sandelin

Now concerning the qualifications of a pastor (or bishop) the Bible, in our text, lists sixteen more than the one above quoted. We will not deal in great length with all the others but primarily the first, "the husband of one wife."

It seems that there are several reasons for this qualification being set forth for both of God's church officers — the deacon as well as the pastor. As is true of many Scriptures there are absurdities and extremes on both sides. Over the years we have heard several different views spoken of concerning this Scripture. We have been taught in both schools. On one side we were taught more than the

Scripture says — on the other we have seen the text completely ignored and shunned.

First, God in His omniscience knew all about the coming Roman Catholic Church when He had Paul write this Scripture. For those who would truly want truth and walk in God's way, the Book is plain as to what a "bishop" should be, that is, "the husband of one wife." The Roman Catholic priest is not married. (Oh yes, we know how they say the church is his wife or bride. Come on now, are the remaining qualifications in our Scriptures of context dealing in that capacity or in a personal capacity? Even a child can see

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I CORINTHIANS 12:13

by Eldon Joslin

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Having been raised in a home where we attended anywhere from 3 to 4 different types of Protestant Churches from year to year, I received a well rounded training on the different doctrines that many Protestant Churches believe. My father, who was somewhat of a nonconformist, would grow weary with the teaching of a Church after 3 or 4 months, and we would be off to another church. The only subject that would cause my father to move on even more quickly was if the Church did not believe in Eternal Security. I heard many subjects taught that, as I grew older and the Lord lead me to understand His Word, I had to discard. I went to Bible College and the Lord gave me a teacher who was not sound on all things that I now believe, but he was most sound on the doctrine of the Church. At the same time, I came to know a pastor who was also sound on the Church and believed the Doctrines of Grace. As the Lord lead me to understand these subjects, I became more and more aware of the heresy I had been taught as a child. One thing all these Protestant Churches had in common was the doctrine of the Universalist Church.

One day when we were in class, we came to the text I Corinthians 12:13. Our teacher told us that this verse is the stronghold for the Universalist. He said that you could show the

Universalist where he is wrong everywhere else in the Bible, but he would flee here for shelter, that he be not persuaded. He then told us that if we would study hard and learn how to prove that this verse could not be used to prove a Universal Church, then we would leave the Universalist without a leg to stand on and no place to hide; and thus defeat his arguments. I attempted to follow this teacher's advice; and I hope and pray that I can impart to you some of the things that the Lord has taught me in this area, and I hope that it will be a blessing to us all.

The first rule to understand-



Eldon Joslin

ding a passage in the Bible is to know the context and what, why, to whom it was written. Paul wrote several letters that are full of information for us Christians today. But, we must first realize that each of these letters was written to a local Assembly that was there at the time that he wrote the book. In I Corinthians 1:2, we see to whom he was writing this book. It was written to the Assembly at Corinth. We find references to in-

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WHAT CAN WASH AWAY MY SINS?

by Raymond Waugh, Sr.

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You may wonder why we ask the question, "What Can Wash Away My Sin?" and then give the answer, "Nothing But The Blood of Jesus!" Or why we inquire, "What Can Make Me Whole Again?" and answer, "Nothing But The Blood of Jesus!" The other day, I was contemplating, thinking upon, and hearing in my heart that



Raymond Waugh

wondrous truth to which Peter speaks. It is a truth concerning our salvation; namely, that truth concerning our cleansing. In Chapter I of his first letter, and in the 18th verse, we read, "We are not redeemed by corruptible things such as silver and gold." Then, it was, that the truth came home to my heart in a most wondrous way! I viewed a glorious truth as I had never seen it before in all of my life. The situation and the conditions of the day in which Peter wrote were considerably different, in at least one respect, from the

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE RAPTURE - WHEN?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I Thess. 4:16, 17).

This is a great passage on the rapture, though it certainly is not the only Scripture on the subject. The rapture is going to be the greatest single day in the future for the children of God. The rapture is going to be the

greatest single event of the future history of the world. At this time the Lord Himself will come into the upper air and call all the previously saved to meet Him there. The saved dead will be raised in glorified bodies, the living saved will be transformed into the likeness of the Lord; and all together will be caught up to meet the Lord in the air, return to the Father's house with Him and shall forevermore be with the Lord.

What a glad and glad some day this will be for the saved! All trials and troubles will be over forever. Pain and suffering will be forever past. All pro-

blems solved. Each saved one will have a glorified body free from sin and the effects of sin. It will be a glorious reunion day. No tongue could adequately describe and no mind could fully conceive the glory of that day. It will be more and greater than we could even imagine. It will be the time of the completion of the predestinated salvation for those saved at that time.

Now, since this is such a wonderful event and all we who are saved are going to share in it, it is natural we should desire to know when this event will be. Of course the Bible does not

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THE BAPTIST PEOPLE
JOSEPH M. WILSON, EDITOR

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WHEN

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reveal to us the time when this will be, and so we cannot know that; but we can know many things about the subject of when it will be.

It will be at God's appointed time. Surely, God has marked on the calendar of predestinated events the exact moment of the rapture. When we who are pretributational in our beliefs set forth that we believe the rapture could occur at anytime, immediately those who are post-trib accuse us of not believing in absolute predestination in this point. Of course they know better than this. We believe that as far as it has been revealed the rapture could be at any time. But, so far as God's eternal predestination of all things is concerned, the rapture will be at the time appointed by God.

The rapture will be at the first phase of the second coming of Christ. Now we can refer to this as I just have, or we could speak of the rapture as entirely distinct from the second coming, for it is only at the last phase that He actually comes all the way to the earth. I know that the post tribbers get hysterical in their laughter at "two phases," and accuse us of teaching three comings instead of two. But their laughter does not change the truth of God's Word. Now look at this. There were things prophesied in the Old Testament about the coming of the Lord that demanded two comings to fulfill them. They were in such contrast as to be impossible to fulfill in one coming. There was not a definite place which explicitly told of two comings. Some readers of the Old Testament were greatly confused about this and some even invented two Messiahs to come; one to fulfill part of the prophecies and another to fulfill the other part. This is how it is with the teaching of a two-fold future coming. There is not a verse that explicitly teaches this. But there

are things predicted which are of such a contrary nature that they cannot be fulfilled by, in, and at one coming. Christ is coming in the air: He is coming to the earth. He is coming for His people: He is coming with them. He is coming as a thief: He is coming as lightning seen by all. He is coming as the morning star in the dark hours of night: He is coming as the Son of Righteousness. At one phase, He comes and the saved go to meet Him in the air: At the other, the saved remain on the earth and enter the kingdom. At the first, the wicked are left upon the earth: at the other they are turned into hell. The first is without sign and may happen at any time and we are to be constantly watching for it: the other is preceded by definite signs. One could add to these, but this is enough. Here are different and contrary things inasmuch that there must be a coming that



Joe Wilson

relates to part of them and then a coming that relates to the other. Understand that we can speak of these as two phases of the second coming or as the rapture and the second coming but the rapture will take place at this first phase.

The rapture will take place when God is through with His purposes for the church on the earth in this church age, and is ready to resume His special dealing with Israel. This is the church age. God is doing His authorized and proper work in the world today in, with, and through true Missionary Baptist Churches. There was an age before this. There were no churches. God worked in a different way. God worked especially with, in, and through Israel. Now there are churches. When one is saved, he is to become a member of, and serve God through, a Baptist Church. This age will end. God will again deal with Israel in a special way. The Bible is very, very clear that the Tribulation is peculiarly the time of Jacob's trouble. That during the tribulation, God will again deal with Israel in a special way. The Bible is very, very clear that the Tribulation is peculiarly the time of Jacob's trouble. That during the tribulation, God will again be dealing with, in and through Israel in a special way. Why won't you post-trib boys see this? It is so clear. Following the Tribulation, God will still deal with Israel in a special way during the Millennial Reign of Christ. This is why so many post tribbers become A-Millennial (and they have, and do, and will become such). But they, in their post trib doctrine get rid of Israel as the ones with whom God is specially dealing in the Tribulation, then they carry the church age on into the tribulation. Then in getting rid of Israel's special place in the Tribulation, it is easy to do the same with Israel in the Millennium, and presto, no millennium. But, beloved, God is dealing specially with Israel in

the Tribulation. There is the woman of Revelation 12 which is the nation Israel. There are the two witnesses who are Jews. There are the 144,000 saved Jews.

The Tribulation is not the church age. There are no true churches in the Tribulation. Search and see. I propose to the post tribber an easy way to settle this debate. Let him find one Scripture - not two or three or a dozen - just one verse anywhere in the Bible which speaks of the time of the Tribulation and mentions a true church in that Tribulation. It is not there. The Bible nowhere places a true church in the Tribulation. Hence, the rapture will take place at the time God ceases to do His work on earth through His churches and begins again to deal with, in, and through Israel.

The rapture will take place at the ending of the second and the beginning of the third division of the inspired outline of the Book of Revelation in 1:19. John is told to write three things: what he had seen, the things that now are, and the things which shall be after the things that now are. What John had seen "was the vision of the glorified Christ in chapter 1. "The things that are" refers to the churches and the church age in chapters two and three. "The things which shall be after the things that now are" refers to the events beginning in chapter four and continuing through out the book. Now this is crystal clear. The tribulation described in Revelation 6-19 cannot begin until after the church age has ended. The church age ends with the rapture. True churches will cease on the earth with the rapture of all the saved to be with the Lord. In the voice calling John up to heaven through the open door of Revelation 4:1, we have a picture of the rapture. So, the rapture will take place at the close of the "things that are" and the beginning of "the things which shall be hereafter" (Rev. 1:19). I have yet to see a sensible exposition of Revelation by anyone other than a Pre-millennial, pre-tribber. They simply cannot handle the book for they ignore the inspired outline which is a chief key to understanding the ?????.

The rapture will take place far enough ahead of the coming of Christ to Armageddon and to set up His kingdom so as to provide saved people in their natural bodies who can enter the kingdom. See Matthew 25:31-46. When the rapture occurs all the previously saved will be given glorified bodies and caught up to meet the Lord. But according to Matthew 25, there will be saved people in their natural bodies who will enter the kingdom. No unsaved will enter the kingdom; only saved people will make up the kingdom at its beginning. But there must be saved people in the natural body for there will be children born during the millennium and glorified saints cannot have children. Now, if Christ comes at Armageddon and raptures and glorifies all the saved, then sets up His kingdom, where — oh, Mr. Post Tribber, tell me where — do the saints come from who enter the kingdom in their natural bodies and have children during the Millennium. I could rest my case with this one argument but will not. There is no answer to this question but the Pre-trib. answer that Christ comes before the Tribulation in the rapture, and men are saved in the Tribulation and go into the kingdom in their

natural bodies.

The rapture will take place before the judgment seat of Christ and the marriage of the Lamb to His Baptist Bride. Now this is very clear. The judgment seat and the marriage take place before the coming of Christ at Armageddon. All you have to do to see this is to read and believe Revelation 19. We

know from this that the judgment of the saved has already taken place, because it is at that judgment that it will be seen who are to be in the Bride. Being in the Bride is the greatest and highest of all rewards. It is reserved for those who are loyal, sound, faithful, clean members of true Baptist Churches.

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FROM THE EDITOR

In my last editorial I emphasized that I have not changed the doctrinal position of The Baptist Examiner. I was dealing with the matter of some men and churches changing their doctrines of practices, and then seemingly feeling that I should change or at least keep quiet on these subjects. I will not do this. I will continue to speak out on things as I have done in the past. I do not desire to make these changes a test of fellowship, but I do not feel that a man who did agree with us and has now changed should expect me to act differently now in order to maintain close fellowship.

However, desiring to be completely honest, I will say that in one matter I teach a little differently from The Baptist Examiner in years past. This matter is the Law of God, especially the Ten Commandments. I have the impression that at one time this paper took a rather dispensational attitude towards the Ten Commandments. I do not take that attitude nor do I write and preach in that way. I do not consider that this is a vital matter, this difference, I mean; for I think that this paper, in the years past, did take a stronger attitude towards the Law of God than the strict dispensational one. Still I am willing to admit that there is some difference in this respect.

I believe that the Ten Commandments are for all men of all time. I do not believe that they were given only to Israel and only for a certain period. I believe that they applied to men before they were given at Mount Sinai. I believe that during the law age, the Ten Commandments applied to more than just Israel; even to all men. I believe that the Ten Commandments are still in force. I do not accept the Scofield type of dispensational attitude towards the Law of God.

I believe that the Ten Commandments express the absolute holiness of the character of God in His demands upon His creatures, men. I do not believe that the Holy character of God ever has or ever could demand less of man that absolute obedience to His law. I feel that when one seeks to restrict the Ten Commandments to a portion of mankind and to a period of time, that this is a reproach to the holy character of God. I do not believe that God just decided that, of all He could require of man, He would require these things. I believe that His holiness demanded that He require these things of men. Brethren, God could not demand less of man and maintain the high and holy character of His Throne. God could not say that it would be all right for some men to worship idols, or curse, or commit adultery, or lie, etc. This would be a compromise of and a reproach against His holiness.

If God is going to create men, which lay within His sovereign will; God must demand certain things of those creatures. These demands were not just a decision of the sovereign will of God. Rather they were the necessary expressions of His holy character. I wish that men would realize that their tampering with the law of God — their saying that it did not and does not apply to some men — that this is touching God at the most important attribute of His nature — that of His absolute holiness. I do adamantly believe that the holiness of God necessitated the law of God, and necessitates that it apply to all men of all time.

"O how love I thy law..." (Psa. 119:97). "For I delight in the law of God after the inward man" (Rom. 7:22). From these two Scriptures we see that the saved man's attitude towards the law is the same in the New Testament as in the Old Testament. Many preachers today, by their doctrine, rebuke Paul as to his attitude towards God's law. I urge the brethren to study these two Scriptures.

The Ten Commandments were applicable to all men before they were publicly given on Mount Sinai. From Sinai to Calvary, these Ten Commandments were applicable to all men everywhere and not just to Israel. Since Calvary these Ten Commandments are still in force, as much so as ever. All men are responsible to obey these commands and all men will be held accountable as to this responsibility. The Ten Commandments are a rule of life for the believer. The saved man is not at liberty to disregard and disobey these commandments. To those who desire to argue with me about this, I have one question that no one has yet answered: Which one can we break?

Understand that I do not believe that any man perfectly keeps these commandments. Understand that no man is under these commandments for salvation; but then, they never have been. The Old Testament believer was not under the law in order to be saved. Salvation is by the free and sovereign grace of God. But being saved does not relieve a man of the responsibility to obey God's laws.

I believe that this attitude has been pretty much that of The Baptist Examiner throughout its history. But I will admit that there may be a little difference in my stating of this matter and some material in the paper in years gone by.

I will say that it seems to me that a large number of our kind of men are getting away from the old dispensational attitude towards the Ten Commandments and coming back more and more to what has been the historic position of the vast majority of Baptist people from the days of Christ. I am glad to see this taking place.

I felt that maybe my last editorial called for this one, admitting that in this one area I may be a little different from the TBE position in the past. Do understand that I consider that this has been mostly a terminology difference and that this paper has always taught a high regard for holy living and has always magnified the claims of God upon man and has always, in the main, upheld the claims of the Ten Commandments. Comments will be courteously and prayerfully considered.

WHEN

(Continued from Page 2)

Rewards will be given at the judgment seat. Since rewards have already been given, and it is already shown who are to make up the Bride; the rapture has already taken place. Then in Revelation 19, we see the glorious and wonderful marriage of the Lord to His Bride. Now, by all the laws of plain common sense, since the marriage takes place in heaven before Christ comes to Armageddon; surely the rapture has taken place before this. How could the Bride be married to the Lamb before she gets to the place of the wedding? This marriage is not a marriage by proxy, a marriage with the bride, partly in the grave and partly still on the earth. No! No! There must be the rapture which will transport the Bride to the place of a wedding. Since the wedding takes place before the coming of Christ to the battle of Armageddon, the rapture must take place at a different time and before His coming at Armageddon. Since Revelation 19:14 informs us that the Bride comes out of heaven with Christ in His coming at Armageddon; therefore, she must have already, previous to that time, been raptured to heaven. It is as clear as two plus two. Those armies who follow Christ out of heaven must have already been raptured to heaven at a previous time — even at the pre-trib rapture.

The rapture will and must take place before the day of the Tribulation begins. See II Thessalonians 2:1-3. Some of the Thessalonians were troubled by thinking they were already in the tribulation. Paul urges them to not be shaken in mind or troubled as to this. He says, "I beseech you by the coming of the Lord and by our gathering together unto Him." Now understand that this is the rapture. Then read v. 2, 3 and note that the "day of Christ" and "that day" is the Tribulation. The apostle states that the truth about the rapture is a proof that the Tribulation had not begun. Surely, you will agree with the following. If the rapture takes place following the Tribulation, then the fact that it has not taken place cannot prove one is not in the Tribulation. But if the rapture takes place before the Tribulation, then the fact that it has not occurred proves that we are not in the Tribulation. The Post Trib takes away the very argument Paul is using here. So, the rapture will take place before the Tribulation begins.

I have told you some things about when the rapture will take place. The "when" here is a word of relationship. It tells us when the rapture will take place relative to other things and events. Now as to when the rapture will take place as to the actual moment of time, we do not know and do not pretend to say. I am exceedingly fearful of any attempts of men to date this rapture. I do not agree with the 2,000 year theory, or the two day theory or any other theory that even approximately dates the time of the rapture. One of my arguments against the post trib theory is that it would enable one to date the rapture as coming seven years from the beginning of the Tribulation. As to the matter of the actual time of the rapture, I want to say three things. 1.) It will be at the time predestinated by God. 2.) We do not know when that time will be. 3.) So far as God has revealed, and so far as we know,

the rapture could be at any moment of time. Oh, yes, I am an "any-moment" man on this subject. I believe, yea! I insist that the rapture could so far as we know occur at any moment of time. God has not revealed to us one single event that must take place before the rapture.

On this subject, I am of the opinion of Paul who said, "We which are alive and remain shall be caught up," indicating that he believed the rapture could occur in his very lifetime. Also, when he said, "We shall not all sleep" indicating that he believed that he might be among those who would not sleep but who would be caught up in the rapture. On this subject, I am of the opinion of John who said, "Even so, come, Lord Jesus," not dreaming that actually he was praying wrong and that Jesus could not come until after the tribulation. Yes, I am of his opinion believing that Jesus might come at any time and desiring that He might come just at that time.

Concerning this subject, I am in agreement with the Bible writers who spoke of themselves as desiring and loving and watching for the coming of the Lord, and who urged upon their readers that they should have the same attitude. Well, you will agree that — as a pre-tribber, I am in pretty good company, for I insist that it is the doctrine of the New Testament, that it was the attitude of men in the N.T. and that it was the attitude they exhorted, yea, commanded us to have. Oh, what a warm, wonderful, encouraging doctrine is this. Our Lord may come at any moment of time. All the trials, troubles, sorrows, heartaches, problems, battles may be over and we may have our glorified bodies and enter into His blessed presence. This is a comforting truth, and one which will urge on to a faithful serving of and living for Him until He does come. God bless you all.

CORINTHIANS

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dividuals who were members of that Assembly. We find references to particular problems that Paul wrote to them about in an effort to try to solve some problems that they were having. As we observe these things that are taught, we realize that if it was wrong for the woman to speak out in the Assembly in Corinth it would be wrong for them to speak in the Assembly at Birmingham today. If it was wrong for the Assembly to gather and get drunk taking the Lord's Supper then it would still be wrong today. These things are discussed in Chapters 11 and 14 of this book. Other problems are also covered in this book. They show us that Paul is not trying to correct a problem that we cannot nail down because it is happening in some big, mystical, invisible, Universal Church. We do see Paul is dealing with problems and situations that can be found in local Assemblies. Notice then, as we come to this portion of I Corinthians, we find several references to the fact that Paul is dealing with an Assembly that comes and gathers or meets together in a local place. Notice for example I Corinthians 11:18. Then we move to Chapter 12, as we go past our reference Paul tells the Assembly that it is like a Body. This body is fit and joined together by the Holy Spirit. To move from one body to another is similar to what is done in a

physical sense when one has a part amputated. We ought to consider this before we quickly go from one Assembly to another.

Then Paul states, when one member rejoices all members are happy with that member. I Corinthians 12:26. Have you ever had a toothache? When you have toothache, you will notice that after a while it seems as if your whole body hurts. This is the same if the pain is in your back or in your little toe. Now, if I have a toothache and you do not know it, you will not feel it or sympathize with me. Therefore, I Corinthians 12:26 has to be speaking of a local Assembly. I know there are people that are Christians, and they live in Russia, and they suffer; but I do not know any of them personally. I do not know much about the suffering that they endure and I am not reminded of it from moment to moment. So, it would follow that I am not suffering much from this. Now I can have a general genuine sympathy for these folks, but I can not assume that the family of God is suffering because of their suffering. We know from history that there were times when there was great suffering among Christians in the Assemblies. God used this suffering to bless and strengthen and cause His Assemblies to grow even faster than when they were not suffering. Can Christ have more than one body? This is a question for which the Universalist thinks we have no answer, but it is really not a problem. Let me give you an example. I am the pastor of the Philadelphia Baptist Church and in a sense I am the physical head of that body. I am head of my wife and my family. I am manager of a hardware store and I am the head of that business. I could go on, but this ought to be enough to show us that Christ can be the head of each of His Assemblies. What is the body of Christ? It is the local Assembly doing what Christ would be doing if He were in that locality. I trust you can now see that for the universalist to take this statement in I Cor. 12:13 and apply it to anyone or anything other than a local Assembly is taking it totally out of context. It is being misapplied and used wrongly when it is referred to as the universal baptism of all the saints. I would like you to notice the way I have used the words "Church" and "Assembly." The word "Church" is being used incorrectly so much today. The proper translation of the Greek word "ecclesia" means a called out assembly. I trust we will learn to notice and use these words with a proper meaning.

Secondly the verse has two errors in it that must be blamed on the translators. These men were in the Church of England and at this time the doctrine taught to them was basically Catholic in nature. In Catholicism there is an essential necessity for a Universal head and all the bodies work in agreement with. The Protestants have incorporated this same doctrine into their Churches. It is only Baptists, who were never Catholic, who should have never believed or taught the doctrine of the Universal Church. Now, the two things that were done to this text that should not have been are, first the word "spirit" is capitalized. The Greek word "pneuma" is sometimes translated as the Holy Spirit and sometimes with a small "s" describing the general spirit in which one might do

something as in I Corinthians 4:21, Philippians 1:27 and II Timothy 1:7. The Holy Spirit is born in us when we are saved. John 3. We find the reference to Christ baptizing His disciples with the Holy Spirit in Matthew 3:11. But in no verse other than I Corinthians 12:13 is there any possible reference that could even hint at a baptism by the Holy Spirit. For this cause let us notice the three things that are needed to have a baptism. We need a candidate to be baptized, an element to baptize the candidate into, and an administrator to do the baptizing. In I Corinthians 12:13, if the Holy Spirit is there as the administrator, these three would not be properly represented. Notice what you would have. The Holy Spirit as the administrator, believers as the candidate, and the Assembly as the element or what we are being immersed into. This could only be a spiritual baptism that is not taught anywhere else in the Bible. Ephesians 4:5 tells us there is one Lord, one faith, and one baptism. In baptism we have a picture of the death, burial, and resurrection of Jesus Christ. This was even pictured by Christ Himself as He went down into the water and then was raised up out of the water. Now notice with me where Christ was said to have baptized His disciples with the Holy Spirit, we have Christ the administrator, His disciples as the candidates, and the Holy Spirit as the element they were immersed into. Notice the difference, the Holy Spirit is the Element not the Administrator of the baptism. Those then who understand the Baptism of the Holy Spirit can see that this was done in the early Assembly as a sign (for example at Pentecost) to the unbeliever, and at the present time these signs have been done away with. It is most certain that this baptism in the Holy Spirit is not being taught in I Corinthians 12:13. The next problem in the text is with the usage of the word "by". This word comes from the Greek word "en" that appears in the N.T. 2,258 times. It is translated "among" 114 times, "by" 142 times, "with" 139 times and "in" 1,863. Needless to say this verse would not present any contradiction or confusion to anyone anywhere had it been translated making these two corrections. "For in one spirit are we all baptized into one body..." This would agree with all Scriptures on baptism such as Romans 5:1-5 where it speaks of a spiritual reason to be baptized as Christ was baptized. Had this verse been translated (and you can see I have in no way rendered it incorrectly from the Greek) as I have shown, then the understanding of this verse would show the proper use of baptism as the way or door into the New Testament Baptist Assembly. When we understand this, we then also realize that the only Assembly that we have represented in the N.T. is a local Assembly. We would also notice that the reason for this is the Universal Invisible Church has never met and can never meet here on this earth. It has never taken up an offering to support Missionaries; It has never established an educational system to train pastors to keep their organization going. This Church cannot meet together to offer praise to the Lord in Spiritual worship because they cannot meet and sing the songs of Zion.

Concerning the Assembly, we

would like to mention one more fact that is taught in the context of this passage. All members are brought into the Assembly by the work of God and are joined together to make up a local body of Christ, doing what Christ would be doing if He were in that particular area. The body is at peace because it cannot fight against itself. This body works to give our Saviour all the glory and preeminence.

If one comes into the Assembly and he has one idea about supporting a missionary and another comes with another idea, then instead of having the usual Assembly fight, the pastor and the Assembly should agree to table this discussion until prayer has been made and the leadership of the Lord can be discerned. The Holy Spirit does not lead two of His children to disagree and fight. I have been through a few Assembly fights; and if the Assembly had done what I have just suggested, it could have been avoided. I trust that we will encourage one another to seek harmony in the Assembly; and in doing so, we will fulfil the Lord's will. I do not believe that you will see one go out and fight against himself, putting one member of his body against the other. If we will look at it in that respect, I believe we will be able to see peace in the Assembly. I trust that the things we have written in this article will be understood and that we will all go forward seeking to serve our Master in a way that would please Him. Pray for us.

WIFE

(Continued from Page 1)

the ridiculousness of that excuse). Their bishops are called fathers. However, if you will read *The Priest, The Woman, and the Confessional* by the ex-roman priest, Chiniquy, you will get a documented testimony of what the "fathers" father. Being as they are not married, being as they are not "the husband of one wife" the only thing they father is illegitimate children. Read the satanic reason behind the confessional booth of these Roman Catholic churches and you will better understand why the Bible says, "Let every man have his own wife and every woman her own husband" (I Cor. 7:3). It also says, "It is better to marry than to burn" (I Cor. 7:9), that is, if one cannot contain himself. At this point we would warn every husband whose wife is a Roman Catholic or whose daughter is a Roman Catholic that you read the book just described. Then you will no doubt want your priest to be... "the husband of one wife."

It stands beyond me, how anyone could read the qualifications of a bishop and then say that a Roman Catholic bishop could fit that part. It says in verse four, "one that ruleth well his own house, having his children in subjection." Now pray tell, how can anyone read that and not ask himself (if not the father himself) about this plain teaching? It shows the total depravity of man. So, first of all, the Scriptures are set forth to show which are works of God and which are the works of Satan. Plainly the Roman bishop is the husband of no wife.

Secondly, our Sovereign God

(Continued on Page 4 Column 4)

Whatever the Christian prays for, he ought to willing to live and die for.

The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Does "baptized" and "drink into one spirit" in I Cor. 12:13 refer to the same time? The same thing?

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"Now concerning spiritual gifts, brethren, I would not have you ignorant" (I Cor. 12:1).

From this verse we see that the subject under discussion in chapter twelve is that of spiritual gifts to the members of the church at Corinth. This church was having trouble over the spiritual gifts that God had given different members of the Church. There seemed to be arguments over who had the greatest gift. Paul tells them, "—there are diversities of gifts, but the same Spirit — there are differences of administrations, but the same Lord. — And there are diversities of operations, but it is the same God which worketh all in all" (I Cor. 12:4-6). In verse 7 he tells them that the gifts given by the Spirit are for good of the whole church.

He goes on to say that as the physical body has many members, each with its own function, also the body of Christ (the church) has members, each with gifts for the good of the whole body. He said, "But now hath God set the members every one of them in the body, (church) as it hath pleased him. And if they were one member, where were the body? But now are they many members, yet one body" (I Cor. 12:18, 19).

He explains that it was by being led by the Holy Spirit they were baptized and became a body of Christ, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: —" (I Cor. 12:13). In Ephesians 4:5 we are told that there is only one baptism, therefore this baptism must of necessity be water baptism as there is no other kind. As the Word of God teaches only one kind of church and that church is composed of a group of baptized believers led by the Holy Spirit to form one body (local), the body referred to in this passage is the church at Corinth.

"—all made to drink into one Spirit" (I Cor. 12:13) refers to the gifts given to those who are in the church, "—God set the members every one of them in the body as it hath pleased him" (I Cor. 12:18). As God has set each member in the body and He is the One who gave the spiritual gifts as it pleased Him, "—there should be no schism in the body; but the members should have the same care one for another. And whether one member

suffer, all the members suffer with it: or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular" (I Cor. 12:25-27).

So we see that "baptized" is referring to water baptism and "drink into one Spirit" has to do with the receiving of the spiritual gifts given by the Spirit of God, therefore the two are not the same thing, but two entirely different matters.

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I. Corinthians 12:13, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

Let me answer the second question first. I do not think they both refer to the same thing. They may be similar, but they are two distinct and different works of the Holy Spirit.

Perhaps my answer could be better understood if I explained what I believe this verse teaches from start to finish. I do not take the first part of this verse to refer to Holy Spirit baptism. I believe Holy Spirit baptism had special reference to the Church, I believe Paul is saying that they were all led by the same Spirit to be baptized into the Church at Corinth. He is teaching that the Holy Spirit was the influence behind their being baptized into the church. If you will read the context, you will find the major theme behind this chapter is the bringing about of unity in the church. Paul is stressing that one reason for unity is that the Holy Spirit is the power behind their being there. it was the Holy Spirit working in their lives who convinced them of their need to be baptized into the Church. Paul stresses that, regardless of their heritage or present prosperity, they were led by the same Spirit and therefore there should be unity.

The phrase "drink into one Spirit" is also speaking of their relationship with the Holy Spirit. It has reference to each one individually taking in the Spirit. They are all indwelt by the Spirit. They are all led by the Spirit. The Spirit fills them and teaches them. Since they all have this common bond, then regardless of any other differences; they should be united for the cause of God. The divisions that were in the Church should not exist, because each member has a common relationship with the Holy Spirit. Read the rest of the chapter and see if this does not make sense. I am not sure I have all the specifics down, but I do feel Paul is using their relationship with the Spirit to teach them to cease their dividing and unite for the cause of Christ.

To answer your questions, no, I do not believe "baptized" and "drink into one Spirit" refer to the same time or specifically to the same thing. I feel they have reference to separate and specific works of the Holy Spirit. Let us not forget that the main purpose of this is to teach unity. May our churches unite for the purpose of serving God. May God bless you all.

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This is rather difficult to answer because in one sense of the word it is the same thing but in another sense it is not.

No, it is not the same time. We are made to drink of the Spirit at the time we are saved. Baptism comes some time later.

We all drink of the same Spirit in the realization that we are sinners and saved by His grace. This must happen or we are not saved.

The Spirit then leads us to do many things. The first thing He leads us into is baptism. Not all obey the Spirit in this and this hinders their service to the Lord that saved them. Those who obey Him in baptism can go on to greater things that the Spirit might lead them into.

When we are baptized we are baptized into the body of Christ, the local church that authorized the baptism. We see this clearly by the use of pronouns in this verse and verse 27. "Now ye are the body of Christ, and members in particular." Anyone that is baptized is baptized into the body of Christ where they are and are members in particular.

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The baptism referred to by Paul in I Cor. 12:13 is the same baptism he speaks of in Eph. 4:5, i.e. water baptism. It is the same baptism the Lord commissioned His church to administer throughout the age (Mt. 28:19, 20), and by the leadership of the Holy Spirit the members of the Corinthian church had submitted to this ordinance. Thereupon they were admitted to the body and fellowship of the church at Corinth, wherein they were to drink of the Spirit. By regeneration one is added to Christ, by baptism one is added unto a particular Baptist church, and by drinking "into one Spirit" the subject is conformed to the image of Christ.

In the "one baptism" the subject is literally or actually put under the water, he does not drink in the water; nor does the

water have any sanctifying efficacy, much less regenerative power. "Made to drink in one Spirit," figuratively speaks of the sanctifying influence of the indwelling Spirit whereby the believer is caused to drink in the Holy Spirit authored Word. Baptism is the external or outward ordinance appointed of God by which the subject figuratively and publicly puts on Christ. By drinking into the one Spirit the believer experiences an internal and progressive subduing or curbing of the old nature.

The experiential chronology for God's elect constituting the Bride of Christ is: regeneration by the Holy Spirit, baptism into one of the Lord's churches by the direction of the Holy Spirit, and drinking in the Spirit. A continual drinking in of the Spirit keeps one faithful to God's Word resulting in the righteousness necessary for Brideship, (Rev. 19:8). Baptism and drinking in the one Spirit are not the same thing.

WIFE

(Continued from Page 3)

set forth our text, "the husband of one wife" for the women preachers. Today we have women who want not the place that God created them for. They want to take the man's place. God calls men to the ministry; women call themselves to the ministry. How can a woman qualify as a bishop (preacher) being "the husband of one wife"? or the Scripture that says, "If a man desire the office of a bishop." There will be someone who says — she can preach if she's not a pastor (or bishop). Hold the phone a moment. Who is she going to preach to? The Bible commands women to remain "silent" in the church, "for they are not permitted to speak." (Read I Tim. 2:11 and I Cor. 14:34). There are numerous other Scriptures like, "It is a shame for women to speak in the church" (I Cor. 14:35). etc. (For those who believe the universal church system that sure puts the skids to their women preachers).

I was discussing this passage with my once pastor Brother James Hobbs and he told me of an incident he had some years back as a young preacher. Brother Hobbs met this woman who, when introduced, said she was a preacher also. Brother Hobbs said, "Oh! Are you the husband of one wife?" Immediately her reply was to him, "why yes!" it caught Brother Hobbs so unprepared, so flabbergasted, so unexpected, that he was stunned for a few moments. Well, when women start becoming the "husbands of one wife" — Brother — I become stunned also.

Now, it is not always the women who push the women preachers. It's men who advocate women missionaries, and men who are on these missionary who are on these missionary boards, and men like those in the Southern Baptist Convention who ordain women. These men tell women they can be missionaries (preachers). Pray tell me what a woman is going to do as a (so called) missionary preacher when men come to this meeting of hers? She is immediately usurping authority over the man, a violation of the Scripture, "But I suffer not a woman to teach, nor to usurp authority, over the man, but to be in silence" (I Tim. 2:12).

When this lost man comes to her meetings that they call Sunday school, she is going to "teach" him. God's order of the sexes in His creation is at this point violated. Is she going to lead in prayer or is a man going to lead in prayer? Now you can't be a missionary without running into men. The Scriptures plainly teach that the men are to lead in prayer and not the women. "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" (I Tim. 2:8). The next verse in contrast to the request for men is the request for women, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety;..." and so on down to verse eleven, "Let the woman learn in silence with all subjection" (I Tim. 2:11).

No — women missionaries (preachers) are not the "husband of one wife"! No — women pastors?, women bishops?, women elders?, are NOT "the husband of one wife."

Thirdly, there is a cult that was started in 1830 in Palmyra, N.Y., and later moved to Nauvoo, Ill., by a man called Joseph Smith. After his assassination in jail by a group of angered men whom Joe had deceived and debauched in many ways (adultery with the women, plural wives, etc.); another of his followers, Mr. Brigham Young, took the group on to Salt Lake City, Utah. There they built a temple for the purpose of their cult worship and their plural marriages and celestial marriages. As one reads of the great "prophet" Brigham Young and his twenty-seven wives, his harem house where he kept them (the Union House and its adjoining building called the Beehive House) and realizes that with this man's teachings and those of his predecessor (Joe Smith), we have the now-a-days Mormon church. For a more acceptable and sophisticated name, after three changes, it is preferred to be titled, The Church of Jesus Christ of Latter Day Saints. In their teachings (the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, etc.) plural wives are the thing. To them, Jesus Christ was a polygamist. That is, in John Chapter 4 at the marriage of Cana, He was married to the two Marys. Now the Bible says that the Lord Jesus

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BOOK REVIEW

I have preached hundreds of sermons on Bible characters. I find these to be a blessing to me in studying, preparing and preaching them. I have found them to be well received by others. I find that this is a good way of preaching the truths of the Bible: to show how those truths are exemplified in the lives of Bible characters. I delight to find books that help in this area of Bible study.

We have three such books available through our book store. They are by Ivor Powell. Each book has 80 very brief, but highly informative and suggestive studies. Most of them are Bible character studies. These books would help get one started on a study that might lead to a fine sermon and to great blessings to one's self and to others. One is Bible Cameos, one is Bible Pinnacles, and the other is Bible Treasures. These are paper back books and sell for \$5.95 each. Order from our book store and remember that the profit goes into the ministry.

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

What do you think of handclapping, raising the hand, or dancing in the spirit in a church service? What about any show of emotion in a church service?

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"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him, and he opened his mouth and taught them, saying," (Matthew 5:1, 2).

Jesus Christ, is our example in all things. While sitting He preaches the sermon on the mount, at the end of which was said... "For he taught them as one having authority, and not as the scribes" (Matthew 7:29).

I picture an impressive, yet humble figure, instructing His listeners in the way of godliness in a deliberate and inspiring manner. I cannot imagine our Lord delivering a message in a theatrical manner seeking to appeal to fleshly emotions. Isaiah prophesied concerning Christ's appearance saying... "he hath no form or comeliness; and when we shall see him, there is no beauty that we should desire him." Not that Jesus would be ugly, but that He would be normal, not showy. Jesus Christ appeals to our spirit not our flesh. To our reasoning, "Come now let us reason together, saith the Lord;" (Isaiah 1:18a).

The disciples sat quietly at His feet, all their attention focused upon the Teacher sent from God. At times we are told their hearts burned without them as He spake and expounded the Scriptures. They were nearly bursting with joy, yet they contained themselves. In the Church services we are to conduct ourselves in an orderly fashion, not distracting from the worship of our Lord. Raising of the hand, hand clapping, or dancing is more a show of rowdiness than rejoicing.

"Ye rejoice with joy unspeakable and full of glory" (1 Peter 1:8). I have seen emotion so strong in the Church services that it took away words, triumphant happiness too great for words. Upon occasions of the preaching of the cross, wherein our true glory and joy lies, I have wept silently when the preacher reminded of the sufferings of Christ, when I considered my unworthiness. Every time I see a soul saved there is joy unspeakable.

There is much joy and happiness in the life of a child of God, and they show it. David said... "I was glad when they said unto me, Let us go into the house of the Lord" (Psalm 122:1). Most of our people are happy when they assemble together. I see it in their faces, and through their friendliness toward one another. There is emotion shown in the singing. Again David said... "Make a joyful noise unto the Lord, all

ye lands. Serve the Lord with gladness: come before His presence with singing" (Psalm 100:1, 2).

We are to worship the Lord in spirit and truth, praising Him in sound, spiritual singing, glorifying Him through Scriptural preaching that exalts Him, not man. Leave the handclapping and dancing in the honky tonks, and the hand raising in the classrooms.

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Really I didn't know that this was a practice of churches. However, I did visit a Baptist Church once that had some special singers, and after each song, the song leader would lead the people to clap their hands. I thought that this was a rare exception. What do I think about it?

I personally think that it is a worldly practice that has been brought into our worship service. I see nothing wrong with clapping your hands while being entertained by a group of singers outside of church, or any other type of entertainment, but never in the Lord's House. If we accept this in our services, the next step will be to whistle, scream and get all out of order. Beloved, this is not worshipping our blessed Lord. What do I think about raising the hand? I was at a Baptist Church where a friend of mine was preaching and there was a group of singers there that sang some good songs that honored the Lord with their singing. However, after the singing, some of them would hold up a hand and cry out, "praise the Lord" while the preacher was preaching. He didn't get out of order, and I think that he was worshipping the Lord, it was unusual, but I see nothing wrong with it. What do I think about dancing in the Spirit in a church service? I do not approve of dancing outside the church, much less done in the church and while services are going on. I Corinthians 14:40 says, "Let all things be done decently and in order." I John 4:1 says, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."

Dancing in the spirit in the church service is indecent, out of order and contrary to God's Word. This would interrupt the preaching of the Gospel which is the main purpose of a church service and in God's sight would be out of order. We need to try the spirits to see if they be of God. The Spirit of God will never lead one to interrupt the church service. What do I think about showing emotion in a church service? I say, we need

more of it. When I first started preaching, people showed more emotion than they do now. Tears would flow down their cheeks, women would nod their approval, men would say amen, praise the Lord. This did not interrupt the services, in fact, it made us preach that much harder. Now our people are, or seem to be "unconcerned, and we have a lot of cold services. In fact, it seems like people can hardly wait until the closing of the services and the last amen. I guess I'm old fashioned, but when I preach, I love to hear a dear brother yell out amen and see women nodding their approval. It blesses my soul and shows me that they are in a spirit of worship. God bless.

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I think we ought to be enthusiastic in service and not just sit or stand and look like we have just finished reading the obituary column. We need to show evidence of joy and happiness and show evidence that we have been with Jesus. We need to be lively and interested in the preaching or singing or whatever might be going on in the service.

If the question has reference to hand clapping by the congregation or raising the hand by some in the service while the singing is going on or while the preacher is expounding the word, I say there is no need for this. If the people were handclapping while I was preaching it would be distracting to me. If some one or two or three people were to raise their hand when I made a point or emphasized some Scripture, I might think they wanted to get up and talk. Of course they would be out of order. Besides, there is no Scripture for such.

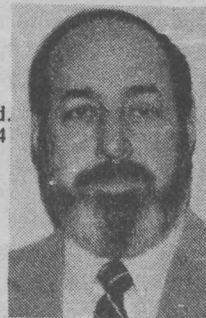
If the question has reference to dancing, or handclapping, or raising the hand to show emotion, I say no, loud and clear. I do think there is and can be show of emotion such as tears when affected by the preaching or singing or praying. If the men feel like they should say amen to the preaching then there is nothing wrong with this. The preacher needs some amens. There is not anything wrong with amens to the singing or praying (by men of course).

When is dancing in the service appropriate? If someone got up and started dancing while I was preaching I would not know if he or she was having some sort of spell. If I started dancing while I was preaching I would expect my people to think I had gone looney. Where is any instruction in the New Testament for dancing in the spirit? There is not any. How then can a per-

son dance in the spirit in church service when there is no Scriptural warrant for it?

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"These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth (1 Tim. 3:14-15)."

This question, as I understand it, relates to the conduct of people in a church service, or what should go on during a service. In the above verses, the Apostle Paul gives instruction relative to behaviour (conduct) in the house of God. Since the question asks for a personal opinion concerning handclapping, raising the hand, or dancing in the spirit (???) during a church service, my reply is, not much. I do not feel that these things should be present in the worship service of a Church. As to any show of emotion in a church service, I feel that there is not enough emotion in our services today.

What then should our manner of behaviour (conduct) be in the house of God? I believe there are some things we can, and should do; and we can do them with emotion and still properly conduct ourselves.

First, we are not to forsake the assembling of ourselves together in the house of God (Heb. 10:25). This is the manner of many today. There is always something better, they feel, that can be accomplished other than being in church. We are to be emotional about assembling together and exhort one another as we see the Lord's day approaching.

Secondly, we must come with the proper attitude. It is a privilege to enter the house of God. Many act as though it is the most tedious and boring time they can spend. That which they do or do not receive from the service is based on that which they contribute.

Thirdly, we are to have a reverence for the house of God, and for God as the sovereign of the universe. "Honour all men. Love the brotherhood. Fear God. Honour the king (1 Pet. 2:17)." This honor or reverence is not to be just for the assembly. "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever" (1 Tim. 1:17).

Fourth, it is necessary that we have a prayerful attitude toward the service in which we are engaged as well as remembering those that have need of prayer. "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;" (1 Tim. 2:1). It is also through prayer that we find help in time of need (Heb. 4:16).

Fifth, there must be unity of the body. Just as the human body cannot function without its members, so a church cannot function if there is disunity. The whole body if fitly joined together by that which every

joint supplieth. Read Ephesian 4:11-17. The Apostle Paul, writing to the church at Corinth, told them that if there were divisions that there would also be heresies among the body. (1 Cor. 11:18-19).

Lastly, we must come seeking knowledge. The knowledge we need is found in the preaching and teaching of the Scriptures. The last part of the great commission is the command to teach them all things contained in the Scriptures. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4).

WIFE

(Continued from Page 4)

Christ is "the Bishop of our soul" (1 Peter 2:25) and His Word says that a bishop is to be "the husband of one wife." Isn't that Mormon cult a bunch of blasphemous devils?

According to Brother John L. Smith, a Southern Baptist preacher who was seventeen years a pastor in Utah and has devoted his life to Mormonism, reports in his paper that there are still an appalling number of polygamists in the state of Utah. Underneath, their teaching today is still the condoning of plural marriage. To them the words of Brigham Young are as the words of a god. He is the prophet of prophets, he is the bishop of bishops, his word was and is "law" in the Mormon church teachings. However, he was the husband of many wives. He was not "the husband of one wife." If those people would even believe their own Book of Mormon, for it says, "Behold, the Lamanites your brethren, whom ye hate because of their filthiness and the cursing which hath come upon their skins, are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto our fathers — that they should have save it were one wife, and concubines they should have none, and there should not be whoredoms committed among them" (Jacob 3:5, page 112). Now Brother, that is something isn't it, to be in a book that most Mormons have never read. Try this one on the previous page (111) of the Book of Mormon. "But the Word of God burthens me because of your grosser crimes. For behold, thus saith the Lord: This people begin to wax in iniquity; they understand not the Scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord." Now we know that the Book of Mormon is not the Word of God — however, to a Mormon it is, for their founder Joe Smith Jr. said, "The Book of Mormon is the most correct of any book on earth." (Teaching of the Prophet Joseph Smith, page 194). Wow! You talk about hypocrites, that's the word for it. Why, even they had ought to believe in "the husband of one wife." However, my point is, or should be, very clear, God put that verse of

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WIFE

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Scripture in I Timothy and also in Titus for people who would get ensnared into cults and know that they are not of truth. They are not of the God of the Bible, the God of Abraham, Isaac, and Jacob. To see what Mormonism is based on you should read *The Twenty-seventh Wife*, by Irving Wallace.

I think the Mormons must read that passage of Scripture—"A bishop then must be the husband of AT LEAST one wife." For in Mormonism they are taught that, "the Bible is correct—only so far as it is interpreted correctly." Anyhow, the Book is very plain to understand, it says, "the husband of one wife."

Fourthly: This Scripture is put in the Bible for God's order. David was truly God's favorite. David was the man after God's own heart. David loved the Lord Jesus Christ. David was truly "the servant of the Lord." David was "the man of God," and God used David to write most of the Psalms, yet David had more than one wife. This teaching, like all teachings, spread. Solomon was a learner of this system probably from his father, David, and as one knows it was ultimately his undoing. (Read Neh. 13:26-27). However, Solomon was so favored in God's eyes that he was given more wisdom than any. It does not say how many had more than one wife in Old Testament times, yet there were several of God's chosen who had more than one wife. Take for instance another of God's Old Testament greats, Jacob. It was Jacob whom God chose to give the heaven ordained name of Israel. (Some folk don't know that, as Israel is a God given name and the people national whom He worked through in the Old Testament, the Baptists are the God given name to a church He established and is working through in the New Testament times.) God changed Jacob's name to Israel. Israel worked seven years for a bride and was tricked into taking her sister so had to work seven more years to get the one he wanted. Now God ordained twelve tribes whose names are to be on the foundation of the New Jerusalem (Rev. 21:14), and this will house a Baptist bride. Can you imagine some of these "Baptists" who are going to live in a city whose foundation under their feet was named for the sons of a man with two wives? And worse yet (for them) some by his concubine. Wow! That's enough to scald the hair on a cat. Now I'm talking about a group of men who know not the "grace of our Lord Jesus Christ."

Yes, God has an order—in His New Testament church He wants not a bishop that has two or more wives as they had in Old Testament times. My point here should be very clear as to what one wife or two wives or one hundred are. If this qualification were not in New Testament Scripture, I'm sure we would have Davids, Solomons, Jacobs, and others in our day.

Perhaps it might be good here to state that there are some today who leave husband or wife and go to another State. As the time of separation goes on, a legal divorce is never settled, or even filed for. In time one will

marry again. (We have known of this). In such a case they are not the husband or wife of one, but the one who married again would have two spouses. In the man's case he would not be, "the husband of one wife."

Objections: We have another area of controversy that we shall not at this time set forth to expound for it is lengthy. However, there are those who contend that a divorce from a wife is not a divorce. So that, should anyone have a Scriptural divorce, then even though their first spouse is no longer with them, they are still said to have two wives. This is to me an absurdity. A person with a non-scriptural divorce is said to commit adultery if he marries again.

However, I personally cannot find this two-wife thing that is spoken of. (a Scriptural divorce is when one goes and commits adultery or fornication with another, or goes off and marries another. Then they have committed adultery. The Lord Jesus Christ gave this exception for Scriptural divorce.) (Read Matt. 19). (a non-scriptural divorce is when one puts away (divorces) his spouse to marry another—that is said to be adultery. (Read Mk. 10, Rom. 7, and I Cor. 7). To show the absurdity of such a position; if a man's wife leaves him and marries another, that man according to Old Testament law can never marry her again. (Read Deut. 24:1-4). Now how could she be his wife if he could never marry her again? (And some of you brothers don't know it but it's the Lord that is keeping your wife with you and not that great ability of your own.). Here's another—they say God never set forth divorce—well Brother, I'm not for it. I've observed it. I've seen the results it takes upon those it has gotten. However, for unfaithfulness, God has allowed it, for Jehovah God divorced Israel for her unfaithfulness to Him. (Read Jer. 3:1, 7-8). Now what shall we do with this?

This article has been put forth to show that there are today some very plain reasons why God has the Scriptural qualification for the only two officers of His church as "the husband of one wife": Because of the Roman Catholic and their Protestant daughters false bishops. Because of the Mormon cult and other polygamists. Because of the "women preachers" who can't read well enough to know what a husband is. And for God's order of Old Testament servants as to His New Testament servants. There is also plenty to contend for without being contentious. May the Almighty God bless you and, the husbands of one wife. Amen.

SINS

(Continued from Page 1)

situation and the conditions of our day.

Today, there are multitudes who believe, or who feel, or who think, or who suppose that water has something to do with one's salvation. These multitudes have concluded that one must be washed, or baptized, or immersed, or dipped in water in order to be saved. Some, of course, take the position that one needs to be sprinkled or poured, even though it is very clear in the Word of God that John was immersing whomever he was baptizing there in the Jordan River. Likewise, when Phillip

went over and spoke with the Eunuch, at God's Command, of course, they "went down both into the water" (Acts 8:38). No sprinkling, and no pouring there, my beloved friends. We notice, too, that the Eunuch was saved before he was immersed. In Acts 8:37, Phillip asked the question and the Eunuch answered, "I believe that Jesus Christ is the Son of God." This detail accords perfectly with that baptismal experience of those who were saved on the day of Pentecost. We read, "Then, they that gladly received his word were baptized" (Acts 2:41).

This is the message which God has for us, also, from the life of Cornelius. You may know the story of this unsaved man praying and of God sending Peter to preach the Gospel to him. Then, as Peter preached and Cornelius and his company believed, they received the Holy Spirit. Dearly beloved friends, they were saved! Then, it was Peter who said, "Can any man forbid water, that these should not be baptized which have received the Holy Spirit as well as we" (Acts 10:47).

The truth that came to my heart relative to the Word, "We are not redeemed by corruptible things such as silver and gold" in Peter's message was that the situation in that day was considerably different than it is our day. In that day, it had not yet been dreamed by the mortal mind of depraved men that salvation could be by water, or by dipping, or by pouring, or by sprinkling, or even by immersing once, twice, or thrice, as some believe.

So, when Peter said, "We are not redeemed by corruptible things such as silver and gold," he had no need to say that "We are not redeemed by corruptible things" such as water. Certainly, today, anyone who knows anything at all about the water which we are using is aware that it is corrupted water. The water which we draw from the ground or which we use after it comes from the ground, the water which we find in the lakes and rivers, and the water which we find in the oceans of the world is corrupted. Needless to say, water differs from Jesus' Blood! Water is both 'corruptible, and it is so corrupted. The Blood of our Jesus, however, is incorruptible!

I do not suppose that we can find a pure stream of water anywhere in America or anywhere in the world. I do not suppose that we can find an underground water source or supply anywhere that is not corrupted. All of the waters in our world have foreign and poisonous particles in them.

I remember years and years ago, back in the 1940's when Padre Island and Mustang Island down on the Gulf Coast were not populated as they are now. There were no condominiums. You could put your tent up just anywhere. You could drive your car up and down the coast without any hindrance whatever. I even remember a scary moment when our tent and our car were almost caught in an incoming tide which was made worse by a hurricane in the Gulf.

In those days, you could walk just about anywhere on Padre or Mustang that you wanted to go. You could fish freely or swim freely, and there was no one to trouble you. In those days, we did not dream of worrying about the condition of the fish we caught, the clams we picked up,

or the oysters which we bought. Then, I loved to eat fresh fish cooked over an open beach fire. I used to love oysters. I suppose that if I were to eat oysters today, I still would love oysters. There came the time, however, when we learned from some of the environmentalists and some of the federal and state agencies that poisonous chemicals were polluting the oyster beds there on the Gulf.

Mercury and lead seemed to be some of the more dangerous ones at the time. When I learned about that, I did not eat anymore oysters. As a young man in High School, I used to participate in experiments with these chemicals. In fact, up until just a few years ago, I still had a little vial from my High School days which contained a blob of mercury.

That mercury had not changed one iota in all of those years. Therefore, I knew that if either lead or mercury got into my body, I would carry it to my dying day. You may recall that, in recent years, lead got into the bodies of some children who were eating the paint from the walls of the houses in El Paso and in other parts of the country. I knew that if mercury got into my body, it would be there as long as I lived, and perhaps cause me some problems.

So, I have not eaten any oysters in more than 20 years. It is quite probable that if I live another 20 years that I possibly will never eat another oyster, even though I am told that the situation is not as bad as it was in other days. Some of my healthy Alabama friends and others love oysters, and they eat them. I understand that the situation with regard to the contamination of some other foods today is even worse than that of the oyster beds on the Gulf in other days.

The point that I am making, however, is a very simple one; namely, all of the water on the earth today is corruptible, and it is corrupted. All of our underground water resources, all of our streams and lakes, and all of our oceans are corrupted or polluted. Very simply, there is no such thing as pure or uncorrupted water anywhere on our earth.

Fortunately, here in America, most of our available water in our cities and towns is usable because of processing plants or some chemical purification process, but that does not make any of the water pure or uncorrupted. However, if you have traveled in other lands, you know that the same purification processes are not always available or in force. Some of the water in other lands would kill us or make us very sick. Therefore, when we go into these other countries of our world, we need to carry those purification pills such as we used in the Military Service in other days.

One might suppose that our mountain streams here in America would be pure and safe, but that it not the case. If you have been reading, or hearing the news in recent months, you know even as I, that some of the highest mountain streams are corrupted or polluted with deadly poisons. Some of these poisons are coming down with the rain, so even the clouds are polluted or corrupted. Consequently, the trout in some of those streams are dying by the thousands, and the forests around them are being destroyed.

Seldom a day passes that

some news reporter, some newspaper, or some news magazine does not make reference to what is being called "Acid Rain"! Most of the waters of earth today, of course, are sewer waters. Even more, however, some corrupting agents are coming down from the Sky, and they are killing the fish in the waters and destroying the vegetation around those waters.

So, regardless of where we might go on the earth or even away from the earth, the situation and the conditions are going to be very much the same. We can go to the continent of Australia! We can go to the land of India, or China, or Japan, or Russia! We can go to Africa or South America, Mexico or Canada, the Scandinavian countries or the Islands of the Seas, and we shall find that all the water of earth is corrupted.

Some in all of these lands may put a little salt in the water and call it "Holy Water." All who are so inclined, along with all of us, nonetheless, know that even that which is called "Holy Water" is corruptible, and that it is corrupted water. It may be called "Holy Water"! It is, nevertheless, corrupted!

Wherever we go to today, whether upon the land masses of earth or upon the oceans blue or green, or red or yellow, all of the waters of earth have foreign substances and poisons in them. Some of that water, my dear friends, may clean our bodies, and we may drink some of it at times, but all of it is corrupted to the point that it can have no helpful effect whatever upon our sin-sick souls or persons.

Just as it says in the song, "What can wash away my sin? Nothing but the blood of Jesus! What can make me whole again? Nothing but the blood of Jesus!" It is no marvel, then, that the song writer went on to rejoice, "Oh, precious is that flow, that washes white as snow. No other fount I know, nothing but the blood of Jesus." Absolutely nothing but the blood of Jesus can cleanse us from our sin!

So, we ask right now, "Have you been to Jesus for His cleansing power? Are you washed in the blood of the Lamb? Are you fully trusting in His Grace this hour? Are you washed in the blood of the Lamb?" Beloved Friend, have you believed on the crucified, buried, and resurrected Lord Jesus Christ? If not, as the Elect of God, will you believe even now and be saved forever?

JEWS

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4, "And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

The devil is behind the hatred of the Jewish people. When somebody tells you they hate the Jew, it is because working behind that hatred is the power of the devil. It is devilish and there is nothing right about it. The devil has always hated the Jewish people. You understand that many years ago Pharaoh had all the baby boys drowned. Every time a Jewish woman gave birth, and it was a boy, Pharaoh's decree was that that boy should be drowned.

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STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"And it came to pass in the eleventh year, in the first day of the month, that the word of the Lord came unto me, saying, Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste" (Ezek. 26: 1, 2).

We will find that the prophecy regarding Tyre covers chapters twenty six through twenty eight.

Tyre was an ancient city of the Phoenicians. The city, in fact, was a great commercial city in Old Testament times and continued to be so until the fifth century. She was destroyed in the Middle Ages by the Saracens. One will find today that she is a sleepy south Lebanese town. The city was composed by two parts, one part on the main land and one part on the rocky island about one half mile from the coast.

The people of Tyre were obviously a skilled people. This fact is indicated by II Samuel 5:11 where it is recorded concerning the fact that the king of Tyre sent men to build a house for King David.

We also learn from I Kings 5:1-12 that Tyre was also very helpful in Solomon's building operations. We see then that Tyre and Israel were friendly during the reigns of David and his son Solomon. They, however, drifted apart at a later date. We learn that the people of Tyre even sold Jews on the slave market. The record is as follows:

"Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompence me, swiftly and speedily will I return your recompence upon your own head; Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border" (Joel 3: 4-6).

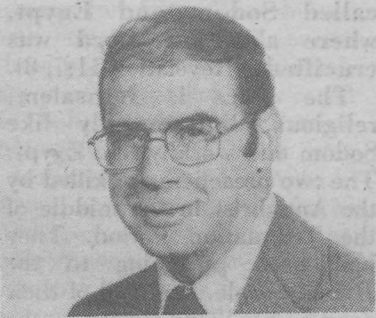
"Therefore thus saith the Lord GOD; Behold I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord GOD: and it shall become a spoil to the nations. And her daughters which are in the field shall be slain by the sword; and they shall know that I am the Lord" (Ezek. 26:3-6).

The sin of Tyre lay in the fact that she rejoiced in the fall of Jerusalem. She rejoiced because Jerusalem's customers would now become her customers. It is as stated in verse two (above):

"Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste."

The "gates of the people" of that world had been Jerusalem. It was there that they had traded in wealth, power, and interest. Jerusalem, however, was now gone and the reaction in Tyre was, "Aha" we will be replenished by men of power, wealth and great influence.

We will find that the people of Tyre were correct in thinking that the nations of the world would now come to them. They, however, were wrong in thinking that they would come to trade with them. The nations, in fact, would come to destroy them. It is as recorded in parts of verses three and four of Ezekiel chapter twenty six.



Willard Willis

"I... will cause many nations to come up against thee... and they shall destroy the walls of Tyrus."

We have a great multitude of people today who are exactly like the people of Tyre. They are the people who rejoice over the downfall of another person because it means that they will benefit thereby. This is especially true of many men and women who work at public works where the loss of health or the death of one person means a better job for another person. It is also true in sports and in business. It is also true relative to divorces and even the death of a mate. One man, in fact, rejoices in the death of another man because he may now seek the fallen man's wife. All of these facts show very clearly that man is definitely a fallen creature and in dire need of the Lord Jesus Christ as his Saviour from sin and the wrath of God to come. We may add that these facts show clearly that man's heart is "deceitful above all things and desperately wicked."

We may safely say that the sin of the people of Tyre and the sin of the people of the world today comes from a lack of love for one another and too much love for the world. Note the following passage relative to the above:

"Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished" (Prov. 17:5).

"For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings, from the north with horses, and with chariots, and with horsemen, and companies, and much people. He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter

into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of my merchandise. And they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the LORD have spoken it, saith the Lord GOD" (Ezek. 26:7-14).

Tyre had big plans now that Jerusalem had fallen. It appeared that she had struck a rich gold mine and that the future would bring them nothing but prosperity. They, however, had not considered how God felt about the matter. They had not considered the fact that it is God who enables us to obtain power and wealth. It is as stated in the following passage:

"The LORD maketh poor, and maketh rich: He bringeth low, and lifteth up" (I Sam. 2:7). Tyre was a doomed city even though the wind was blowing her way. The question is, why were they doomed? The answer is found in Ezekiel 26:3 where God said, "Behold, I am against thee." It is said in Romans 8:31 that... "If God be for us, who can be against us?" We may say, on the other hand, if God be against us, who can be for us.

Nebuchadnezzar invaded Tyre in 585 B.C., or three years after the date given in the chapter before us. His siege lasted for thirteen years, or until about 573 B.C. Nebuchadnezzar, during the thirteen year siege, did conquer the half of the city which was on the mainland, but he failed to conquer the half of the city that was on an island. It was in 332 B.C., or about one hundred and fifty years later that Alexander the Great took the island city. He succeeded by building a road from the mainland to the island. Alexander, no doubt, used the rubble from the mainland part of the city in constructing a road to the island. The rubble included homes, temples, palaces, walls and towers.

Tyre, after her fall, became a place for the spreading of nets, that is, a place to dry nets. This has been the main use of Tyre for centuries. One part of the city has been restored. The most part of the city, however, has remained desolate. The mainland part of the city has been so thoroughly destroyed that the exact boundaries of the city cannot be accurately determined.

The daughters of Tyre, which are referred to in verse six, are, no doubt, the suburbs or dependencies of Tyre. They were all located on the mainland area. It is very likely that the daughters also refer to colonies of Tyre.

The reference in verse seven to Nebuchadnezzar being king of kings, is a reference to the fact that he conquered many kings and their kingdoms. This fact is confirmed by the follow-

ing passage: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory" (Daniel 2:3, 7).

It becomes obvious from the passages we have read (vs. 7-14) that the Babylonians were well prepared for battle when they went against Tyre. The forts, mound and buckler, in fact, were all familiar features. The buckler was used to protect against missiles thrown from the walls. The battering engines were used to break through the walls. The axes, literally, swords, were used in a figurative manner for all the weapons of warfare.

The pillars to which our text refers, were probably those which are referred to by the historian Herodotus. He refers to them as being erected in the temple of Heracles of Tyre. One pillar was of gold and the other of emerald, which shone brilliantly at night. These were dedicated to Melkarth, who was the god of Tyre.

Mind that this prophecy by Ezekiel was made while he was a captive down in Babylon. He, however, was privileged to look across the years and observe Nebuchadnezzar going against Tyre. You will note from verse eight that Ezekiel uses the singular pronoun "he" when referring to Nebuchadnezzar. He, however, uses the plural pronoun "they" in verse twelve. The pronoun "they" is used because he has reference to other invaders who would lay siege to Tyre. We have already referred to Alexander the Great as one of those invaders of Tyre.

The riches and the merchandise of Tyre was to be thrown into the sea (verse twelve). In keeping with this prophecy, the American archaeologist Edward Robinson, saw forty or fifty marble columns beneath the water along the shores of Tyre.

"Thus saith the Lord GOD to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with trembling; and they shall sit upon the ground, and they shall tremble at every moment, and be astonished at thee. And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which was strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it! Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure" (Ezek. 26:15-18).

Tyre, as we have previously stated, was an ancient city of the Phoenicians. The colonies of Phoenicia were in Cyprus, Rhodes, Malta, Spain, Sicily, Sardinia, the Balearic Islands and Africa. All of these looked to Tyre as their headquarters. These also sent annual gifts to the Tyrian Heracles.

Every one stood in awe of the Tyrians. No one was foolish enough to stand in their way. The city itself was so well for-

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tified that it appeared there was no nation under the sun who could penetrate her defenses. It was therefore considered as a world calamity when Tyre fell. The result of her fall, in fact, caused all of her neighbors to ask, "how art thou destroyed." They knew that their own safety was now in jeopardy. They had feared the Tyrians, but now they had a greater power to fear. It becomes very obvious as to why the neighbors of Tyre took up lamentation for her.

"For thus saith the Lord GOD; when I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; when I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living; I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shall thou never be found again, saith the Lord GOD" (Ezek. 26:19-21).

These passages bring to mind the following passages:

"Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth His beloved sleep" (Psa. 127:1, 2).

Jerusalem which fell before Tyre fell, has been rebuilt, but Tyre is gone forever. Tyre will be sought for, but her actual

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EZEKIEL

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boundaries, walls, pillars, temple and dwelling places have been made desolate.

We know from the holy Scriptures that our God does as He pleases, when He pleases and where He pleases. He certainly proved the same in His dealing with the city of Tyre. God, in fact, in the above passages, said: "I shall make thee a desolate city... I shall bring up the deep upon thee... I shall bring you down with them that descend into the pit... I shall set glory in the hand of the living... I will make thee a terror..." The record shows that our God kept His word. We can all be very sure that our God will always be true to His word.

JEW

(Continued from Page 6)

However, the Bible teaches that God would curse those who curse His people, Israel, and He would bless them that blessed Israel. Pharaoh himself proved that to be true, for he himself was drowned in the Red Sea.

In the book of Esther we find a Jew-hater named Haman. He devised a plan whereby he would kill all the Jews and confiscate their property. He built a gallows 90 feet high on which to hang a Jew named Mordecai. If you read that story, you would find that it was Haman himself that was hanged on the 90-foot gallows, and it was his property that became confiscated. Behind anti-Semitism, behind hatred of the Jews, is the power of the devil who has always hated the Jewish people and always shall. In spite of this hatred, our text says that there is a day coming when a King will reign over them and the picture we have is David reigning over Israel.

II. The Jews Have a Coming King. A day is coming when the Lord Jesus Christ will set up His throne and reign over the children of Israel and the Jews will be restored. The Jews have been hated, but this is their hope. Their only hope is when Jesus comes and when they are converted to Him.

We read of their coming King in Micah 5:2, listen: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." From this verse in the Bible, we understand that the coming King would be born in Bethlehem, that it would be out of Bethlehem that He would come forth. Who would come forth? He that is to be ruler says the Word of God. Now, when Jesus came the first time, He came as the Lamb of God to die on Calvary's cross as a sacrifice for sinners. When He comes again, He will come to rule and reign. He will come be Ruler in Israel.

Jesus is not yet reigning; nevertheless, He is the Anointed Ruler and herein He is like David. You understand that 23 years before David actually reigned over all Israel he had been anointed. The Bible lets us know that Samuel went to the house of Jesse to anoint a king. The sons of Jesse passed before Samuel the prophet and as each

one passed, Samuel thought to himself, "This young man would make a nice king, this young man must be the one that God has chosen to be the king." Each time the Lord said to Samuel, "No, No, This is not the one that I have chosen." So finally, there were not any more and Samuel said to Jesse, "Do you have any more sons? Is there not anyone else here?" Jesse said, "Well, yes, I have one more son, but surely you would not think of him." Why they hardly counted him as a son. He was out tending the sheep. They did not think that he would be the one. But he was the one that God had chosen. Then Samuel took the horn of oil and anointed David to be king. Many years passed and much trouble came before David actually ascended the throne. Much time passed before David actually reigned over all Israel.

So it is with the Lord Jesus Christ. Listen: "...I have laid help upon one that is mighty; I have exalted one chosen out of the people" (Psalm 89:19). This is talking about the Lord Jesus Christ. God laid help on Him. He alone is the One chosen out of the people, the One anointed to rule. He has not yet sat down on the throne of David, but He has been anointed for it. He is going to do it. Just as our text said that David ruled over all of Israel, some day Jesus shall reign over all of Israel.

The Bible further identifies Jesus as King of the Jews. In the book of Hosea 3:5, we read this, "Afterward shall the children of Israel return..." Return to their homeland. You know they have returned to their homeland now. You do not need to know very much about world affairs, you do not need to know very much about history, to realize that Israel is now returned. They are in their homeland. The Bible says: "Afterward shall the children of Israel return and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days" (Hosea 3:5). When? "...in the latter days."

You realize from this, that the day is coming when Jesus shall reign and Israel shall have a King.

III. How The Jews Will Be Restored. I want you to notice next that He will not only be their King, but He will be their Saviour. In the book of Zechariah, we read how the Jew will someday be converted to the Lord Jesus Christ. Someday, out yonder in the future, they will trust Him as their Saviour. God has not cast away His ancient people, but someday they will be saved by the election of Grace. Now in Zechariah, chapter 12, verse 10, and bear in mind that this has not yet happened, it has not yet come to pass but someday shall, it says, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced..." Now listen, how are they going to look on Him? They are going to look on Him by faith. Faith wrought in their hearts by the Holy Spirit. Then it says further, "...and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

You understand from that verse in the Bible, which has never yet been fulfilled, that

someday the Jew is going to turn and look upon Jesus by faith. They are going to see the wounds. They are going to see the one that was pierced, in other words, they are going to see Him as a sacrifice, as the substitute sin offering.

Notice further in chapter 13 of Zechariah, verse 1, and this has not yet been fulfilled: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

There is only one thing that can cleanse a person of his sin and uncleanness and that is the blood of the Lord Jesus Christ. Only His blood can do that and someday they will see a fountain filled with blood. It will be the blood of the Lord Jesus Christ. In other words, someday they will come to trust in the blood of the Lamb, for the remission of their sins.

It is talking about the house of David and the inhabitants of Jerusalem. They will be converted to the Lord Jesus Christ. Listen: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." (Romans 11:25). Notice especially the 5 words in this verse: "...blindness in part is happened..." In other words, for all of their existence there is not going to be blindness, but only for part of their existence. During the days of the Apostles there was blindness. During our day there is blindness, but the day is coming when that blindness will be lifted. Listen: "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Romans 11:26).

You understand from this verse in the Bible that the day is coming when the Jewish people will be converted to the Lord Jesus Christ, and they will see Him as a blood sacrifice for their sins as the fulfillment of all the types and shadows in the Old Testament.

Immediately following the Rapture there will not be a preacher left on Earth. There will not be a person that believes on the Lord Jesus Christ. The Bible says "faith cometh by hearing, and hearing by the word of God" (Romans 10:17) and the Bible says that God has chosen "the foolishness of preaching to save them that believe" (I Corinthians 1:21). So what is God going to do? How is He going to convert the Jewish people without preaching? He is going to send a preacher, as a matter of fact, He is going to send two of them. Listen:

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." (Revelation 11:3). God is going to send two preachers from Heaven. I believe that these two preachers will be Elijah and Enoch because neither of them tasted death, but they were taken up into Heaven without seeing death. That is one reason I believe that it will be those two. For another reason both of their ministries are connected to the Second Coming of Christ just at the end of the Tribulation Period. For example, in the book of Jude, we read concerning Enoch and his ministry, "And Enoch also, the seventh from Adam, prophesied of

these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all..." (Jude 14, 15).

Now you understand that he is talking about the time when Jesus comes again and sets foot on the Mount of Olives, he is talking about a time of judgment. So I believe that one of the preachers will be Enoch and the other one will be Elijah. Most all Bible scholars hold to the fact that the other will be Elijah.

They preach for three and one half years, then they are killed. Listen: "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified" (Revelation 11:7, 8).

The place is Jerusalem, religious, but morally like Sodom and worldly like Egypt. The two preachers are killed by the Antichrist in the middle of the Tribulation Period. They had been preaching to the Jewish people. We read of their dead bodies being viewed by the whole world, listen: "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves" (Revelation 11:9).

How is everyone in the world going to see their dead bodies? In 96 A.D., when this was written, this was quite a mystery. They could not understand, I am sure, how the whole world could look on dead bodies lying in the streets of Jerusalem. Yet in our day, we can very readily see how this could be with television and with satellite communication, live broadcasts could come right from Jerusalem. The whole world could look at the event where these two men lie dead.

I believe that under these two preachers, a multitude of Jews are saved, particularly a hundred and forty-four thousand Jewish missionaries. Listen:

"And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel" (Revelation 7:4). These, during the latter part of the Tribulation Period, will go all over the world preaching the Gospel.

Can you imagine what it would be like to have 144,000 preachers just like the Apostle Paul, going all over the world preaching the Gospel of the Son of God? There are going to be Gentiles saved under the ministry of these 144,000 Jewish missionaries, listen: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb..." (Revelation 7:9).

IV. God's Unfailing Purpose for the Jews. The Jewish people have a special place in God's economy. They have a special place in the future. We be unto that man or woman that hates and despises the Jew. They have always been hated, but someday, Christ is going to come and reign over all Israel. It all rests on God's Unfailing Word. God's Word is always fulfilled.

God's Word will come true concerning our text which I read

to you which is a picture of the Lord Jesus Christ. Let me read it to you again in II Samuel 8:15, "And David reigned over all Israel; and David executed judgment and justice unto all his people." Someday this which is a picture will come true. Jesus will reign over all Israel. Jesus will execute judgment and justice unto all His people. Listen: "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely..." (Jeremiah 23:5, 6). That ought to show us that the day is coming when Jesus shall reign over the Jew and over the world.

I am going to ask you right now, whether you know anything of being washed in the blood of the Lamb? The only way anyone has ever been saved as we have seen, is through the blood of the Lamb. I ask you the question, Have you been washed in the blood of Calvary's Lamb? May God bless you!

HOLY

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mighty wind, and it filled all the house where they were sitting." There were one hundred and twenty sitting there. This is the fulfilling of the prophecy of the prophets of old, of John the Baptist, and of our Lord Jesus Christ. Although verse 2 does not say they were baptized, or that this is that baptism that was spoken of by the prophets, by John, or by the Lord; it is a description of that baptism in or with the Spirit of God. Now we will read you the account of the Lord and let you think upon the fact of a rushing mighty wind, and it sitting upon each of them. "It" has reference to the cloven tongues like as of fire. Now in Acts 1:5, let us read, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Now these words of our Lord Jesus Christ, as He was teaching those that were assembled with Him, and He taught them for forty days of things pertaining to the kingdom of God, and He said that, "...ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). Now Acts 2:2 is a description of this. They were filled with the Spirit of God. Now the filling of the Spirit of God — note the fact that the Scripture does not say that they were "baptized" with the Spirit of God, but they were "filled." The whole house was filled, and the Spirit is often spoken of as the wind, and this is "...a rushing mighty wind..." Can you relate the two together then? Now we have our Lord speaking of this baptism. Then as we turn to John 1:26, "John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; and then he spoke many things concerning Him and then in John 1:33, he said, "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." So this is prophecy by John the Baptist, and the Lord Jesus Christ Himself said that it

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would be this way. Acts 2:2, is the fulfilling of that prophecy concerning the baptism with the Spirit of God.

We have this described as, "filling all of the house." Now this is a Church experience. It is never to be repeated in exactly the same manner. This is not salvation. These were saved people already. These were saved people who were immersed here in the Spirit of God. They were already possessors of the Spirit of God as a Comforter. The Spirit of God came to them here giving power to witness. The fact is that they were filled here with the Spirit of God. They were filled to the full with the Spirit of God. Now we note that they, "...began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). I want you to note the fact that verse 4 through verse 13 speaks of the circumstances occurring from the viewpoint of the hearer. This speaking in tongues was recorded from the viewpoint of the hearer. Now we have fourteen different groups of Jewish people that were assembled together here, in Acts 2:5. "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." He begins to name them in Acts 2:9, and there are at least fourteen different groups of people represented here. We want to point this out to you because of Acts 2:6-8. Let us speak to you about tongues.

Tongues here means a language. This speaking in tongues was a supernatural gift of speaking in another language without having learned it. Now the Scriptures are clear on this. Look at Acts 2:6, "Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language." Understand what the Word of God is saying here, "...every man heard them speak in his own language." Then we have in Acts 2:8, "And how hear we every man in our own tongue, wherein we were born?"

Now let me ask you to study the Scriptures together — what is written and not human reasoning. The Word of God is inspired of God, and it will inspire you to study. If you will really have a desire to know what God has said, the Word of God will inspire you to study. It will make you ask questions that, when answered, will make you much more intelligent in the Word of God. You will be answered unto God if you can answer the questions that the Word of God will cause you to ask. Now we have these, heard them speak in their own language. Were all these Galileans speaking in another language when the people heard them? Were they speaking in the Galilean language, and the people heard them speak in their native tongues? These two questions we must study together. If they were speaking in another language so that men could hear them in their native tongue, then each one that spoke would have to speak all of the languages. But why does the Scripture say, "...are not all these which speak Galileans?" (Acts 2:7). I believe it is because of the fact that these Galileans spoke in their native tongue and the hearers heard them speak in their native language. Each one

of them heard the same man speaking his own language; one man speaking and all the languages were heard by all the men differently for each man hearing them. Now this is the kind of tongues that is spoken of in Acts Chapter 2. It is never repeated in exactly the same manner again. It was almost the same at the household of Cornelius but not exactly. This experience at Cornelius's household was to let the Church at Jerusalem know that the Gentiles had received the Spirit of God.

Now this experience was not a salvation experience. It is not linked with salvation. It is a great experience that took place one time, and it signified that the Lord was with His Church and would be with it until He comes for it. This was a great event. The Lord Jesus Christ giving His church power to witness for Him. He showed forth this miraculous event. These people were confounded, they were astounded, they could not believe what they heard. Some of them tried to say "this is drunken people." The Apostle Peter said in Acts 2:15, "...these are not drunken as ye suppose..." He preached to them that it was the fulfilling of the prophecy of Joel. Now the fact is that these people "...they were all amazed, and were in doubt, saying one to another, What meaneth this?" (Acts 2:12). What does this mean? they could not understand because they did not know the Word of God. This is the reason why men do not understand what took place, it is because they do not know the Word of God.

Here we have a miraculous event, a baptism of the Spirit of God. It was not a salvation experience, but it was the demonstration by the Lord Jesus Christ to all the world that he had established His Church here upon this earth. He said in Matthew 16:18, that, "...the gates of hell shall not prevail against it." Therefore it is still in this world today. Now we say to you that if you do not have a link chain succession with this Church you would need another experience like that of Pentecost. But if you have a link with the Church that the Lord Jesus Christ established, then you do not need that experience. That one experience was sufficient. Now the fact of this great event taking place was for the purpose that men might know that these were given power from God. They had power with God. They went about witnessing for the Lord Jesus Christ. That is what all of Christ's miracles were for, to demonstrate the greatness of His power.

This was what the Apostles did. They gave glory unto the Lord Jesus Christ. This is the true work of the Spirit of God today as it was in that day. The Apostle Peter, began speaking boldly immediately after this experience and so did the others. Peter began to speak boldly. Look at it in Acts 2:14-21.

Then he began to preach unto them the Lord Jesus Christ. Ever since that day people have been preaching Jesus Christ as the Son of the living God and as the only way to come into the presence of God. It is still true today that Jesus Christ is the ONLY way that men can come into the presence of God. It is not by your good works, it is not because of what you intend to do. It is because of the shed blood of the Lord Jesus Christ

that we come into the presence of God, and that by faith, and that not of ourselves, it is a gift of God. That faith is a gift of God. That is what He said, and that is what the truth of the matter is. We recognize God the Father, God the Son, and God the Holy Spirit. The Lord Jesus Christ baptized them with the Holy Spirit, and we want you to remember this great truth. They were already saved. This was a Church experience. The tongues that they spoke in were languages — languages that they had not studied before and that they did not know. They therefore were speaking and men heard them in their own native tongues. Now, let men try to practice that today. You see what we have today is something that is of man. Man can do it and therefore it does not take the miraculous power of God. But if someone speaks in a language, and another person hears that language, it is like an interpreter. This is what the Spirit of God did. He took the language of the Apostles and caused men to hear the words that they were speaking in different languages, at least fourteen of them. Now this is the great miraculous power of God. It can not be explained, it can not be understood by man, but it can be understood that it is by the power of God. Now Peter spoke a great message. It was the beginning of the demonstration of power when the Spirit of God came upon them. I want you to go back to Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you:...", "...ye shall receive power..." (Acts 1:8), that was what Peter received when he began to witness. Now it takes the power of God for a man to witness about the Lord Jesus Christ among those who are not believers. Oh, it is easy to witness to those that believe what you witness, but it is difficult to witness to those who are unbelievers, yea, those who are angry at you and those who would destroy you physically. And you know well that the Apostles were beaten and yet they went ahead and witnessed because of the fact that there was power upon them. This is the power of the Spirit of God. The witnessing is the same thing that the Lord is speaking of here when He said, prophesy. When He spoke of the prophesying of the people when the Spirit of God was poured out upon them. The word "prophesy" means to tell forth the truth of God. Now this is what they began to do. It fulfilled the prophecy of Joel in this respect. There are some prophecies in Joel that were not fulfilled, and have not been unto this day. The sun has not been turned into darkness, nor the moon into blood unto this day. That is in the future. So we see the prophecy many times was separated by the first and second coming of the Lord Jesus Christ.

BIBLE CONFERENCE

The Editor

"...as the days of heaven upon the earth" (Dt. 11:21). I believe that I can apply this Scripture to our Bible Conference though that is not the primary and proper interpretation of the passage. God surely poured out the blessings of heaven upon us during the three days of our Bible Conference.

I have never planned a conference in which things progressed more smoothly than in this one. It seemed, from the very start of my planning, (which was many, many weeks before the conference; in fact, I usually start planning somewhat for the next conference before the present one is over). It seemed that God was leading and blessing in a special way. We at Calvary Baptist Church prayed much that God would bless our conference, and that He would send the preachers to us with the blessing of the Lord upon them. Now, we surely must praise the Lord for answered prayer. We should be as faithful in praising as we are in praying.

We had very good attendance at our conference. We had over 250 to attend. We had people from seventeen states present. We do praise the Lord for every individual who attended our conference. We believe that each person present added to our blessings during the conference. Though the services were long, and though the total of the time spent in services was hard on the flesh, the people manifested a very wonderful and attentive attitude throughout. We preachers know that the spiritual attitude of the audience contributes much to our preaching and to the service. Our audience was wonderful during the whole conference.

Only two of the scheduled preachers were unable to attend: Brothers Jim Walters and Gaylord Haubert. We were sorry about this, but they had good reasons for canceling out on their plans to be here. We had three preachers in their place: Brothers Fred Halliman, Wayne Cox, and Willard Willis. This gave us a total of twenty-four sermons during the conference.

God did truly bless those who preached to us. We had no poor sermons, many good ones, and some excellent ones. I do not know when I have been in a conference when the totality of the over-all preaching was any better than this one. Many have remarked to me about this. One lady said, "I could just feel that the Spirit was present with each preacher." Many of the men preached as well as I have ever heard them, and all preachers were blessed of the Lord and were a blessing to the conference.

It was good to have many preachers; old, tried, true, and dear friends of our church and her pastor with us. I will not call the roll of such. It was good to have some who have only been with us a few times. Al Lyons, Rick Perdue, John Alber, Medford Caudill, Dean Elzy are some of those who have been at our conference only a few times. They were a blessing to us. We hope to see more of them in the future. It was good to see some who had not been with us for some time. Walter Herin, Wayne Cox, Gordon Buchanan, and Oscar Mink were such. We have missed these, some longer than others, and it was good to have them with us this year. We hope to see them more frequently in future years, God willing. Brothers Earl Smith and Johnny Pruitt were first-timers at our conference. They were a blessing to our souls, and we hope they will be with us many more times in the future.

Maybe we should not have been, but some of us were discussing, "which sermon was the best?" We could never arrive at a decision on this point, for truly, many of the sermons

were so very good that it would be hard to put one ahead of the other.

The fellowship during the conference was simply wonderful. If there was a jarring note anywhere or at anytime, I was not aware of such. I have heard folk say that they were disappointed with conferences because of the arguing going on in such. If there was any such here, it did not come to my attention. I think it would be hard to experience any sweeter fellowship this side of heaven. Oh, the fellowship, the fellowship! This has always been a major blessing of a conference to me. I love to get to preach one time. I love to hear others preach the Word of God. But I have often thought that the sweet fellowship with dear brothers and sisters in Christ was one of the best blessings of any conference. To see many whom we dearly love, and do not get to see often — to meet some whom we had not met before, and feel a sweet, kindred spirit — these are among the chief joys of a conference. Frankly, I have never understood the thinking of some preachers who come just before their time to preach — preach — and run. Such preachers miss so much of the real blessings of a conference. Frankly again, I have always felt that I got much more from a conference than I was able to contribute to it. You hit and run preachers give a listen to a fellow preacher.

I suppose that David West's sermon on "The Ten Virgins" received more opposition than any other. But this was to be expected, as there is so much difference of opinion on the subject. Personally, I agreed with his interpretation that five were saved and five unsaved, but I suspect that most of our preacher brethren disagree on this. I had expected a good bit of opposition to my sermon on "The Permissive Will of God," but I heard none at the time, and only a report of one slight disagreement since. Maybe the brethren were just being polite to the host pastor. Brother Al Lyons handled the very difficult subject, "Jezebel, That Cursed Woman, An Example of Reprobation" very well indeed. I would not use two statements that he made, but I mostly agreed with him. He did a very fine job with one of the more difficult subjects of the program.

I heard complaints about three statements made during the conference. These were: 1. "Deacons are good for nothing." 2. "Baptist preachers look stupid." 3. "Women are to shut their big fat mouths." Let the guilty preacher take note. Of course, these complaints were not serious, and the statements were not meant (I hope) exactly as they sounded to some. I know, from experience, that it is so easy to say something that others might take differently than it was meant.

Some folk were getting pretty tired by the time for the last session. This is very understandable. It was suggested that we consider canceling this session in the future. But others, who were spending the night anyway, preferred to have such. I have a real problem. I will welcome and consider any suggestions. I want to keep the old preachers.

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CONFERENCE

(Continued from Page 9)

I want to get new preachers. I feel that, due to the work of The Baptist Examiner and New Guinea Missions, we need to continue widening our circle of fellowshiping churches and preachers. I feel that our Bible Conference is one excellent way of doing this. I feel a need to, if possible, increase the number of speakers at our conference. I certainly do not want to decrease this. All this considered together seems to pose an unanswerable problem. Pray with me about this, and send me any thoughts you might have on the subject.

For the last two years, I have not been as totally strict on the 30 minute time limit as I had previously been. I have received praise and criticism for this. It is most likely that I will return to a strict time limit with no exceptions. What think you, my reader?

During the conference, I was made a special deputy sheriff of Conway County, Ark. I appreciated the thoughtfulness of Brother Earl Smith in arranging this, and presenting me with my card, badge, and a part of my uniform. I will be on the lookout for speeding preachers whenever I am in the State of Arkansas.

The folk in our church certainly added their part in making our conference the blessing that it was. We received some help from others, but mostly our church paid for the conference. Our folk attended well. Our folk treated our visitors with courtesy, kindness, and helpfulness. Many of our folk contributed in different ways to the total of our conference. I appreciate this very much and thank God for every member of Calvary Baptist Church.

We ran into a snag as to feeding our conference. This came to light only two weeks before conference time. The Unity Baptist Church of Ashland, pastored by Harold Cathey, generously allowed us the usage of their facilities. We were very grateful for this. We had the food catered in. This part of the conference went very well. This could well be a continuing problem in our church as to conferences, but God will provide in some way.

Our own very talented pianist, Rhoda Smith, played the piano for the conference. Sister Laura Faye Zamarron played the organ for us. Brother Eldon Joslin of Birmingham, Alabama led our singing for us. We appreciate these three who added so much to our conference. There were several who sang special songs during the conference: Eldon Joslin, Laura Faye Zamarron, John Alber, Willard Willis, Dan Phillips, James Hobbs, Bernice West and Joe Wilson. Excepting the last name, these added much to our conference. There were others present who could have helped in this, and would have added to our blessings, and hopefully will be used next year.

I have heard many remarks about this conference. Many said it was the best we have had in a long time. Brother Halliman told our church Wednesday that it was the second best he had attended in the last decade. I truly felt that it was the best we have had since I

have been here, and one of the better ones I have ever attended. Conferences take much time, work, and money; but I, for one, consider them well worth the cost. I thank God for our church, for the men who preached to us, for all who attended, for all who took part in any way. Most of all, I praise the Lord for being with us, and manifesting His presence in our midst and blessing our conference as He did. I do verily know that, without the Lord's blessings, all efforts of men are in vain. We do bow before our God and give Him thanks.

Of course, anything influenced by man can be improved. I would appreciate, and would prayerfully consider any suggestions relative to our future conferences. It is my desire to improve our conference each year.

In one point, many of our guests let me down. You did not fill out an Impression Card. I would like to have many of these to print in The Baptist Examiner. If you were here and did not do this, please write me your impressions of our conference and send it to me.

I urge our readers to begin even now planning to be at our 1986 Bible Conference. If the Lord does not come before then, we hope to have another Bible Conference — an even bigger and better one. If the Lord does come before then, well, we will have a much better one in glory with our Lord. May God bless you all.

MATTER OF SIDE ISSUES

by Joseph M. Wilson
"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5:19).

This is surely a very appropriate text for my subject. There are things which Jesus here refers to as "least." Men would refer to them as side issues. Jesus certainly teaches that we should be involved in side issues. There is a preacher acquaintance of mine (whom I will not name, and few will know to whom I refer, — I have no desire to embarrass him or offend him) who recently informed me that he was thinking of coming to my city and starting a church. Most assuredly there is no need for anyone to come here and start a church. Surely those who are interested in starting a new church here, could find one already here of which they could become a part. This preacher told me (and the following are almost his exact words), he wants to come here and start a Baptist church which believes the doctrines of grace and which does not get involved in side issues. Not getting involved in side issues is exactly what he said to me. Well, that stayed long and heavy on my mind until I felt I should preach a sermon on the subject. God seemed to bless this sermon in our church, and I pass it on in this form.

I began thinking a little about unionism, compromise, and side issues. Unionism between different religious denominations is based upon and demands for its

very existence — compromise. Honest unionizers will admit to this. However, such insist that they only compromise on side issues. Therefore, to have unionism, we must have compromise; and to ease the conscience of compromisers, we must have side issues. The more things we can label as side issues, the more on which we can compromise and the more union we can have. I do not believe the above preacher is interested in union with other denominations, and am just referring to the present matter to get started in the subject. However, I will say that there is a wide spread movement of men who believe in sovereign grace, will unionize around that, and not get involved in the side issue of other teachings.

Since I am acquainted with the above preacher and with some who are interested in starting such a church, I think I may suggest some of the things which will be considered by him and them as side issues. I am not dogmatic here, but I believe that the following — most or all of them — will be side issues. Church doctrine: as to local or universal, as to perpetuity, as to authority, as to future. These vital questions about the Lord's church I am sure will be a side issue with them. I think the question of the woman's place in the church will be a side issue. The heathen holidays of xmas and easter will be such. I am quite certain that the teachings of prophecy will be a side issue in which they will not want to get involved. I feel that these, along with many other matters, will be side issues with this group.

We already have a religious movement, a very large one, which takes this position about side issues — though they differ as to what is the major issue and what are side issues. I refer to the Fundamentalists. These men teach that there are a few fundamental truths in the bible: inspiration; deity; virgin birth; death and resurrection of Christ; salvation; eternal heaven and hell; maybe a few more. They teach we ought to emphasize these things and not get over-involved in other things which are only side issues.

I ask a question. Who is going to decide what is a major issue and what is a side issue? The above preacher is saying that sovereign grace is a major issue. I agree with him. There are, however, many who deny sovereign grace as being true. There are some who believe it is true, but they do not consider it a major issue. There are many who would not consider the name "Baptist" worth fighting over. Thus, right at the start we are faced with an impossible question of who is to decide this matter.

I ask another and more important question. How would we, and how could we decide what is and what is not a side issue? This is very important. We are going to have a church and really emphasize the major issue or issues. We are not going to get involved in side issues, but we must know which is which. How can we decide? What tests shall we apply to determine this matter? All the Bible is the Inspired Word of God. Now in the "all" of the Bible that is inspired, there are the issues we are going to call side issues. The Bible declares something about them.

The Scriptures set forth instruction one way or the other about the church, the or-

dinances, the woman's place, Pre., Post., and A-millennialism, heathen holidays, etc. There is no disputation that the Bible teaches one way or the other on these matters. We must decide what part of the "all" Scripture that is given by inspiration of God is important enough for us to consider it a major issue, and we will get involved; and what parts of the inspired Word are side issues in which we will not get involved. You can see how important it is to know how we are to decide what constitutes side issues. We do not want to waste time and effort in getting involved in them. But the problem is to determine this matter. What we really need is another Inspired Word to tell us what part of the Inspired Word we already have constitutes side issues. Oh, that God would have thought of this and given us such a book. We are faced with a problem which I honestly do not know any way to solve.

There are those who give us such a test. If I were going to go along with this matter of not getting involved in side issues, I think I would have to take this route. They would say that only truth which is essential to salvation is a major issue. All else would be a side issue. I do not agree with this; but then, I don't agree with the whole side issue matter. I will say that if we are going to take the side issue route, this is the only way that makes any sense at all. But then sovereign grace believed as doctrine and the name "Baptist" are not essential to salvation. Therefore, the aforementioned group would be involved in what many consider a side issue.

The religious world is in great confusion now with all the different denominations. I suppose many would consider the not getting involved in side issues as a way out of the confusion. But really, this would leave us just where we are now as to confusion, for every different group would have a different major issue and differing side issues, and all would be a babel of confusion.

Think on this matter. Think of the utter audaciousness and presumption of saying that a large portion of God's inspired Word is a side issue. Shall a worm of the dust be elevated to the office of teacher of the all-wise God! How dare we to refer to His inspired Word as a side issue, or parts of it as such?

What a slam this is on God. He wrote us the Bible and put in it all that He did. Our forefathers died by the millions that we might have this Bible. God went to great lengths — I speak as a man — to give us this Bible. Yet now we are to instruct Him that He could have spared Himself most of the trouble by not dealing with the side issues. May I suggest that God could have written what might amount to about one chapter of the Bible, and have left the rest out. Yes, I would say that one chapter would be enough to include what men call major issues, and He could have left out the side issues. And why not? Since we are not going to get involved in them, all will agree that only a very small book would have been necessary. Where does such an attitude place the all-wise God? He, going to such lengths to give us the Whole Bible, and our not getting involved in the majority thereof.

I mentioned the millions who have died as martyrs of Jesus Christ. Most of them died for

what men call side issues. They could have saved themselves from the cruel torture and terrible deaths if they had just refused to get involved in side issues.

I propose to you that a large portion of the Word of God deals with what men are pleased today to call side issues. What about the church? What does the Bible teach as to the nature of the church? Is it local and visible or universal and invisible, or is it both (pardon the absurdity, but men believe it)? Which church is the true church? What is the work and the authority of the true churches? Does it matter about the church? What is the future of the church? Is there a Baptist Bride or are all the saved in the Bride? We must all conclude that the Bible has instruction on this subject. Yet this is to be a side issue and we are not to get involved in it. After salvation, the most important thing to a child of God is the church matter. He is to join a true church and work in, through, and under its authority. Nevertheless, the whole matter is a side issue in which we are not to get entangled.

The ordinances. Baptism with its blessings to the subject, the ones authorizing such, the observers. A side issue, you say. The Lord's Supper. Oh, what a precious hour in the life of a church when her members gather to remember the Lord's death in this precious ordinance. How blessed it is to those who participate. Who can set it? What is to be used? Who is to be invited? Side issues, you say. Let anyone set it. Let them use what they will. It is all a side issue and we do not want to get involved in side issues.

The woman's place. Should she wear a covering in the assembly? Should she be silent? Can she teach and speak in the assembly? Oh, well, it is only a side issue. Let her do what she desires. We do not want to get involved in side issues.

Heathen holidays of xmas and easter. What about them? Shall we have a xmas program? Folk will really turn out for that, you know. Shall we give gifts to the children? Shall we have an xmas tree and Satan Claws or not? What cantata shall we have this easter? Should we have an egg hunt for the kiddies? Well, it is only a side issue. Let each man be persuaded in his own mind and do as he pleases about it. We will not get involved in side issues.

What about prophecy? Will there be a glorious millennial reign of Christ on earth? Will there be a time when peace, prosperity, and holiness shall cover the earth as the waters cover the sea? Oh, glorious thought! A time when Jesus is worshipped, honored, and obeyed over the whole earth. Will there ever be such? If there is such will it be brought about by preaching and efforts of men? Or, will Jesus come and destroy the armies of the anti-christ and set up His kingdom in power and glory, literally and personally reigning over the earth? Will there be a tribulation before such a millennium? How long will it last? How terrible will it be? Will they be caught up to meet the Lord in the air? If so, will this be before, during, or after the tribulation? Well, it does not matter. This is only a side issue and we do not want to get involved in side issues.

The Bible contains many stories that bless our souls and encourage us. There are many (Continued on Page 11 Column 1)

MATTER

(Continued from Page 10)

promises that feed our soul and sustain us in the dark hours of life. There are many doctrines that are profitable to man. Oh, there is so much more in the Bible than what men call the major issues. What shall we do with this mass of inspired material that men call side issues. What shall we do with this mass of inspired material that men call side issues? Shall we set it aside because we do not want to get implicated in side issues? Oh, how much we will lose if we refuse to get involved in side issues!

We are commanded to preach the Word. We are to follow Paul's example and declare the whole counsel of God. Who will dispute this? However, if there are but a few major issues and many side issues (and we do not get involved in the side issues), tell me how we can obey our commission as preachers. This needs an answer. Further, if we just preach the same thing all the time, folk will finally get tired of the sameness of diet. how can Christians grow in grace and knowledge if we never give them the whole of Scriptural truth. Are not "all" Scriptures inspired and profitable so that the man of God can be thoroughly furnished to every good work?

What sayeth the Scripture? I Samuel 3:10 states, "Speak for thy servant heareth;" but we do not want to hear the side issues. Psalm 19:10 teaches that in keeping of Scripture there is great reward. So those who refuse to get involved in side issues are going to lose reward that could have been gained thereby. Psalm 85:8 declares, "I will hear what God the Lord shall speak." Surely this is a better attitude than the refusal to get involved in side issues. Psalm 119:104 speaks of hating every false way because of understanding received through the Word of God. Should we hate every false way? Or, should we refuse to get involved? Acts 20:27 speaks of declaring the whole counsel of God. How can one do this and not get involved in side issues? Did Paul get involved in what men call side issues? He assuredly did. II Timothy 2:15 tells us to study (I assume that includes studying the so-called side issues), and such study leads to being approved by God. Does God approve of the attitude of not getting involved in side issues? II Timothy 3:16 tells us that all Scripture is inspired of God and profitable. Is it profitable and even needful to get involved in side issues? Are not side issues a part of the inspired Scripture?

II Timothy 4:2 commands us to preach the Word. Are not the things men call side issues a part of God's Word. Are we commanded to preach that Word? How can we be true to our commission as preachers and not get involved in side issues? We cannot. Does the great commission tell the church to teach "all things" commanded by Christ? Does that "all things" include what men call side issues? Are we to teach the part of "all things" that men call side issues, or are we to refuse to get involved therein?

Some day it will be all over down here. Some day every saved person will stand before the judgment seat of Christ. I ask you most seriously. How will the question of side issues appear in the white light of the judgment seat of Christ? What

will His attitude be towards our getting involved or not getting involved in side issues? We cannot. Suppose that Jesus might say to a preacher standing before Him. Did I not reveal this issue? Then, why did you not preach it? Shall the preacher reply that he thought it was only a side issue and he did not want to get involved.

Oh, beloved, I beg you to consider the questions of getting involved in side issues in the light of the judgment seat of Jesus Christ. Rewards will be based upon obedience to the Word. The Word deals with side issues, so-called by men. One cannot be obedient to the Word and not get involved in these side issues. Surely, the matter of reward will deal in part with the matter of so-called side issues. To be in the Bride, oh, to be in the Bride of Christ, surely this involves what men call side issues. Did not our Lord teach that Baptist baptism was necessary to being in the Bride in Matthew 3:15 compared with Revelation 19:8? Does not the latter Scripture teach that the wedding garment is wrought by the Bride as she is faithful to the Word of God? Surely proper exegesis here will show that there is the garment of the imputed righteousness of Christ which all the saved will wear, but that the garment of the Bride is the righteousness of the saints as they are obedient to the Word of God. I take the position that getting involved in side issues, so-called by men, will be necessary to being in the Bride of Christ.

Brethren, our church is an all-issue church. We seek to preach faithfully what men might call the major issues. Surely, the gospel of Christ would be considered such. We frequently preach totally on the gospel, and seek to have it permeate much of the rest we preach. We are church involved in men-called major issues, but we are also involved in what men call side issues: Church truth, heathen holidays, woman's place, precious and glorious prophecy, and so on. With God's help and by His grace, so long as I am pastor, this church will continue to be an all-issue church. I believe that this church will continue to be an all-issue involved church without me and long after I am gone, unless the church ceases on earth and we all go in the rapture.

I exhort all to study the question of side issues, so-called. Really no issue of the Bible is a side issue, but men consider them such. Study these matters and this question of getting involved. See if the Bible does not teach that every child of God should get involved in all the issues of the Word of God. Please study this. Ask the Spirit to lead you. Let us all ask God for strength to get involved in all the issues to His Glory. Amen.

LETTER ABOUT CHARISMATICS

by Larry Killion

Dear Dan,

Thanks for the article by Kenneth Hagin on "Spiritual Gifts." He had some interesting things to say and I think I understand where he is coming from in it. Did you notice how much he looks like Chuck Knox in the picture? I especially enjoyed his comments on I Corinthians 2:14 and I certainly agree that there is a vast ignorance today on the subject of spiritual gifts. Probably the main reason for the confusion on this subject today is that people are more

willing to believe eye witness experiences than they are thus saith the Lord. Forgive me please, but I refuse to accept man's testimony when it comes to spiritual things. I must rely totally on the Holy Spirit's will and ability to reveal all truth to me through the perfect law of liberty, God's Word. (James 1:25).

I was not surprised to see brother Hagin refer to "the body of Christ as a whole" thus revealing his universalism on the church. I will not say anything about this because we have already talked a little about the Bible doctrine of the local church and the modern day universal invisible church theory.

Kenneth did not make any bones about being an apostate Baptist, but that is not unusual. Most neo-pentecostals freely target the Baptists as weak second class citizens in the kingdom, because of their supposed lack of some portion of the Holy Spirit. They usually give some testimony about their Holy Spirit experience and imply that all Baptists today are like they were before they got the "full gospel," "the gifts", "anointed", or what have you.

Most Baptists I have known do believe in a Divine Healer, and I have never met one yet who skipped the 12th and 14th chapters in a study of I Corinthians. If the church Brother Hagin was a member of did that, maybe that is why he went the way he did with the "Full Gospel" people. Not being taught properly, it is easy to see how one could be led astray by those who do not rightly divide the Word and misrepresent sound teaching.

The one critical verse of scripture which seems to be the key to this entire issue is I Corinthians 13:10. If the Bible is "that which is perfect", then the Charismatic movement has not a leg to stand on. Brother, the Word of God is full and complete. That is why, according to verse eight of I Corinthians 13, the ability to prophecy new revelations from God has failed, or else we need to keep on adding to the Bible until it does. The ability to preach and teach in languages one has never before studied has ceased. Any other phenomena is not the Bible gift of tongues. And, the ability to know things in the way the Apostles were able to know things (for example, Peter with Ananias and Saphira) was vanished away. Even secular history documents these Scriptural truths.

That is not to say that men can not preach from the Bible, and prophecy in that sense of the word. Nor would I deny that there is such a thing as common knowledge today or even that some people (usually lost folk) go into trances and uttered things in voices not their own. But none of these things are the spiritual gifts of the Bible. Voodoo witch doctors can do the same thing some charismatics are doing today. Brother, the devil is at work today and the closer we get to the time of the man of sin, the more of these things we will see. I may not understand it all but I do have everything God wants me to know in the sixty-six books of my Bible, and I do not have to look through the dark glass that Paul looked through having only partial knowledge because I can go face to face with the full and complete, perfect Word of God and say thus saith the Lord!

Another "boo-boo" modern

tonguers make is trying to defend their practice with the doctrine of God's immutability. Now, no born again Christian would deny that God does not change. (James 1:17, Heb. 13:8). What about the Holy Spirit? Is He also in the Godhead? Yes! and Amen! Does He do the same things today He did yesterday? Not necessarily. There is no record of His moving on the face of the waters today as He did on the first day of creation for example. Creation is finished. Does He manifest Himself today as He did in yesteryear? Absolutely not! There is no longer a pillar of fire and a cloud of smoke over the tabernacle of Israel.

If tongues is a gift that is characteristic of this dispensation, why do we have no mention of it from soon after the apostles until lately? According to the *Handbook of Denominations*, by Frank S. Mead, the Pentecostal type churches did not start appearing until the early 1900's and late 1800's. These dear people simply misunderstand the purpose of the gift of tongues. Pentecost was given to empower and validate the church that Jesus built as God's house of worship (Acts 1:8), just as the tabernacle and temple were validated in their days. Tongues were a special sign to the unbelieving Jews (I Cor. 14:21-22). The incident at the household of Cornelius verifies the fact that God wanted the Jews to know He had opened the doors of grace to the whole world and what believing Gentiles were also to be gladly received into the fellowship of God's house.

Kenneth stated in his article that tongues was not a teaching gift but a prayer gift which is to be used as an open door into the manifestations of the other gifts in their fullness. I marveled at this because it is quite evident from Acts 2 that these things were used to teach men and not for talking to God. And the very verses Bro. Hagin used to show the importance of his tongues prayer gift were words Paul wrote for the purpose of showing that tongues was a lesser gift (I Cor. 14:1-19).

Brother, stick with the Book, the Blood, and the Blessed Hope. The Holy Spirit does not deserve being blamed for many of the things that are said about Him nowadays. He likes things done decently and in order. He is not the author of confusion.

MY HEART BURNS WITHIN ME

Won't it be wonderful to depart from this old world,
To be with Jesus forever more?
I've never seen Him,
Yet, I know and believe Him.
There my heart won't say
No more, as the two disciples did say that day,
"Did not our heart burn within us?"
With eternal sight already given,
I'll see Him and live forever in Heaven.

Janie Turner, 1979

ANNOUNCEMENT

The Deerfield Baptist Church would like to announce that its present building is for sale. The building is located in Pulaski County, half-way between Somerset and Burnside in Kentucky. The building is one block off Highway 27 South. The building is 40 by 70 feet, is red brick, and has electric heat. It is air-conditioned, fully carpeted, has two baths, a nursery and three Sunday School rooms. It has a heat pump, water fountain, and septic tank. It is situated on a landscaped lot of an acre and three-tenths. The church is asking \$100,000 for

He does not seek His own glory but Christ's. Spirit-filled Christians will not speak so much about the Spirit and His gifts — but of Christ (John 16:13 and 14).

APPRECIATED LETTERS

Dear Brother Wilson, Our beloved mother, Josephine Currie, passed away on April 15th... Mother had always said that she thought the Lord would come for her early in the morning, at the dawning of the sun, and He did, about 5 a.m. I am positive that she sits now at Jesus' feet every day, plying Him with all the questions she wanted answered... I am sure there was a great reunion... She had expressed a wish that upon her death she would like us to make a donation of... to Calvary Baptist Church and... to The Baptist Examiner, a paper that she dearly loved and when she was able to read, devoured each and every word. We read the paper to her after that... She loved the sermons, and especially John Gilpin's. So, enclosed is a check in the amount of... We know, and she knew, it would be used in God's service. Sincerely,

Gail Knowles,
Sarasota, Fla.

Dear Baptist Examiner, Enclosed is a check for renewal of the wonderful paper for two years. Thanks. The paper means a lot to me... Sincerely,
Arlene Rugledge
Ft. Myers, Fl.

An Unappreciated Note

(Written on a returned TBE.) Postman, please return this to Joe Wilson... I do not want to receive this pornographic religious garbage into my home any more.

David Goldstein
Chicago, Ill.

Editor's Note: It may well be that in his small, heretical brain, Mr. Goldstein cannot receive the truths printed in The Baptist Examiner, but he deliberately lies when he accuses the paper of being "pornographic." I have offered him \$1,000 for any pornographic statement in The Baptist Examiner since I have been its editor. We will see if he claims the money. Maybe he did not deliberately lie, maybe he is that ignorant, but I sincerely doubt this.

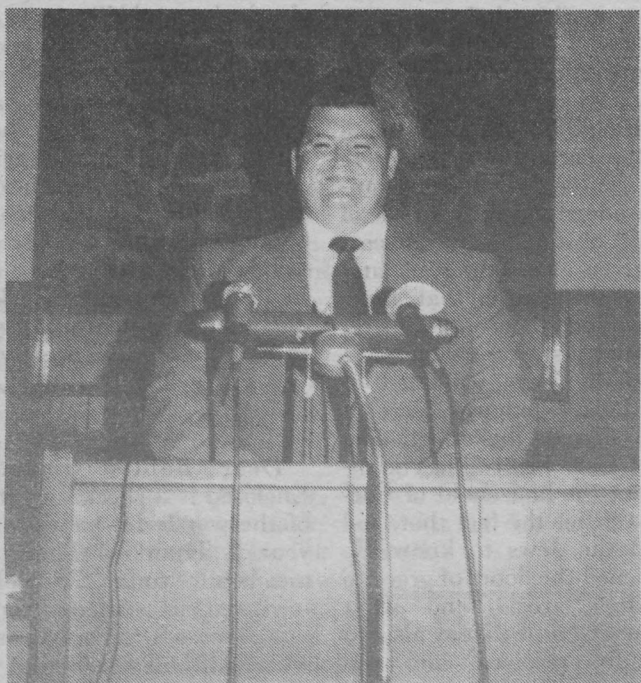
White lies are but the ushers to black ones.



Fellowship (and eating) at the parsonage after the conference closed.



What has Brother Wilson asked Sister Gilpin?



Gene Kiger proclaims the Word of God.

MY IMPRESSIONS OF THE CONFERENCE

It was a great conference, great fellowship — a job well done. I enjoyed the singing and preaching of the Word of God. May God bless the pastor and the great work here.

Pauline Shelton
Winston-Salem, N.C.

The conference has been very enjoyable and uplifting. The renewing of the friendship of the saints is so great. We look forward to seeing faces we only get to see at conferences. Thanks to Calvary Baptist Church for this good conference.

Dorothy Foor
Gladwin, Mi.

I enjoyed the Spirit filled preaching of the Word of God and the sweet fellowship with people of like faith. To God be the glory, power and dominion, now and forever more.

Jack Maxwell
Baltimore, Md.

I greatly enjoyed the preaching, the variety of subject matter and the harmony exhibited in the presentation of such varied topics. I'm thankful that in God's divine providence He has seen fit to bring me this way to enjoy such fellowship. I thank Calvary Baptist Church for their hospitality. May God's blessings be upon CBC. I would like to suggest topics for future convergence: "Prayer and the relationship of belief in the performance of that requested." "Relationship of prayer and predestination." (P.S. Addressed by John Pruitt) "The grace of our Lord Jesus Christ be with you" (I Thess. 5:28).

C. Gary White
Fred, Texas

I really enjoyed the conference. It's a good thing for people to learn the Bible.

Stephen Wilson
Age 10, Gladwin, Mi.

I enjoyed the conference very much. It was good preaching. I liked it very much.

Shannon Wilson
Age 8, Gladwin, Mi.

Calvary Baptist Church Bible Conference time has to me become a time of great fellowship, great singing, and great preaching. A time of true praise and glory unto our God and His Son Jesus Christ. May the Holy Spirit continue to enable you to host this conference year after year until our Redeemer's return.

Elder James Crace
Ludlow, Ky.



Sister Rhoda Smith, our talented pianist.

1985 BIBLE CONFERENCE TAPES FOR SALE \$1.50 EACH

- No. 1 The Parable of the Importunate Friend: A Lesson in Prayer, John Pruitt
- The Pastor's Obligation to His Church, Gene Kiger.
- No. 2 Missions Until Jesus Comes, Fred Halliman.
- Jealousy Among Preachers, Gordon Buchanan.
- No. 3 The Virgin Birth of Jesus Christ and Its importance, Oscar Mink.
- Charismatics: The Word of God, and Baptist Churches, John Alber.
- No. 4 The Parable of the Ten Virgins, David West.
- The Golden Rule, Dean Elzy
- No. 5 The Authority of the Inspired Bible, Eldon Joslin
- Betwixt True Churches, Attitudes and Activities, Don Pennington.
- No. 6 The Theology of a Dying Thief, Sam Wilson.
- Quenching the Holy Spirit, Earl Smith.
- No. 7 What is Arminianism, How Should We Treat It and Them?, James Hobbs.
- The Church's Obligation to Her Pastor, Rick Perdue.
- No. 8 Achan, the Curse and Folly of Hidden Sins, Ray Brown.
- The Nature and Purpose of the Gospel, Walter Herin.
- No. 9 The Permissive Will of God, Joe Wilson.
- The Parable of the Talents: A Lesson in Service & Rewards, John Lenegar.
- No. 10 What's Wrong with our Churches, Wayne Cox.
- Jezebel, A Cursed Woman, An Example of Reprobation, Al Lyons.
- No. 11, Caleb, The Man Who Wanted a Mountain, Ron Boswell.
- The Rapture of the Saints, Willard Willis.
- No. 12 The Sinless Saviour of Sinful Men, Medford Caudill.
- The Responsibility of the Church, Dan Phillips.
- Special Conference Songs, Also: Songs by Eldon Joslin, Tapes No. 1 and 2.



Mr. and Mrs. Andy Proctor. They were courting last conference. They were married at this one. One of the fringe benefits of a conference. Keep hoping and coming, Jeannie.



Dan Phillips preaches about the Importance of the Church.