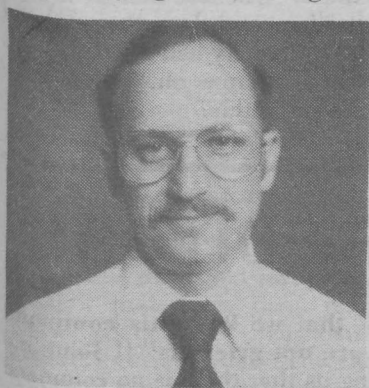


IDOLS

by John Pruitt
Ellaville, Ga.

What is an idol? According to Exodus 20:4, 5, an idol is something that is worshipped other than the true and living God. Worship is, "extreme devotion, and intense love or admiration of any kind."

To worship an idol is to commit the most serious sin that one can commit against God Almighty. The first of the ten commandments says, "Thou shalt have no other gods before me... thou shalt not have any graven images..."



John Pruitt

thou shalt not bow down thyself to them, nor serve them" (Ex. 20:3-5). In Exodus 32:1-6 we see that idolatry led to all sorts of sin with the children of Israel. In Habakkuk 1 we find that violence, iniquity, grievance, spoiling, strife, contention, and persecution against the faithful prevailed. Then in Chapter 2:18 we see that it was idolatry that stimulated the evil hearts of the people to sin.

Notice the warning given to Israel in Leviticus 26:1, 30. "Ye shall make you no idols, nor graven image, neither rear you up a standing image neither shall ye set up any image in stone in your land, to bow down unto it; for I am the Lord your God... I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you." God has always demanded to be the one and only object of worship by His people because He is the creator and redeemer. Acts 17:28 says, "In him we live and move, and have our being."

You may think that the people of olden times must have been a mighty wicked people because it seemed as though the

(Continued on Page 8 Column 4)

JESUS WALKING ON THE SEA

by James Hobbs
McDermott, Oh.

"And in the fourth watch of the night Jesus went unto them, walking on the sea" (Matt. 14:25).

This is one of the interesting events in the life of Jesus. Many Bible stories are told about it and sermons are preached on this great and miraculous (in the eyes of men) event. There are several lessons to be found in this entire account. Let us take note of some of them. (Read verses 22-33).

The first lesson we have is one on prayer. "And when He had sent the multitudes away, He went up into a mountain apart to pray: and when the evening was come, He was there alone" (Vs. 23). The Bible teaches much on prayer, and Jesus told us as recorded in Luke 18:1 that "...men ought always to pray, and not to faint." In this event, Jesus taught us by example. He went into the mountain apart to pray. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy

door, pray to thy Father which is in secret; and they Father which seeth in secret shall reward thee openly" (Matt. 6:6). Even when others were present as in Matthew



James Hobbs

26:36, Jesus went apart to pray. Most of our prayers should be just between us and our heavenly Father. Jesus warns us to "...rise and pray, lest ye enter into temptation" (Luke 22:46). On the other hand there is no indication that the disciples were praying, and so a storm came up. "But the ship was now in the midst of the sea, tossed with waves: for the wind was con-

trary" (Matt. 14:24) (vs. 24). Anytime we are out in life not blanketed with prayer, we can expect a storm to arise. The only protection from such a tempest is Jesus Christ. "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isa. 32:2).

Our text tells us that Jesus came walking on the sea. One of the many blessings that we have is that our Lord controls the storms. "And they came to Him, and awoke Him, saying, Master, Master, we perish. Then He arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. (Luke 8:24). It makes no difference how bad the storm may be that we face in this life, our Lord can control it. Can you not see the raging storm but there in the midst, a calm spot, and our Lord walking on top of the storm. He is God. "In the beginning was the Word, and the Word was

(Continued on Page 8 Column 3)

THE BREVITY OF LIFE

by Raymond Waugh
Midland, Tx.

Today, all of us are in varying degrees of good health. I say that because if we are alive, in the mortal body, we have a degree of health. Yet, regardless of how healthy we may be or how unhealthy, if you wish, not a one of us has the promise of another moment in time. Not one of us! A heart attack, a stroke, a hemorrhage, an accident, and that which appears for the moment, at least, to be a mortal body with some measure of health would come to a quick conclusion.

Shepherds and husbandmen, ranchers and farmers from time immemorial have lived with the reality of life's brevity. Each



Raymond Waugh

year they participate, in one degree or another, in the butchering or the slaughtering of many creatures of earth. This is God's way in the earth. It was He who slew the first animal to

(Continued on Page 3 Column 3)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 57, NO. 18

ASHLAND, KENTUCKY, SEPT. 7, 1985

WHOLE NUMBER 2467

A MAN DEVILISH, DEPRAVED AND DETERMINED

by Wayne Cox
Memphis, Tenn.

"And Jesus entered and passed through Jericho. And, behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way. And

when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from

any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch, as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost" (Luke 19:1-10).

Someone said to me one time, "Why do you speak on this subject dealing with man's depravity?" Well, it is a known fact that unless men come face to face with their own natures and

(Continued on Page 6 Column 2)

WINE IN THE LORD'S SUPPER

by Edward G. Graff
Logansport, La.

We have three reasons for holding that wine, instead of grape juice, should be used in the Lord's Supper. They are as follows:

1. Christ used wine in the institution of the Supper. In order to ascertain this point we talked with one well-informed converted Jew and with one Jewish Rabbi. The former is Eld. Henry Singer, erstwhile superintendent of the Hebrew Christian Mission of Detroit, Michigan. When asked on this point, Mr. Singer replied that the Jews of Christ's day used fermented wine in the passover.

Mr. Singer has a tract on "The Jewish Passover and the Lord's Supper," and in this tract he says: "Every Jew on the night of the passover must have four cups of red wine."

Reference to Proverb 23:21 will show what kind of wine "red" wine is. The other one consulted was Rabbi Abraham Feinstein of Huntington, W. Va. Mr. Feinstein, without hesitancy, said that the Jews of Jesus' day used fermented wine in the Passover. And when asked if there could be any doubt of this, he replied in the negative. We also wrote the American Board of Missions to the Jews of Brooklyn, N.Y. about this matter. Our letter was answered by J. Hoffman Cohn, general secretary. He said: "Every Jew knows that the Passover supper-

(Continued on Page 5 Column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

HELL IS NO JOKE

"...the rich man also died, and was buried; And in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame" (Lk. 16:22-24).

This Scripture is no parable. It is a burning, blistering, agonizing reality. It is a true horror story. It really happened, and similar stories happen every day—many times a day. This story was told by Jesus Christ who is Truth incarnate, who

cannot lie. Jesus knows all things about all people in all places. The veil between us and those in eternity cannot be pierced by our dim vision. However, Jesus can see through that veil. He has pierced that veil, and tells us here a case history of one in the regions of the damned. Sound, Scriptural men do not help the cause of truth by referring, as many of them do, to this Scripture as a parable.

Let us look at some differing attitudes about hell. There are many false doctrines about hell. There is the doctrine of Jehovah's false witnesses — those lying prophets of Satan — that the grave is hell. They teach that physical death is all the hell

there is. According to their doctrines, one need never fear being punished for his sins beyond the grave — just live any way you please — lie, steal, curse, dope, drink, live in sex sin — anything your depraved nature wants to do — some day you will die, and it will all be over. Oh, what a lie is this doctrine! It is a lie of the devil. Those who teach it are of the devil. It was invented by the devil to encourage men to live in sin, to reject the Saviour, and to have no fear of eternal consequences. We should not allow such serpents of hell to come into our homes, neither should we bid them God speed (II John 2:10). These apostles of deceit

(Continued on Page 2 Column 1)

★ AT LAST ★
1983-1984
BOUND VOLUMES
NOW READY

52 issues
neatly bound.
Price \$15.00
Plus postage.

Limited Supply

ORDER TODAY!

Calvary Baptist
Church Bookstore

P.O. Box 71
Ashland, Ky. 41105-0071

You can't be religious without religion; neither can you be a Christian without Christ.

The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE
JOSEPH M. WILSON, EDITOR

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

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

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

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

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

SUBSCRIPTION RATES

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

BUNDLES: 10 to 50 copies to one address — \$30.00 for each 10 yearly; 60 to 100 copies to one address — \$25.00 for each 10 yearly.

FOREIGN: Same as in the United States.

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

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

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

HELL

(Continued from Page 1)

have slain their millions. Beware of such.

There are those who, like the Seventh Day Adventists, teach that all the hell there is, is to be burned up. They deny the eternity of man as a conscious, feeling person. They teach that hell is as if a man was cast into a burning furnace here, and his physical life ended therein. How long would such a hell be? A few seconds — at most, a few minutes, and it is all over. Here is another lie by demon-inspired prophets of hell. Don't worry. Sin all you want to. Your punishment will all be over in a few seconds. Another doctrine, this, that encourages men in sin and turns them from the Saviour.

There are those who teach the doctrine of Purgatory — the Roman Catholics. This doctrine teaches that a multitude will go to purgatory, which is just like hell except that it is not eternal. After a time in purgatory, which time may be shortened by things done by others still on earth, those in purgatory will go to heaven. This doctrine is a lie of Satan. It was invented by lying priests in order to steal money from loved ones and relatives left behind. See the poor parents who have lost a child. The priest says, "Pay me some money so that I can say a Mass for the child, and it will get out of purgatory sooner." See the poor, needy widow who has lost her husband. The priest offers, for a fee, to do that which will shorten her departed loved one's time in purgatory. See the poor parents and the poor widow as they deprive themselves of needed things to pay the lying priest. Every such priest should be immediately jailed and severely punished for taking money under false pretences. There is no purgatory. The priest cannot shorten one's punishment for

sin. The doctrine is a lie. The teacher of such is a liar and a thief. Note these three false doctrines. The Jehovah's false witnesses teach that there is no punishment after death. The Seventh Day Adventists teach that there is only a very brief punishment after death. The Roman Catholics teach that, for all who go to purgatory, there will be a varying length of time in purgatory before going to heaven. Lies, all three of them. False prophets, liars, workers for Satan, deceivers of men's souls are all who teach these doctrines.

Then there are those who teach that there will be a chance to be saved after one has suffered in hell a while. Sin all you desire. The punishment will be bad. But you will have another chance to be saved after you die. Another lie. The rich man in my text learned that he could never pass out of hell into God's heaven. He learned of "a great gulf fixed" that he could never cross. He learned that he would



Joe Wilson

never have a second chance to be saved.

Then there are those (would you believe that some of them are Sovereign Gracers?) who teach that, after a time in hell, all men will be saved. I still remember the shock I experienced when I first met one of these heretics. He listened to our radio program. He visited our service. He told how much he believed in the Doctrines of Grace. I visited him and he told me that all men would be finally saved. I asked him what he believed about some men being elected to salvation. He replied that some men were elected to be saved in this life, but that all men would be eventually saved. Oh, what a false doctrine! And it seemed more horrible to me because the man who believed it professed to believe the Doctrines of Grace.

Now all the above doctrines are lies. All men who teach them are liars and false teachers. All who believe them believe a lie. These doctrines, one and all, originated with the devil. There is no Scripture that teaches any of these things. These doctrines are used to encourage sin and to influence men to reject the Saviour. They are all very dangerous, and should be regarded with horror. Men who teach and believe these doctrines should be branded as unscriptural and as a plague to society. Men should avoid these doctrines, and those who teach them, as they would avoid a deadly poison, a rattlesnake, or any dangerous beast.

Then there is the attitude of unbelief about hell. Multitudes just do not believe that there is any such place. Many, many preachers do not believe in hell. Oh, that such men would leave the ministry forthwith, and obtain decent, honest employment as sewer men, ditch-diggers or anything other than their hypocritical pretence of being

preachers. Likely, half or more of the men who call themselves preachers do not believe in a real and eternal hell. Many of them are in religious denominations that do believe in hell. Such men are dishonest liars and thieves. Then there are many whole denominations of religious societies that do not believe in hell. Jehovah's Witnesses, Seventh Day Adventists, and Unitarians are examples of such.

I sometimes wonder if any man really believes in hell when he will joke about it, and when he gives the matter little thought and attention. I sometimes wonder if any who are unsaved really do believe in hell. I suppose that some of them do, but one wonders how a person could really believe in hell without being greatly concerned about escaping such a place.

There are those who joke about hell. They speak of certain sins, of certain lusts of the flesh — they say, "I would be willing to go to hell for that." Oh, when many of them do go to hell for "that", how differently they will then view the matter. Many say that if they go to hell, they will have lots of company. Wrong! Wrong! Men must think that hell will be a party at which wicked men and women will indulge their sinful lusts to the fullest. No parties in hell. No fun in hell. No one will ever send a "having good time, wish you were here" card from hell. The terrible torments of hell will so isolate every sufferer that he will be as alone as one could be. There is an isolating effect in pain. One in great pain cannot be eased by the company around him. Each one in hell will be isolated in the intensity of his suffering. It will be as if no one else were there. There are many jokes about hell. But, my friend, I want to warn you that "hell is no joke." Men who joke and laugh about hell now — men who say they are not afraid to die — all such will sing a different tune, speak a different language in hell. There is no laughter in hell. There are no smiles in hell. There are no jokes in hell. The horror and agony of the torments of hell will eternally drive all thoughts of mirth from the hearts of those there.

Hell is a reality. The fact of the reality of such a place should teach us that there is nothing to joke about with reference thereto. Hell is not a scary story made up by preachers to get people to come to church. Hell is not a "booger" story made up by parents to frighten their children into doing right. Hell is a burning, blistering, agonizing reality.

Hell is as sure and certain as that the Bible is the Word of God. No man can believe the Bible and deny hell. All hell deniers are unbelievers in and rebels against the inspired Word of God. The Bible speaks more about hell than about heaven. There is a hell as surely as there is a heaven. The same Bible tells of both. If we do not believe what the Bible says about hell, how can we and why should we believe what it says about heaven? There are those who are saved by the grace of God. There are those who die unsaved, with all their sins upon them, in rebellion against the Lord. As surely as there must be a heaven of blessedness for the saved, there must be a hell of punishment for the unsaved. There is no reason for me to believe that I shall one day walk the golden streets of glory, blessed beyond words to describe;

unless I believe that the unsaved shall suffer eternally in hell.

Hell is as sure as sin. Sin is an awful, black reality. Who would deny it? Sin lives in our homes, stalks our streets, invades every area of human life. We all know from experience and observation the fact of sin. Sin robs God of the glory that is His rightful due. Sin does incalculable damage to society and to human lives. No right thinking man can deny that sin deserves punishment. We might as well empty our prisons, close our courts, fire all police officers as to deny hell. As surely as the murderer and rapist deserves to be put to death, so surely does sin demand punishment. No man can face the reality of sin and its deserts and deny eternal hell.

Hell is as sure as that God is holy and hates sin. The supreme attribute of God is His absolute holiness. Holiness gives glow and lustre to all the attributes of our God. His mercy is holy. His

love is holy. His justice is holy. God would plunge all the world into the flames of eternal hell before He would save a single individual at the expense of His holiness. God's love must produce a way in which the elect can be saved in harmony with His holiness, or all men must go to hell. Praise God, He has devised a way in which He can be, "just and the justifier of him which believeth in Jesus." This God of holiness hates sin. Hell is the necessary result of God's holiness coming in contact with man's sinfulness. To deny the reality of hell is to deny the holiness of God.

Hell is as sure as that Jesus Christ is God. The God-man spoke often of hell. No man can believe in the Deity of Jesus Christ — believe that He is truth itself — and deny the reality of hell. To deny hell is to call Jesus Christ a liar — oh, what a horrible sin is this!

(Continued on Page 3 Column 1)

FROM THE EDITOR

"For this is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5:3). Modern day antinomians are telling us that there is no commandment but love. They are telling us that love for God is the only law we have or need. They are telling us that love requires no laws, sets no laws. They are telling us this in order to disparage the law of God. They tell us that when we are saved we are made to love, and we are forever done with rules and laws.

This comes about through a misunderstanding and perversion of the Scripture, "...for ye are not under law, but under grace" (Rom. 6:14). We need to learn and remember that the same statement may be true or false according to the subject under discussion. When we are discussing how men are saved, it is most assuredly true that we are not under law but under grace. No man ever has or ever will be saved by the law. Please know that this statement is as true of Old Testament Saints as it is of those saved in this age. However, when the subject under discussion is the responsibility and accountability of men, when it is the rule of life for the believer, then to say that we are not under law is utterly, totally, and dangerously false.

When one is enabled to come to Christ for rest, he at the same time submits to the yoke of Christ. He gladly submits to wear the yoke of submission to Christ, and finds that yoke to be glad, easy and light.

Now read my text at the head of this article again. I have been saved. I am now a child of God. I have the love of God shed abroad in my heart by the Holy Spirit. Praise God for this! Am I now done with the commandments of God? Do they no longer have any authority over me? Is love all I need? Are laws and rules forever done away so far as I am concerned? Certainly not. See the text. "For this is the love of God, that we keep his commandments..." How can men read texts like this (and there are a multitude of such) and deny the true and proper relationship between love and law in the life of the child of God? To do this is to separate what God has forever joined together.

Is it not plain that love is the motive for obedience? Love is not, of itself and by itself, the obedience God commands. Love is that which motivates one to obey the laws of God. Is it not plain that love desires and needs laws by which it is informed as to how it can show itself? A child may love its parents greatly, but that does not tell the child the things he is to do in order to please them. Laws are the guidelines God gives to love so that love can properly express itself. Love cannot show itself without knowing the commandments of God.

See the train running down the track? There is an energy within it that moves it down the track, carrying its load of needs and helps to others. But see those tracks. What purpose do they serve? So long as the train has power to move it, what needeth it with those tracks? Oh, they are as necessary as is the power. They are essential to getting the load to its destined destination. Now, love is the motive. Love is the power that enables one to faithfully serve the Lord. The law of God is the tracks, the guidelines that tell one what to do in order to please the One he loves. See the one filled with love to God. He desires above all else to please the Lord. But what shall he do? What are those things that would be pleasing? The law of God tells him how to express the love that he feels. Love is essential to motivate one to obey the law. Law is essential to guide one in the expression of his love.

To the one who truly loves God, the law is a blessing and not a burden. He delights in the law of God after the inward man (Rom. 7:22). The one who truly loves God finds that the law of God is not grievous to him (see my text). My text tells me that the evidence that one loves God is that he keeps His commandments — in fact, the text says that the essence of love to God is the keeping of His commandments.

I cannot help but wonder at modern day Antinomians in their antagonism to the law of God. The Scriptures are so plain on this subject. The salvation experience bears witness to the connection between law and love. Continuing growth in grace also witnesses to the inseparable connection between a true experience of love for God and the keeping of His commandments. I should like to receive on my desk an explanation of my text from one who believes that the Ten Commandments have nothing to do with the child of God. May God bless you all.

Some peoples are content to spend a weekend with Jesus, but balk at having Him as a permanent guest.

HELL

(Continued from Page 2)

Hell is as sure and certain as Calvary. Do we believe in Calvary? Do we believe that Jesus Christ died there for the sins of all who would ever be saved? Do we believe that God poured out His wrath against sin on His own darling Son? Oh, stand with me for awhile at the place called Calvary — at the foot of the old Rugged Cross. See the suffering of the Saviour. Oh, see the light go out for three hours as God deals with His Son for the sins of all the elect. Hear the cry from the Saviour's lips, "My God my God, why hast thou forsaken me?" No man can understand that cry, no man can explain it, except he believes in hell. It was not a phantom suffering, it was not a small punishment from which Jesus died to save us. Oh, hell is as real, as sure, as agonizingly certain, as the sufferings of Jesus Christ at Calvary! Hell is no joke. Hell is a terrible, horrible, awful, burning, blistering, agonizing reality.

There is fire in hell, yes, there is! I know this is old-fashioned. I know that many deny it. I know that many who still believe in eternal hell deny the reality of fire in hell. Frankly, I wonder at this. Frankly, I grow a little suspicious of the man who denies fire in hell. The Bible is so plain, so clear, so certain on this point. I really wonder how any man can bow to the authority of Holy Writ, properly honor the Bible, and even question the reality of real fire in hell. I consider it to be a compromise with the teachings of men to deny real fire in hell.

Hell is an eternal reality. False teachings of men will not put out the flames of hell, will not end the torments of hell. Sentimentality will not change or shorten the eternity of hell's torments. Hell is eternal. As long as God is, as long as heaven is, so long will hell be. This is, doubtless, the most terrible thing about hell. Of all the horrors of hell, surely this is most horrible. I suppose that one could endure the torments of hell in all their agonizing, excruciating pain if he could but hope that eventually it would all end. See that man in the hospital. He pushes a little button. A voice asks, "What can I do for you?" "Could you give me something for pain?" is the reply. Soon, a white-robed angel of mercy comes and gives a pill or administers a shot. The pain is lessened for a while. Thank God for this. But in hell — no pills for pain, no shots for pain, no lessening of the pain, no getting used to the pain so as to be able to bear it better — eternal suffering, oh, the horror of eternal hell.

All men are sinners. All were born in sin, and all have chosen sin. All practice sin. One thing, true of all men, is that we are sinners. We may sin more or less or differently than others; but we all do sin. Since this is true, all men deserve to go to hell. God is not being unfair to men when He sends them to hell and punishes them forever in its awful flames. Sin deserves hell. Hell is the wages one earns by his sins. Salvation is the gift of God. Hell is the deserved and earned wages of sin. Since all men are sinners, since sin deserves hell, all men will go to hell unless God's saving grace intervenes. Except God had chosen a people and predestinated them to salvation, all would go to hell. Except

Jesus Christ had died effectively on the cross for the elect of God, all men would go to hell. Except the Holy Spirit works effectually in the elect causing them to repent and believe in Jesus Christ, all men would go to hell. Praise God for the intervening grace and power of God that saves a multitude no man can number from the hell they richly deserve!

There is one, and only one, escape from hell. I might add that, when that one works, no other is needed. Men cannot escape hell by not believing in it. Men cannot escape hell by refusing to think about it, face the fact thereof, or be concerned about the matter. Men cannot escape hell by what they might think are good works. Men cannot escape hell by reforming their lives. Men cannot escape hell by being baptized and joining the church. No man can save himself from hell, and no man can save another therefrom.

But, praise God, I have good news to bring ere I close this sermon. I have preached a dark, fearful, terrorizing sermon — a gloomy sermon. But I change my style now. I laugh, rejoice, sing and praise God for what I can now tell you. There is hope. There is a way of escape from hell. There is One — only One, but there is One — who can save you from eternal hell. Blessed, blessed Jesus is the One. He is the Son of God. In fact, He is also God. He was born of a virgin. He lived a sinless life, not for Himself but for others. He died the awful, agonizing death of the cross. He was buried. Three days later He rose from the dead. He will save any man, woman, boy or girl who will repent of sins and trust Him and His work for eternal salvation. This message is for any who hear it. All who hear it are freely, sincerely invited to come to the Saviour. Anyone who wants to be saved is invited to come. He never has and never will turn one away. All who come to Him are saved with an everlasting salvation. Why will you die? Why will you go to hell? Turn to the Saviour. Trust Him. Listen to two (many could be given) Scriptures. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death into life" (John 5:24). "...the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). These invitations and promises are true. They are sincere. No one has ever responded to them, or any like them, without being eternally saved.

Believer, saved one, hell is no joke. Let us become concerned about and interested in the salvation of lost souls. Let us live godly lives before them. Let us pray much for them. Let us witness to them the saving gospel of Jesus Christ. I know of no more pressing duty upon every child of God than to immediately become concerned in and active about the salvation of lost souls. I know of few, if any, greater sins and failures of God's saved people than our failure in this.

Unbeliever, lost one, I give you the gospel in this sermon. I have warned you of your danger. I have set before you the only, but all-sufficient remedy. I beseech you to immediately repent of sin and trust Jesus Christ as your Lord and Saviour. I promise you, on the authority of God's Word that, if

you will do this, you will be saved.

Believer and unbeliever, saved and unsaved, my task in this sermon is done. I hope I have done it well. Yours is now begun. How will you do it? May God bless you all.

BREVITY

(Continued from Page 1)

arrange for the covering of the nakedness of Adam and Eve. This should alert us to the fact that the killing of the creatures of earth for the feeding and the clothing of men is in accord with the Word and the Will of God.

For breeding purposes, a sheep or a ewe or a buck might be kept around for a few years. Nevertheless, for the most part, all of those earthly creatures are raised for eventual slaughter. Because of their ability to provide us with wool, sheep may have an interim purpose for providing wool, but, when all is said and done, they are raised for eventual slaughter. The wise shepherd must balance the wool production against the eventual loss of the animal, and, rather than take a final loss, he must make a decision regarding slaughter.

The same thing, of course, is true of the husbandmen who are in the business of raising cattle or some other large animals. All who do must live with the reality of the brevity of life. A cow or a bull might be retained for a time to improve milk production or to improve the slaughter potential of their bovine offspring. Eventually, however, there comes that time when loss must be given the primary consideration, and slaughter ends the creature's life.

Some ranchers might be especially attentive to some given horse or some specially-chosen breeding stock of some other sort. Or a rancher might, on occasion, keep some favorite animal around for sentimental or profitable reasons for 15, 20, or even 25 years. Nonetheless, in most instances, the life of a horse or the life of some other creature is limited to just a few years even from the human perspective.

I suppose this truth was dramatized in a most unusual manner just recently. You may have heard the news. A special two-year old out of Seattle Slew—one of the great racing champions of all time—died in her stall. This horse had raced five times, and each time she had beaten all competition by as many as 20 lengths. Nevertheless, the horse came down with some sort of virus, and within 24 hours she was dead.

Farmers, and ranchers, too, I would suppose, plant wheat, corn, grain of various sorts, oats, grasses, alfalfa, and other things that grow. Always, they do so with the intent of a harvest in a few months at the least or a year or so at the most. That which has life, and that which produces fruit or grain to help other creatures of earth to maintain life is itself cut down in mid-life in some instances; that is, if it has not already come to the end of its life, as in the case of some grains and cotton. Herein, too, the Lord details something of the brevity of this mortal life. It is a truth that we miss too often!

God speaks of the brevity of the life of growing things in a most interesting Word, "Consider the lilies, how they grow; they toil not, they spin not; and yet I say unto you,

that Solomon in all of his glory was not arrayed like one of these. If, then, God so clothe the grass (and "lilies," perhaps, are little more than "grasses"), which is today in the field, and tomorrow is cast into the oven; how much more will He clothe you, O ye of little faith" (Matt. 6:28-29).

Further, He said, "Except a grain of wheat fall into the ground and die, it abideth alone. But if it dies, it brings forth much fruit" (John 12:24). Understandably, Jesus was speaking specifically of His own future in the earth, and of the death that He Himself would die on the part of the Elect, those who will in truth believe. Nonetheless, the Word is applicable in other directions and with respect to our experiences, as well.

I believe this truth and truly accept it. Nevertheless, I must confess that, in my humanity, I had a difficult time understanding the death of my brother-in-law who was my fishing partner on the coast for a number of years. In my humanity, I had an even greater difficulty in comprehending my sister's death. There were moments when the Lord and I had to "come to grips," as it were, with Romans 8:28. Thankfully, the Lord was "praying for me, and my faith failed not." Today, I believe that I have a greater understanding of the Word than I had ever experienced before. I remember often some of the discussions which we had in which we spoke of God's Tomorrow," the title of a song which she delighted in singing as only she could!

Needless to say, in my humanity, the death of my precious mother was a very difficult moment. Thankfully, however, we had discussed the possibility and even the probability at different times, and "The Mansions" the Lord has gone to prepare. The "Home Going" of my beloved wife, as one may know, literally "tore" at my very being. Yet, we too, had spoken of "Heavenly Things" and "The Wonders of God's Provision" that are ahead for each of us who know the Lord in saving faith. She was especially desirous of seeing Jesus, our Saviour, and her mother and mine.

I am certain that until the day when I go "Home" to be with Jesus, I shall ever remember how very much my beloved delighted in speaking of God's love. Too, I shall ever recall the assurance with which she looked forward to that promised glorification of which God speaks in, "Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; them he also glorified"! More and more as she neared that final hour, she anticipated it with great desire and delight.

In those days, she sometimes would awaken me in the night, thinking that she was "on her way." Each time, she would tell me how much she loved me and how much she loved the boys. Sometimes, she would ask that I express her thanks to a great number of dear folk who were helping to make the last days a little easier physically.

Always, she would delight as we read the Word! Her precious countenance would beam as some of the precious promises of eternal pleasure, glorification, and opportunity were made known by the Word! Her confidence in the Word, "Now unto

Him who is able to keep you from falling, and to present you faultless before the presence of His Glory with exceeding joy," never wavered! She knew the Saviour's Presence! She delighted in the prospects!

Yet, beyond any doubt, beyond any question whatever in my mind, in that consciousness, and in that conscience that God effects by His Spirit in my spirit, I realize, I know, I believe, and I am confident of the fact that a "grain" which God plants "brings forth much fruit." We see this in the life of the Lord Jesus in particular, and in the lives of His Apostles, and this is the truth to which He spoke. He demonstrated the truth to which He spoke for He gave His life on Calvary's Cross, dying for our sins and for the sins of all who believe.

As the Scriptures detail, "He gave His Life for His sheep"! Thus, if you know the Lord Jesus Christ in saving faith today, you are one of those for whom He gave His life. You are one of His sheep. In His life upon the earth, He chose 12. One of those betrayed Him! Too, in the hour of His great trial, the other 11 forsook Him. Nevertheless, in His death and His resurrection, He crystallized and climaxed this truth. Truly, He and they brought forth much fruit!

The 11 returned in faith and in faithfulness. In their humanity they had their moments of faithlessness. We see this in Peter's dissimulation. We, perhaps see this too, in Paul's dispute with Barnabas. Still, they were His "fruitage," if you will. From them have come forth the multitudes who have believed as God has ministered in their hearts.

All believers of the past, along with that great host of believers today know the Lord in saving faith. We are a part of that fruitage. Because One died, we live and have life. Because he lives, we too, shall live, having life eternal even now!

In the life of the Apostle Paul,

(Continued on Page 4 Column 3)

SPECIAL ANNOUNCEMENT

Calvary Baptist Church has a tape ministry which appears to be a blessing to many. We have not been able to send out tapes for some time due to problems with our tape duplicator which is in the shop again. We have purchased new equipment for this at a cost of \$2319. If any of our readers would like to help us on this, we would greatly appreciate such. One brother who receives our tapes gave us a large offering toward this, but we have still had to add a large amount. Our church is very small, and this ministry has been a blessing. Send any offering for this to our address and mark them "For Tape Ministry." Thank you very much.

THE BAPTIST EXAMINER
SEPT. 7, 1985
PAGE THREE

The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Should a Baptist preacher preach on the same program with an excluded preacher?

SAM
WILSON
1490 North
Spring St.
Gladwin, Michigan
48624

PASTOR
Grace
Baptist Church
Gladwin, Michigan



Questions such as this that do not have a direct Biblical answer are the most difficult to answer. There are too many unanswered questions in this question to be able to answer it properly. Questions such as; Was he excluded from a true church or a false one? What are the circumstances of this exclusion? Has any attempt been made on his behalf to make things right with the church from which he was excluded? The possibility exists that this man was excluded without just cause. I readily admit that the authority rests in the church, but the church is not incapable of making a mistake.

Let me answer the question this way. A host pastor of a Bible Conference should not invite an excluded preacher to preach on the conference program unless he knows the exclusion was wrong or from a false church. It could happen that the host pastor may not know this preacher is excluded. If an excluded preacher is not on the program then this question is already taken care of. Personally, I am not going to go around and ask each preacher at a conference if he is excluded. I do not feel this is the job of the host pastor either. I feel that I could preach on a program with an excluded preacher without compromising what I believe. Maybe this preacher needs preaching to. I think the idea of not preaching with this one or that one has become much too popular. Paul preached in the synagogues with a lot of false teachers.

To answer the question diplomatically; do as your conscience leads you. If it bothers you, then don't preach; if it does not bother you, may the Lord give you great liberty. There are things in The Bible that are a matter on one's conscience. May God bless you all.

OSCAR MINK

1217 Dillon Dr.,
Texarkana, Tex.
75501

PASTOR
Sovereign Grace
Missionary
Baptist Church
Texarkana, Tex.
75501



One thing, probably more than any other, which has strained the fellowship of Baptist churches is a failure to recognize or honor the discipline of sister churches. As long as this shameful neglect persists, New Testament churches shall have their disciplinary power undermined if not negated altogether. Churches who take into their membership a person

who has been scripturally excluded make a mockery of the action of the excluding church, and make their own credibility suspect.

We need to remember that God honors every scriptural action of His churches, (and what God honors all of His churches) are bound to honor. Also, let us remember the basis or ground of discipline is always sin, either immorality or spiritual sin; and when a church takes into their membership a person who has been justifiably excluded, the receiving church confirms the person in their sin. God forbid! Such unwarranted action by the receiving church is detrimental to the excluded person, hurtful to the receiving church, and injurious to the overall fellowship of Baptist churches, and moreso to the churches directly involved.

To preach on the same conference program with a man who has been properly excluded from the membership of a sister church would be, in the least, to show disrespect for the excluding church. Such disrespect cannot but help to greatly impair the fellowship of the two immediate churches, and I would think, all churches who are aware of the circumstances.

"And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother" (II Thess. 3:14-15).

The purpose of discipline is to rescue or recover the errant, but we cannot achieve this high end by patronizing the guilty. Genuine love always seeks the best for its object, and the best in such cases is the reconciliation of the excluded person with the church invoking the action. Let us not hinder in any way, but contribute if we can to all reconciling efforts.

JAMES

HOBBS

Rt. 2, Box 182
McDermott, Ohio
45652

PASTOR

Kings Addition
Baptist Church
South Shore, Ky.



Not if he knows about it. You have to realize that there are times when we may not be aware of such action being taken. If a man has been excluded justly we have very clear instruction to be followed. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (II Thess. 3:6).

The purpose of discipline is to cause the saved person to recognize his sin and condition before God and repent. If we do not "withdraw ourselves" as the Scripture tells us, then he does not see any need of repentance. They are to be treated as if they are lost yet we are to love them. Verse 14 of II Thess. 3

tells us to "...have no company with him, that he may be ashamed," Verse 15 goes on to say however, "Yet count him not as an enemy, but admonish him as a brother."

Another thing we need to keep in mind is that some churches have misused the practice of discipline. Some exclude a man just because two peoples' personalities clash or some such reason as that. We may have to evaluate the reason for discipline and see if it is just.

CLYDE T.
EVERMAN

108 Burdall Ave.
Ft. Mitchell, Ky.
41017

Deacon
Calvary
Baptist Church
Ashland, Ky.



Christ commanded His church to, "Go ye therefore, and teach all nations, — Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:19, 20). In Mark 16:15, He said, "Go ye into all the world and preach the gospel to every creature." When a church sends out a preacher to preach the Word, it is to that extent carrying out this command. In I Peter 3:15 we are told to, "be ready always to give an answer — Jude 3 tells us to "earnestly contend for the faith which was once delivered unto the saints."

We, as servants of Christ, are to carry out these commands regardless of who may be on the program. Paul did not let the philosophers of the Epicureans and of the Stoics, prevent him from preaching, "—unto them Jesus, and the resurrection" (Acts 17:18) on Mars' hill. The fact that the Jews taught the keeping of the law for salvation did not keep Paul from preaching in their synagogues, "—they came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scripture" (Acts 17: 1, 2).

God will take care of that one which has been excluded, for we are told, "But them that are without God judgeth, Therefore put away from among yourselves that wicked person" (I Cor. 5:13). When a church obeys this command by withdrawing from such a one, sister churches commit a great sin by using that one in their services. They may find themselves judged along with the excluded one.

BREVITY

(Continued from Page 3)

we can see something of the reality both concerning the brevity of life and concerning the fact that "Except a grain of wheat fall into the ground and die, it abideth alone. But if it die, it brings forth much

fruit." Across the centuries, the life, and the testimony of this Apostle, as well as the lives and the testimonies of the other Apostles, have been influential in the lives of a great multitude.

Paul knew that he could die for no man and effect eternal life, but He knew of One who had died who could effect salvation eternal. He gave his life to testify of this truth. We, today, know that we cannot die for anyone and thereby effect life eternal for them, but we know the One who was without sin and who could "bear our sins in His body on the tree." Hence, if we know the Lord Jesus Christ in saving faith, and if we testify concerning His faithfulness, then in our planning there is a testimony that will endure so long as time shall last.

I think of a man by the name of Spurgeon. How many, many lives he influences even today. Often of course, he does this through the ministries of men who love the Word and who walk very closely with the Lord Jesus Christ.

I think, also, of a dear Brother by the name of John R. Gilpin, Sr. He never became world-famous, for his faithfulness to the Word of God caused him to have many enemies. In contrast to a great host of the religious leaders of this century — many of whom are abject enemies of the Lord Jesus Christ and of His Churches, as well — Brother Gilpin lived in the consciousness of the truth, "Whosoever, therefore, will be a friend of the world is the enemy of God."

His approach to life, to living, and to ministry, nonetheless, was much as that of the Apostle Paul's and as that of Spurgeon's. That is, he gave his life believing in the Word of God. He gave his life believing in the Lord Jesus Christ. He gave his life serving the Lord Jesus Christ. He ministered faithfully and zealously in a local New Testament Church. Consequently, there are many today who are a testimony for the Lord and who have a testimony for the Lord Jesus Christ because of Brother Gilpin's testimony.

Not many of us have ever made much of "a splash," as it were, in the world in which we live. It is quite probable that we never will. Nevertheless, that with which we are dealing is not the capability of men. Rather, we are speaking of the capability and power of God and of His Christ.

This simply means that our lives can count for the Lord Jesus Christ in time. It matters not who we are or what we are. If we know the Lord Jesus Christ in saving faith, then we can live our lives so that they will benefit all whom we know. Too, our testimony can be such that many will be influenced by what we do, even though we may have gone on to glory!

The life of Stephen was a very, very brief one, and his ministry could not have extended much more than a year beyond the death, burial, resurrection, and ascension of the Lord Jesus Christ. Nevertheless, in the person of just one before whom he gave his testimony, his influence has extended even to you and to me today. He was, in a very real sense, a "nobody"; that is, he had not made much of "a splash in the world of his time." His voice and the impact of his per-

son were so inconsequential that both the leaders and the led joined hands to destroy him, and that quite ignominiously with crude rocks of the earth.

God, however, found him to be "a grain that died," if you will. Truly, he was "a planted grain" that "brought forth much fruit." This can be our confidence, as will. From the perspective of the world and most of those about us, it may seem that we have no power and no influence whatever. Yet, if we are in the will of God, and if we are doing the will of God, then our lives will count for good now and as long as time shall last.

I ever delight in reflecting upon John the Prophet and John the Apostle. One was a young man who was faithful unto death as a young man. The other was faithful throughout a very long life, and, as a very old man, he was faithful unto death. From the human perspective, it may seem that one lived a very short time, and that the other lived a very long time. In reality, the lives of both were "as a vapor which appeared for a moment, and then was gone." The only thing of any real importance in either of their lives was that their faith was in the Lord Jesus Christ.

For those of us who have come along a little later, it is to our benefit and to the praise of our God that they believed the Word of God. Too, for us, it is good that they both proclaimed and lived by the Word of God. As another, they "fought a good fight, finished their course, and kept the faith." For them, as for the other, God had "laid up a crown of righteousness." This is God's promise to us, also, for this "crown of righteousness" is promised to those of us "who love His appearing."

She reveled in its promise. Therefore, it is not God's intent that the brevity of our lives should discourage us. Rather, whether our lives are short or long from the human perspective, the only thing of any real importance is that we do the will of God and rejoice in the doing. Some years ago, the Lord laid upon my heart a truth for which I have thanked Him repeatedly across the years. That is, He enabled me to know that "I would rather make an infinitesimal scratch on the scroll of time within the will and the purpose of Almighty God than to move the people of earth as its greatest leaders."

The Word of the Lord is most explicit. First, in this connection, He alerts us with the word, "Go to now, ye that say, today, or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanishes away." Then, He provides us with the word of His "concern" for each of us. "For that ye ought to say, if the Lord will, we shall live, and do this, or that."

If we can receive this, then we should be able to receive His Word, "Precious in the sight of the Lord is the death of His saints." Wonderfully, these go on to GLORY! Within our God's sovereign purposes, He has "planted them" in death "as

(Continued on Page 5 Column 4)

Every sin is a big one, no matter how little it looks.

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Explain James 2:10. When we break one commandment, are we guilty of every commandment?

JAMES O. WILMOTH
1747 Fullington Rd
Toledo, Oh. 43614

TEACHER:
Grace
Baptist
Church
Toledo, Oh.



The word commandment in the Hebrew means precept. A precept in law means that which is committed to one to be observed. We are then dealing with the law of God. The statement of James 2:10 is self explanatory. "For whosoever shall keep the whole law, and yet offend in one point, He is guilty of all." The law was given to instruct us as to our need of Christ (Gal. 3:24). In the letter to the Church at Galatia, Paul outlines the purpose and use of the law, see Galatians 3:19-23.

Let's examine the verse in question as to definitions. The word whosoever means whoever and is used in reference to he in the latter part of this verse. Whoever is under the law, Christ is of no effect to him. (Gal. 5:4). Shall is an emphatic word and is used with keep. Keep means to observe. The whole law refers to the complete law given. There are many diverse laws given in the Word as well as the major commandments. To offend refers to an offense (sin). The sin may be in a single (one point) law. The result will always be the same "he is guilty of all." The rendering of this phrase in the Greek is: "he has become guilty of all."

When Christ becomes our Saviour, there is no need to keep the law for our salvation. Christ fulfilled the law for us, not as we would have done, in an imperfect way; but perfectly. We can then say we are not under the law, but under grace (Rom. 6:14). We can still observe the commandments, and well we should; not to obtain salvation, but to be faithful and obedient.

DAN PHILLIPS
Rt. 6, Box 611A
Bristol, Tenn
37620

PASTOR:
New Testament
Baptist Church
Bristol, Tenn.



The Ten Commandments are to be distinguished from the law of Moses. The law of Moses, excepting the moral law incorporated, was binding upon the Israelites only. However, the Law of God is binding upon all man-kind. The first four commandments concern human responsibility to God, the last six man's relationship with his fellow man. Scripture makes clear the function of the moral law. As the expression of the character and will of God, it sets forth the only standard of righteousness acceptable to Him. But man is without power

to conform to this perfect standard. The law makes man aware of his sinfulness and condemns him as unrighteous. It removes any hope of salvation through man's own righteousness. This brings him to the place where he will cast himself upon the grace of God that he might trust only in the righteousness and merit of the atoning work of our precious Saviour, the Lord Jesus Christ. Yes my friend, as James says, when you break one commandment you are guilty of breaking them all. The commandments are like a chain. When one link is broken, the whole chain is broken, and is of no value. This is why man can not be saved by keeping the Law. Because of his depraved condition, he is unable to keep the Law. He can not keep even one of the Commandments perfectly, much less all of them. Romans 8:2 says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." So Christians are free from the condemnation of the law since the righteousness of Him who kept the law perfectly and who vicariously paid the penalty for the transgression of the law on the part of His people has been imputed to them. Therefore, the believer is not only declared righteous by God but is renewed in righteousness and is progressively sanctified as the Holy Spirit applies the Word in his life. The goal of the Christian is conformity to the moral image of God as manifested to man by the Incarnate Son of God. Therefore, the Christian is under obligation to keep the moral law, not as a condition of salvation, but that he might become more and more like his Father in heaven. I hope this answers the question.

DAVID S. WEST
Rt. 1, Box 271,
Cross, SC
29436

PASTOR:
Landmark
Missionary
Baptist
Church
N.Charleston, S.C.



The law of God is a unit. The Ten Commandments are a combination of laws bound into one group. If I have a chain with a hundred links and one link is broken then I have a broken chain. The same is true with the law of God. When you break one of the Ten Commandments then you are guilty of breaking the law of God. The law is closely knit together.

The law says thou shalt not covet. Suppose a man covets his neighbor's wife which the law said not to do. Why would a man do such? Is he not guilty of lust? If he lusts after his neighbor's wife, Jesus said that he hath committed adultery with her already in his heart. If he takes her then he is guilty of stealing. The same thing would be true of a woman if she coveted her neighbor's husband. The law is so closely knit together that one guilty of one commandment would be guilty of others.

Man is a depraved being. He comes into this world sinning. He is a sinner by nature. The law is against him and he is against the law. Then men, all mankind I mean, are sinners by practice, and being sinners by practice, they are lawbreakers.

The law is the transcript of the holy and righteous nature of God. When one breaks the law of God he or she is guilty of sinning against the nature of God. And one who sins against the nature of God is adverse to the law of God and therefore to God himself.

What if one breaks one of the Ten Commandments and does not break the other nine? He is still a law breaker, and he or she has sinned against God. In essence, the whole law is broken. If one has sinned against God, then that one is deserving of death. The only way that such as one can be freed from that guilt is to come to the sinless Son of God who fulfilled the law perfectly. Christ took the place of the guilty sinner. He paid the debt in full. Christ paid all that I owe. I stood guilty before God, and Christ came and took my place. He died in my stead, and now I am free from the law of sin and death. (Rom. 8:2). When one is saved by the marvelous, matchless grace of God and His Son, such an one is freed from sin. That is its penalty, guilt and power.

JAMES A. CRACE
1862 St. John's Rd.
Ludlow, Ky
41016

PASTOR
Bethel
Baptist
Church
Ludlow, Ky.



To be considered a law breaker you need not break every law. The breaking of only one law makes you guilty, and you become a law breaker. Sin is transgression of the law. Break one law and you are a sinner.

The passage in which we find the verse in question is speaking of the sin of partiality (showing respect of one person over another because of their material wealth or social standing). The Apostle points out that this is a sin, no matter how insignificant one may consider it; a transgression of the royal law. (verse 8). No matter how you may boast of your righteousness, your works are sinful. "Ye commit sin." (verse 9).

Older versions of the Scripture translates verse ten as follows, "Whosoever shall have kept whole law, and yet shall have offended in one is become guilty of all." If you have offended in only this one point (concerning partiality) you are guilty of all."

The law is like a golden chain whose completeness is broken if you break one link. God is holy and perfect in all His ways. He requires perfect, not partial obedience. We are not at liberty to choose what laws we shall keep and what ones we shall break.

No one can keep the law to

the letter. Therefore God has concluded all under sin. Romans 3:23 says, "For all have sinned and come short of the glory of God." You may ask... "How then can man be just with God?" The answer is, only through the blood of Jesus Christ.

BREVITY

(Continued from Page 4)

good grain"! Consequently, their testimonies live on to the spiritual benefit of those of us who remain awhile longer in the flesh. Our mortality continues, but we are raised to new heights spiritually.

From the human perspective, it is not possible to understand such truths. Thankfully, however, and with all praise to God, we have the Holy Spirit of God. As God so plainly shows, "Now, we have received, not the spirit of the world, but the Spirit who is of God; that we might know the things that are freely given to us of God; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual."

In His matchless grace and by His Holy Spirit, God blesses our hearts and our minds with, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." We learn that He has "revealed them unto us by His Spirit, who searches all things; yea, the deep things of God." Herein we see God's ministry to us by His Apostles. Their testimonies along with the testimonies of many who have lived since that day enable us to know that God has His sovereign purpose, and it is a holy purpose; in THE BREVITY OF LIFE even of those who are His elect from everlasting.

From the human perspective, and because we are mortal, perhaps, we weep that loved ones are no longer among us. Thankfully, we can know that their "lot" is the better. One, with wisdom from on high, declared unequivocally, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." Truly, we "sorrow not as others who have no hope." Rather, we rejoice, and then we rejoice again, "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, and meet the Lord in the air."

Our confidence lies in the glory of the assurance that "to be absent from the body is to be present with the Lord." Ever and forever, if you will, "present with the Lord." In our humanity, we sometimes find a "contentment" with our fleshly existence. Yet, as my beloved so wonderfully assured me on several occasions, the future is far better. "As we have borne the image of the earthly, we shall also bear the image of the heavenly."

WINE

(Continued from Page 1)

must be celebrated by the drinking of real wine, and not unfermented grape juice... You

will find all this fully corroborated if you will consult the Jewish encyclopedia, which is the most dependable and authoritative on all matters Jewish."

Now there is absolutely no satisfactory reason for assuming that Christ broke with Jewish usage on this point and used grape juice in the farewell Passover. Some arrive at this conclusion by reasoning in a circle. This deprives the conclusion of any force. Also the conclusion is false because the premise that all drinking of wine is essentially wrong is false. This is assumed in the face of the fact that Christ turned the water into wine at the wedding in Cana. The remarks of the ruler of the feast prove that this was real wine and not just grape juice. This is assumed also in the face of the fact that just before His death Christ drank "vinegar" (Mark 15:36; Matt. 27:48; John 19:28-30), which according to Thayer, Broadus, Hovey and W. N. Clarke (the latter three being writers in "An American Commentary on the New Testament") was the sour wine that the soldiers drank. Also, we find Paul exhorting Timothy to take wine as a medicine (I Timothy 5:23). And it was only the excessive use of wine that was forbidden to bishops and deacons (I Timothy 2:38; Titus 1:7).

In John 2:9-10, the governor of the feast said: "...Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now." Here the reference is clearly to the fact that after men had drunk freely of the good wine, they would not so easily detect the difference, owing to the effect of the wine. Grape juice does not stimulate and would make no sense used in this connection.

Dr. John A. Broadus, who is generally regarded as one of the world's greatest Greek scholars, takes the position that it was wine and not grape juice. In fact, no one, so far as my information extends, ever questioned the fact that it was wine until recent years.

Peloubet's Bible Dictionary says: "It has been disputed whether Hebrew wine was fermented: but the impression produced on the mind by a general review of the above notices is that Hebrew words indicating wine refer to fermented, intoxicating wine." Again: "A great attempt has been made to prove that the wine drunk at the Lord's Supper was unfermented, by and for the sake of temperance workers of our day and nation. Such attempts are apt to do more harm than good among those familiar with eastern customs today, or the history of those nations. But the Apostle Paul has stated the case for total abstinence in Romans 6:14 in such a way that it does not need the treacherous aid of doubtful exegesis for its support."

2. The church at Corinth used wine and received no correction from the Apostle Paul in this matter. We know that the church at Corinth used wine because, through abuse of the supper, some became drunk (I Cor. 11:21). A Greek lexicon will show that the Greek word here means exactly what we commonly understand from the

(Continued on Page 6 Column 1)

THE BAPTIST EXAMINER
SEPT. 7, 1985
PAGE FIVE



QUESTION: — What New Testament book is a letter written to a lady?

ANSWER: — Second John, as is shown by verse 1. "The elder unto the elect lady and her children, whom I love in the truth;..."

WINE

(Continued from Page 5)

English term "drunken." Other cases of the use of the same Greek word (*methuei*) will be found in Matthew 24:49; Acts 2:15; I Thessalonians 5:7, concerning the word in I Corinthians 11:21 we read from An American (Baptist) Commentary on the New Testament: "The word itself means drunk and nothing softer. The passage is conclusive as to the wine used by them at the Lord's Supper." Now the fact that under such circumstances the Apostle Paul did not prohibit the use of wine is a very strong or even valid one, but in this case it is strikingly both. Surely, if it had been improper to use wine in the Lord's Supper, the apostle would have said so, since some had done such an unseemly and vicious thing as to get drunk on the wine.

It is said today that it ought not to be used because it puts temptation before the weak. Was not Paul as much concerned for the weak as these are? We know from his writing that he was supremely concerned for the weak. Then he must have had some conscientious scruple that prevented his forbidding the use of wine! Marcus Dods says: "Although the wine of holy communion had been so badly abused, Paul does not prohibit its use in the ordinance. His moderation and wisdom have not, in this respect, been universally followed. On infinitely less occasions alterations have been introduced into the administration of the ordinance with a view to preventing its abuse by reclaimed drunkards, and on still a slighter pretext, a more sweeping alteration was introduced many centuries ago by the church of Rome."

Now, in the face of Paul's failure to forbid the use of wine in the Lord's Supper, in the light of the fact that some of the members of the church were drunken at the time when the supper was supposed to be celebrated, what shall we say of those today who oppose the use of wine in the Lord's Supper through fear of injuring the weak? Their argument sounds very much like the argument against immersion for baptism on the ground that it is indecent or dangerous.

3. The symbolism of the supper demands wine. On this point we find some very curious reasoning of the part of some in insisting on grape juice for this same reason. We find a Seventh Day Adventist paper thus contending. Also a Sunday School paper for young people publish-

ed somewhere in the north. And this is the contention of one converted Jewish Rabbi to whom we wrote. But that this contention is false, that grape juice does naturally contain leaven (a type of sin and evil) ought to be apparent to any one upon a moment's reflection. If grape juice did not contain leaven it would not ferment. In answer to our query concerning this matter, Frederic J. Haskin, Director of Information Bureau at Washington, D.C., gave the following significant reply:

"The Bureau of Plant Industry of the U.S. Dept. of Agriculture says that grapes naturally contain leavening agents and that this is present in the juice." Does the Bureau of Plant Industry know what it is talking about? We invite proof to the contrary. Then comes the question as to what becomes of the leaven in the process of fermentation. In answer to this, Mr. Haskin continues: "The leaven is used up in the process of fermentation so that the finished product or wine does not contain any."

Therefore, we may contend that it takes fermented wine to match unleavened bread, and that the former is as essential as the latter. The fruit of the vine that properly represents the sinless blood of Christ must not have any leaven in it. Therefore, wine should be used.

But someone asks what to do about the vows that many have made when young never to touch any intoxicants. We reply that Scriptural consistency and the proper commemoration of the Lord's death should come before a pledge or anything else. It is better to break a pledge than to fail to properly keep this memorial. God does not hold any one responsible for the keeping of a pledge that hinders him in properly honoring Christ. Stick to your pledge in general, for it is a good one; but do not let it come between you and the Bible's teaching regarding observance of the Lord's Supper.

Professor A.T. Robertson of the Southern Baptist Theological Seminary, of worldwide reputation as a scholar, said in a letter under the date of September 17, 1927:

"I know no reason in the world why the wine mentioned in the New Testament was not real wine. The Jews used it diluted with water (one-third wine, two-thirds water)."

The writer is a prohibitionist; always has been and always will be. But he will not let that fact so prejudice him as to blind him to Scriptural facts and cause him to evade those facts. Prohibition does not need this in its defense. It is today a social necessity because of the abuse that has been made of alcoholic drinks. And had alcoholic drinks always been confined to wine, prohibition would probably never have been necessary. However, the writer is a total abstainer from all alcoholic drinks except for sacred or medical purposes.

MAN

(Continued from Page 1)

are made to see that they are sinners in God's sight, that they are wholly incapable and incompetent to save themselves, then they will look away from Him who is the Saviour. As long as a man entertains the vaguest idea or hope that there is something good in him, then, just that

Buried seeds will grow, but buried talents, never.

long, he won't be saved, because he will not trust his all to the only One who is able to save Jesus.

People talk about repentance, but the average man knows nothing about repentance; for repentance, like faith, is a gift from God; and it is given to men through the hearing of the Gospel and by the Spirit of God. But the direction of repentance — if there be such a thing as direction — is from dead works. In Hebrews 6:1, the Apostle Paul points out that in order for a man to be saved, he must repent from dead works.

Now the only kind of a man who has dead works is a dead man. A living man cannot produce dead works. He may not provide any kind of works at all, but he cannot produce dead works. This is a Biblical fact that cannot be successfully denied. A spiritually dead man cannot please God; he cannot do anything to help himself, for he produces dead works. As long as a man entertains in his heart the slightest hope that he can pull himself up by his own boot straps and make himself acceptable in the Beloved, he will never be saved. It is Christ who makes us acceptable in the Beloved, and not we ourselves: "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. 1:6).

You might call the message by another name if you desire. You may call it an "Old Fashioned Biblical Conversion," but I prefer to call it "A Devilish, Depraved and Determined Man." Zaccheus was a publican, and a publican was a man who sold out his country. He was a tax collector; he collected for the Romans, who had subjugated Palestine. He was a collaborator with the Romans against his country. He was a man who desired to "get somewhere." The poverty, sorrow and misery to which his people had been subjected was of no concern to Zaccheus; he was determined to get rich, and his was a profession that would make a man rich in a hurry.

Now he didn't rob and steal from his people in order to become a devilish, depraved man. Men do not have to do anything to be devilish and depraved. The only thing you or I have to do in order to be both is to be born into the world. We are both by nature. He was acting like a devil because inwardly he was a devil; not the devil, but he was acting like a devil because he was one of the devil's. Men do not commit the gross sins they do in order to become sinners, but they do those things as the manifestation of their natures. They are sinners by nature; they do what they do because of what they are.

I say without fear of contradiction, although people don't like to hear it for it is an obnoxious doctrine to the carnal mind; but I tell you that every person outside of the Lord Jesus Christ is a devilish and depraved man. Everyone outside of Jesus is lost — not going to be lost, but he is already lost. This fact is presented in John 3:18, and also in II Cor. 4:3: "If our gospel be hid, it is hid to them which are lost."

Jesus said in John 3:18, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Jesus said that the unbeliever is already lost and condemned — not going to be, but is already

lost. We, therefore, are drawn to the specific conclusion that people outside of Jesus are lost and are the children of the devil.

Perhaps one of the doctrines that has caused more confusion than any other doctrine advanced in the last fifty years is the doctrine of "Fatherhood of God and the Brotherhood of Man." The proponents of this hellish doctrine say that all people are the children of God.

Now, beloved, that isn't so. There isn't a word of truth in the first word of that statement. All men are the handiwork of God, to be sure, and we are all the creation of God; but He is not the spiritual Father of those who are lost. He is only the Father of those who have experienced the birth of the Spirit which is from above — the New Birth. We are by birth and adoption transferred into the family of God. Everyone outside of the Lord Jesus Christ is lost.

You wonder why men go to Hell. They go there because they want to go there. I mean by that, those who are unsaved have no desire for heavenly, immortal glory; for their affection cannot be set upon things above when they themselves are from beneath.

I say this in all kindness and not in order to offend — although I am not an apologetic preacher, and I never make apologies for the Word of God; but I say this in order that you might realize your position in the sight of God. If you are without Christ, you are lost already.

In John 8:34 and also in John 8:44, Jesus said to that great religious group, the religious Pharisees, "Ye are of your father the devil, and the lusts of your father ye will do." Jesus said they were of their father, the devil. They were very religious, but religion will not get you to heaven. It is like a baby, with a ten-pound weight hung around its neck, cast into the river and told to swim out. It is that which condemns men's souls. The only religion — if you can call it that — which will save is the religion of the Lord Jesus Christ — though I don't like to associate the word "religion" with Christ.

Romans 9:8 tells us that "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."

In Matthew 13:38, when Jesus spake the parable of the tares and the wheat — and I might just pause here long enough to point out that the word "tares" comes from the word Zizania, and it means that which looks just exactly like the wheat; in fact, unless you are well acquainted with wheat there can be no distinguishing between the two — but notice in the parable, the angels of God know the difference; for Jesus said in explanation that the tares are the children of the evil one, and that all the wheat are the children of the kingdom.

I heard a man say one time that this was one of the two bleakest doctrines this side of Hell, the doctrine of total and inherent depravity. I heard him say this and cold chills ran over my body. He was lost. A man who will say that doesn't know the Word of God; moreover, he doesn't know the Author of this Book. The doctrine that he despised is a doctrine that destroys his own theology, but nevertheless, the Bible teaches that doctrine of depravity.

I want you to get this now: men are depraved by nature.

We do not mean by the words "total depravity" that men are as bad as they can get. We mean that the total man is depraved; every faculty of man is depraved. I have seen many lost people whose outward lives were as clean as that of Christians, but they have a depraved heart. We do not mean that man is just as mean as he can become, the Bible doesn't teach that. In fact, it teaches that evil man shall wax worse and worse for it says in II Timothy 3:13, "But evil men shall wax worse and worse, deceiving, and being deceived."

The Bible teaches, beyond a shadow of a doubt, that men are depraved in the sight of God, that is, in their natural state. Not only their hearts, but from the top of their heads to the sole of their feet. Isaiah 1:5, 6: "Why should ye be stricken anymore? ye will revolt more and more: the whole head is sick, and the whole heart is faint; From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."

This covers the whole man; for He said "from the top of your head to the sole of your feet there is no soundness in it." He said that it is rotten; it is rotten to the core; the whole man has no soundness in him. There is nothing but putrifying sores: they have not been closed up, neither bound or mollified with ointment. The balm of Gilead has not been applied.

Jesus said in Matthew 23:25, "Woe unto you, scribes and Pharisees, hypocrites! For ye make clean the outside of the cup and the platter, but within they are full of extortion and excess." Jesus said that they make the outside of the cup clean, but on the inside they are filthy. He said, "You appear beautiful in the sight of men, but on the inside you are full of dead men's bones."

A lost man is like that. He is depraved and needs something besides his own strength — indeed, he has no strength with which to save himself! David knew the Lord in the free pardon and forgiveness of sins, but he also knew something else: he knew that he was depraved, for he said in Psalm 51:5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Now this was no reflection upon the character of his mother, but only the recognition of his own condition: he was depraved by nature.

Adam stood as the federal head of the human race and when he fell the whole human race fell with him, or rather fell in him. Romans 3:23 says that "All have sinned and come short of the glory of God." And the tense of that verb "sinned" means sinned in the indefinite past. And in the first part of Romans 5:12 we located the time. It was in Adam. When Adam transgressed against God, He immediately imputed that sin to all Adam's posterity, that is, the whole human race. We sinned in Adam, and we are all born with a deceitful heart. There is nothing in the world as fickle as the human heart. In Jeremiah 17:9 the wailing and lamenting prophet of God had this to say: "The heart is deceitful above all things, and desperately wicked: who can know it?" The heart is deceitful and wicked, and who can know

(Continued on Page 8 Column 1)

Never heard anything about the resolutions of the apostles, but I have read a good deal about the Acts of the Apostles.

STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"In the tenth year, in the tenth month, in the twelfth day of the month, the word of the Lord came unto me, saying..." There, no doubt, are those in the world today who wish God would speak to them even as He spoke to Ezekiel. Those who may have such a desire should read the following passages: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1, 2).

We may say, then, that those who wish to know God's will today, may do so by reading His Word — His Word which has been relayed to us by way of His Son.

"Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt. Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself."

The king to which Ezekiel's prophecy is directed, was Hophra, the king of Egypt from 588 B.C. until 569 B.C. Hophra, as was true of the king of Tyre, had done many things to improve his kingdom. He, in fact, had been instrumental in building canals and streams that flowed from the Nile. These canals and streams proved very beneficial as far as agriculture was concerned and any other project where water was needed.

Pharaoh Hophra, because he had utilized the Nile, made the boast that he had made the Nile. This assumption by the king is equal to a man building a house and stating that he not only built the house, but that he created every thing from which the house was made. The truth relative to Hophra and the Nile was that the Nile had made him, rather than him making the Nile.

We can be sure that Hophra, as was true of the king of Tyre, was the devil's puppet. Satan used Hophra as another means of setting himself against God. Satan, by way of Hophra, was trying to be like God. Hophra, then, also foreshadowed the Beast which is yet to come.

God termed Hophra the "great dragon that lieth in the midst of the rivers." The dragon, no doubt, was the crocodile-the crocodile which was worshipped by the Egyptians and which was a symbol on Egyptians coins.

"But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales" (Ezek. 29:4).

A crocodile likes to roll and splash in the river. King Hophra also liked to roll and splash in his great wealth and influence.

The fish in the river, or those who were of less importance than Hophra, were the people of Egypt. They, in a sense of speaking, swam along side of the great crocodile (Hophra).

The movement of the crocodile (Hophra), that is, his rolling and splashing in his

wealth and influence, was to be greatly hindered. The fish (his followers) were to stick to his scales and both he and his followers were to be brought up out of the river of pleasure, wealth and influence. God vowed to put hooks into his jaws and drag him forth from the river. We will meditate upon God's hooks later on in this chapter.

"And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor



Willard Willis

gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven, And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel" (Ezek. 29:5, 6).

A fish taken from the water and thrown into the wilderness is sure to perish. It cannot survive when taken out of its habitat. King Hophra and his people were to find that they were like fish out of the water. They would not be gathered together as fish are gathered in the river. They, in fact, would lie in the open field and be "meat to the beasts of the field and the fowls of the heaven." They, as is stated in verse six, were to be a "staff of reed to the house of Israel," that is, an undependable nation — a nation which could not be relied upon. It is as stated in the following passage: "Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him" (II Kings 18:21).

"When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand" (Ezek. 29:7).

We learned from a previous chapter how Zedekiah, king of Israel, had made a league with Egypt — a league which promised help when Babylon came against Israel. The Egyptians however withdrew and left Israel to fight alone. The reed, in other words, on which Israel trusted, broke in their hand and "madest all their loins (regional of strength) to be at a stand."

"Therefore thus saith the Lord God; Behold, I will bring a sword upon thee, and cut off man and beast out of thee. And the land of Egypt shall be desolate and waste; and they shall know that I am the Lord: because he hath said, The river is mine, and I have made it" (Ezek. 29:8, 9).

Let us now observe the hooks which God promised to use in drawing the dragon (Hophra) from the river, that is, drag him away from his pleasures, wealth and influence.

The historical record reveals the violent death which befell Hophra. He, in fact, was strangled by Amasis and his followers, after his defeat at Cyrene.

Hophra had said, "The river is mine, and I have made it." God, therefore, because of his statement, caused the land to spue out Hophra and his cohorts. Babylon was to come against Egypt, conquer them and leave the country in the same condition as land which we call wasteland. The country was to be depopulated, the farms not cultivated and the cities left uninhabited. There, in other words, was to be complete waste. It would become very obvious after these occurrences that God had made the river and that the river belonged to God rather than Pharaoh Hophra.

"Behold, therefore, I am against thee, and against thy rivers, and I will make the land o Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries" (Ezek. 29:10-12).

Egypt, up until the fulfillment of God's sentence (above), had been a very proud nation, and, humanly speaking, she had a right to be proud. She could be proud because she was second only to China in regard to being the oldest civilization in the world. She could also be proud because she was the mother of the sciences which we study today. Egypt, in fact, was a prominent nation even before Babylon, Rome, Greece, Media-Persia and all other countries of the world, except China, had ever been heard of. We see then that Egypt was a great nation. She, however, has never gained back her status among the nations. It is true that she is still ancient, but she is very poor and in dire need of many things. This fact concurs with verse fourteen where God ordered that she was to be a "base kingdom."

There is a division among scholars as to when the forty years of desolation befell Egypt, and her people scattered among the nations. It appears however that such had its beginning when the Babylonians captured Egypt and carried many of her people away. It was also the time when those who escaped the Babylonians were scattered among the nations.

It will be wise if we, for a few moments, will pause to consider how rich Egypt was before she fell. We, by observing her height relative to wealth and wisdom, will be better able to determine the distance she has fallen. First of all, let us ponder the wisdom which was Egypt's before she fell. The following passage has much to say to us relative to the wisdom of the Egyptians. "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7:22).

The wealth of the Egyptians

was revealed when Augustus conquered Anthony. The record shows that he pilfered the wealth of Egypt-wealth with which he paid all the expenses of his army and still had millions of dollars in gold which he took home with him and placed in his treasury in Rome.

The Pyramids of Egypt also attest to the wealth of that ancient land. Perhaps the Jews built the Pyramids during the building program which they were subjected to while being slaves in Egypt for four hundred years. You will recall that the Jews made brick from material which was supplied to them and from material which they gathered by themselves. You may recall that it was the Jews who built the cities of Raamses and Pithom. These cities are spoken of in the early chapters of Exodus.

We, on the basis of the above, can determine more fully the extent of the fall of Egypt.

"Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered: and I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, and they shall no more rule over the nations. And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God" (Ezek. 29:13-16).

A record of the forty years desolation and captivity cannot be found in the Egyptian history books. The record of their return from captivity is also not recorded. These facts, however, present no problem since the monarchs of the ancient Near East were very unlikely to even admit defeat let alone preserve a record of it.

The Egyptians, after their defeat at the hands of the Chaldeans, were to be restored after forty years. They, however, were to be restored only to that of a base kingdom. It is obvious that Egypt, today, is most certainly far below the grandeur which was hers during the days of Moses. The fact that Moses was learned in all the ways of Egyptians was most honorable then, but to be learned in the ways of the Egyptians today is not that honorable.

Israel, according to verse sixteen, placed confidence in Egypt. They looked to her for help in time of trouble. God, however, in making Egypt a base kingdom, caused Israel to turn her eyes away from Egypt to Himself. There, no doubt, are those who would question whether or not Egypt was desolated, led into captivity and restored as a base kingdom. Those who would raise such questions want more than God's word through Ezekiel. They want to observe the Egyptian record for the same. Those, however, who have open eyes, don't need any more proof than the condition that Egypt is in today. It is very obvious that Egypt is a base kingdom whereas she, at one time, was a

Missionary To
New Guinea
Eld. Fred T. Halliman



FRED T. HALLIMAN

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

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 71
Ashland, Kentucky, 41101

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

Write Brother Halliman frequently. His address is:

ELDER

FRED T. HALLIMAN,
Sovereign Grace Baptist
Mission,
P.O. Box 36, Tari,
via Mendi,
Papua, New Guinea.

ruler over other nations (v. 16).

"And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the Lord came unto me, saying, Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: therefore saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God. In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord" (Ezek. 29:17-21).

Nebuchadrezzar, without realizing it, spent many years working for the Lord. He, in fact, destroyed Jerusalem, the Ammonites and the Moabites. He proceeded to lay siege against the city — state of Tyre for a period of thirteen years. Nebuchadrezzar's army, in a sense of speaking, had worked their fingers to the bone, or as verse eighteen states: "every head was made bald, and every shoulder was peeled." The indication here is that the helmets on their heads and the materials for war which they carried on their shoulders, caused their heads to be bald and

(Continued on Page 8 Column 1)

THE BAPTIST EXAMINER
SEPT. 7, 1985
PAGE SEVEN

EZEKIEL

(Continued from Page 7)

their shoulders to be peeled. They, however, received no wages for all of this hard work.

There was an abundance of wealth in Tyre, but Jerome states that the Tyrians were able to move their wealth out of the city before being conquered by Nebuchadnezzar. They, no doubt, moved their wealth by way of ships. The result being that Nebuchadnezzar had worked many long years and lost a lot of men; yet he had received no pay for his efforts.

Egypt, during the time of Nebuchadnezzar's conquests, had been embroiled in war with the Cyrenians and, as a result, had been greatly weakened. Nebuchadnezzar, then, after his conquest of Tyre, moved his army against Egypt and conquered them with very little effort or loss of life. It is as stated in the following passage: "And I will kindle a fire in the houses of the gods of Egypt" and he shall burn them, and carry them away captives; and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace" (Jer. 43:12).

Nebuchadnezzar, in all of his conquests, had only his own honor and glory in mind. Little did he know that God overruled all of his efforts so as to honor and glorify Himself. It is as stated in the following passage:

"The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will" (Prov. 21:1).

MAN

(Continued from Page 6)

it? God knows it.

Not only is the heart wicked, but the mind is against God. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Romans 8:7, 8).

Beloved, the carnal or lost man is at enmity with God. He is an enemy of God. Never talk to me about a lost man, a man who is depraved as I have pointed out, never talk to me about such a one assisting God in any way in saving himself.

Jeremiah 13:23, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."

I tell you, beloved, it is just as easy for a Negro to change the color of his skin, and a leopard his spots as it is for a man to do good, who is accustomed to do evil. It just can't be done. A man can no more save himself or help save himself than a Negro can change his skin, or a leopard its spots.

Before us is a passage that teaches that Zaccheus was a depraved and devilish man. Not only that, he was a determined man. He wanted to see Jesus, who He was, with no desire for salvation, that being the farthest thing from his mind. He closed his office and went down into the street; for he heard that Jesus was to pass that way. He was a determined man, and regardless of the cost, he was going to see who Jesus was.

The crowd was so great he could not see; but he was a very ingenious fellow, so he climbed a tree... "for Jesus was to pass that way" (Luke 19:4). He looked down the road. He was not looking for salvation for the thing that happened to him was just as big a surprise to him as it was to the bystanders. He wanted to see this miracle Man of the ages. "who he was..." (Luke 19:3).

When Jesus got to where Zaccheus was "he looked up." Brother, Jesus came to where Zaccheus was and looked up, and if you are ever to be saved, Jesus will come to where you are and call you. The Scriptures say that Jesus looked up and said, "Zaccheus, make haste, and come down; for today I must abide at thy house" (Luke 19:5).

Then we see that Zaccheus made haste and came down and "received him joyfully." I tell you there is joy in coming into an intimate relationship with the Master. There is joy in coming to know Christ as personal Saviour. Zaccheus passed from death unto life, for he came down, and "received him joyfully." And what did he say? He called Him "Lord." He was saved for "no man can say that Jesus is the Lord, but by the Holy Ghost" (I Cor. 12:3). And no man has the Holy Spirit except he be saved.

Then notice something else. There was a change in Zaccheus from what he was when he climbed the tree. What did he say? "...half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold" (Luke 19:8). That was according to law—Deut. 22. But before he climbed the tree he was a devilish and depraved man, and he would have taken money from his own mother or anyone else; but now there is a change. He had come into the knowledge of Christ. Christ had saved him and he wants to make everything right. He is no longer a devilish and depraved man; he wants to make things right. I tell you, God's people always want to make things right.

And Jesus said — bless His holy name — "This day is salvation come to this house." I tell you, beloved, Jesus saves; for He said, "For a son of man is come to seek and to save that which was lost."

Jesus came, He sought and saved Zaccheus, and not only that, He saved his whole family. He said, "This day is salvation come to this house." I believe in household salvation; it is demonstrated through the New Testament. Cornelius and his whole household were saved. We see this throughout the New Testament.

When the Lord saves us we ought to desire to see our families saved. You know, I could never understand how a Christian can be unconcerned about the spiritual condition of his family. When I was saved I wanted to see everybody saved, especially those of my own family; and I witnessed to them of Christ and His saving grace and power.

Do you know Christ? Has He come to where you are? Have you come down and received Him joyfully even as did Zaccheus? Has He spoken to your heart? If so, may you receive Him right now as your personal Saviour. Amen.

JESUS

(Continued from Page 1)

with God, and the Word was God" (John 1:1). "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit..." (I Tim. 3:16). He controls all of creation. He can turn water into wine (John 2:7, 8), heal the sick (John 5:6-8), feed multitudes with a little (John 6:9-12), raise the dead (John 11:43), cast out demons (Luke 8:27-33) etc. If He can do all that He certainly can control storms and walk on water.

In verse 26 we see the disciples troubled and crying out in fear. Beloved when we are not looking for our Lord we are troubled or surprised and afraid when we see Him. Jesus is coming for us. We are told so plainly in John 14:3 "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." We are warned that the end is near. "But the end of all things is at hand: be ye therefore sober, and watch unto prayer" (I Pet. 4:7). We are also admonished that we should be watching for His coming. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (I John 2:28). The disciples were not in the place that they were looking for Him and so they were troubled and afraid.

Even when we fear our Lord gives us reassurance. "But straightway Jesus spake unto them, saying, be of good cheer, it is I; be not afraid" (vs. 27). Jesus is constantly telling us that we need not fear. When He was transfigured and the three disciples were afraid He "...touched them, and said, Arise, and be not afraid" (Matt. 17:7).

Verses 28 & 29 tell us that Peter said that if it was the Lord to bid him to come, and he walked on the water. Brethren, it took a lot of faith for him to step off of the boat into a stormy sea. How many of you reading this article could do that? We are told that "...as it is written, The just shall live by faith" (Rom. 1:17). In fact, a very important part of our armour is our shield. "Above all, taking the shield of faith..." (Eph. 6:16). The wonderful thing is that it doesn't take much to move mountains (see Matt. 17:20).

Alas, so many times we step out by faith, but along the way we let our shield (Faith) down and falter or even fail. "But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me" (Vs. 30). Beloved, we need to be reminded that we must not be overly confident in our faith. "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). We can, like Peter, be walking on the water and all of a sudden we take our eyes off of Him, and when we do we sink. Alas, how many times we sink in the slime and filth of this world because we take our eyes off of Jesus. When we take our eyes off of Jesus our faith fails.

When Peter realized that he was sinking he cried out for Jesus and Jesus caught him. "And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?"

(Vs. 31). In spite of our doubts and fears Jesus holds us. "Nevertheless I am continually with thee: thou hast holden me by my right hand" (Ps. 73:23). My friends, we may sink in the slime and filth of this world, but our Lord will not let us die in it. Oh! he may let us go clear to our nose but He will not let it cover our nose. Sometimes we may sink a long ways before He catches us, but He always catches us. We may think we will suffocate, but we won't. He won't let us. Thank God for such a Saviour as Jesus. How many times do we sin and sink in our sin, doubts, and despair? But He always saves us and brings us out.

"And when they were come into the ship, the wind ceased" (Vs. 32). When Jesus comes aboard there is peace. The storm goes away. "He maketh the storm a calm, so that the waves thereof are still" (Ps. 107:29).

I trust that there will be something in this article that will be of help to you. May our Lord bless you.

IDOLS

(Continued from Page 1)

whole world was given over to idolatry, and you are right. Except for a few faithful people all the world worshipped gods other than the true and living God. But as you study the history of Israel, God's chosen people, you find that for the most part they too were given over to idolatry. Of the nineteen kings that ruled over Judah alone, over half of them were evil in the sight of the Lord because of idolatry, and even Solomon before them submitted to the sin of idolatry which caused God to divide the nation.

Idolatry comes in many forms. We tend to associate idolatry with statues that you set on a pedestal and bow down to every time you pass by it. We tend to think that idolatry is in Africa, or China, or Brazil, but the idolatry that really angers God the most is the idolatry of His own people. Satan has done a great cover-up among the Lord's people so that churches are not aware of his devices. The truth is that idolatry is being practiced among God's people just as much, or more than it was when the children of Israel were still in the wilderness. We like to think of paganism as something in the Catholic church, and certainly it is saturated with the wickedness of idolatry and paganism, but the awful truth is that the Lord's true churches have a problem with this abominable sin also.

Paul warned the Corinthian church in 10:14, "...Flee from idolatry." then in verse 20 he tells us that in order to worship an idol, you must offer a sacrifice. John exhorted his people in I John 5:21, "Little children, keep yourselves from idols." Now, according to verse 20 of I Corinthians 10, the sacrifice of idols is an offering to demons. What a sad state of affairs when God's own people are accused of idolatry.

LET US NOTICE THE ACCUSATION AGAINST THREE OF THE SEVEN CHURCHES OF ASIA BY OUR LORD IN REVELATION 2.

Ephesus: THEY LEFT THEIR FIRST LOVE. When a church or individual Christian leaves her first love they are in a back-slidden condition to say the least. The care and concern

for the things of God are no longer a part of their love. That desire to obey the Lord has faded away, and that hunger and thirst after His righteousness has been lost. To love Him is to keep His commandments and desire His fellowship. The Lord said to His disciples in John 14:15, "if ye love me keep my commandments." You may ask, "what are His commandments?" The first, and greatest commandment is that we love Him with all our heart, soul, mind, and strength; That we be faithful to Him whom we are espoused to marry. Some so-called Christian religions teach that we are already married to Christ, but according to the Scriptures we will not become His bride until He comes to receive us. Nevertheless, we are commanded to be faithful to His Word and faithful for in our fellowship in Him. "this is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5:3). Jesus said in Matthew 11:28, "For yoke is easy, and my burden is light." What a glorious thing it would be if God's people would return to their first love.

Smyrna: WHO SAY THEY ARE JEWS AND ARE NOT. Maybe we should quit trying to get the dead to do something that they can't do and have no desire to do. It is true that we are prone to rebel against His will as Jonah did when God sent him to preach repentance to Nineveh, but I truly believe that no true child of God can be content being out of the fold and away from the flock for very long. A sheep may wander away from the fold but he will bleat and bleat until he either finds his way back, or the Master brings him back. If you are not inclined to come back to the fold, if there is no bleating, or if the Holy Spirit has not caused you to be miserable in your rebellion toward His will, then perhaps you are not back-slidden; maybe you are not really a sheep. Genesis 17:10 tells us of the covenant that God made with Abraham. Moses told the children of Israel that in order to have spiritual fellowship with God one must be circumcised in the heart.

In other words, they must make a covenant with God from the heart. Paul therefore explains in Romans 2:25-28 that there are many who are circumcised in the flesh, but not in the heart, and there are others who are not circumcised in the flesh that are circumcised in the heart. Now there were three Gentile letters written by Paul in which he stated that a spiritual Jew could be either a Jew or a Gentile, but it must be a work of grace within a person if it were to be real salvation. Philippians 3:3; Colossians 2: 10, 11; Galatians 6:15, 16. Therefore, it is heart conviction, heart repentance, and heart faith which brings heart salvation, "For with the heart man believeth unto righteousness."

We must not think of idolatry as something sacred, and that people have a right to their own form of worship. Freedom of religion is a man-made decree that God never has approved of and never will. The religion of idolatry is wicked and sinful to the core. It has always been something that Satan has used to stimulate the sinful imagination of man. It involves everything from sexual perversion to human sacrifice. When God destroyed the world with a flood the Bible says that "And (Continued on Page 9 Column 1)

Some peoples are like buzzards, they never go to church until someone dies.

IDOLS

(Continued from Page 8)

God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). Just because idolatry is not being practiced in the same manner as it was then, doesn't mean that it no longer exists. It has just taken a new form.

Pergamos: **THEY HOLD THE DOCTRINE OF THE NICOLAITANS.** The word "Nicolaitans" comes from two words; NIKAO, meaning to conquer, and LAOS, which means the people. The Nicolaitan's doctrine was pure idolatry in itself. They were infiltrating some of the churches, and teaching that they could eat the meat that was sacrificed to idols, and avoid the persecution that was being carried out at that time by the pagans, but their real motive was to gain control of these people and thereby control what was being taught. Can the Lord's churches today be guilty of the sin of the Nicolaitans? Some readers may disagree with this statement, but I believe that it is possible for some of the Lord's churches to fall into the "Nicolaitan Trap." Why? Because the Pergamos church was a real church of the Lord at the time that He wrote the letter to them in Revelation 2:12-16. If these seven churches written to in Revelation 2 and 3 represent the Lord's true churches throughout all ages, and I believe they do, then we must conclude that this damnable perversion is present with us even today. Where? Since the Lord wrote only to true churches, it only stands to reason that it would have to be the Baptist churches. I ask you to consider the Southern Baptist Convention. Like a giant octopus, not with just eight arms, but many thousands of arms, reaching into every little community throughout the United States, and in most foreign countries, with her death grip she has literally choked the life out of thousands, yea, tens of thousands, of the Lord's churches and continues to do so. I also believe by reason of this scriptural logic that there remains to this day many of the Lord's churches in the Southern Baptist Convention who will fall victim to her grip if they do not wake up to what is happening to them. They must flee from this monster before the Lord comes swiftly and removes their candlestick as He evidently has from so many who have remained a part of her. No, I do not believe that the Southern Baptist Convention alone is the mother of fornication and abominations in Revelation 17, but neither do I believe that she is the Catholic Church alone. I understand that old "whore" to include any and all religious organizations who seek to pervert the truth and control the religious masses. Perhaps the Southern Baptist Convention is just one of the tentacles of a larger monster. At any rate, God's people should beware of the danger of the times.

As I have said, idolatry has not changed in the last five, or six thousand years. Only the idols themselves have taken on different forms and colors. The old idols may have gotten a new hair style, changed their clothes, or learned a new vocabulary, but they are the same old idols that tempted Eve and caused the human race to fall. Idolatry is still based on three things:

"The lust of the flesh, the lust of the eye, and pride of life." The doctrine of humanism teaches all three of these principles as it always has throughout history. Notice the last verse in the book of Judges. "In those days there was no king in Israel: every man did that which was right in his own eyes" (Judges 21:25). But Solomon said in the 16th chapter of Proverbs, "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits: (verse 2); "A man's heart deviseth his way: but the Lord directeth his steps" (verse 9); "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (verse 25).

Time would not permit us to consider all the aspects of idolatry; suffice it to say that if you don't at least have a desire to please God in everything that you do, then something is wrong with your spiritual life. I realize that none of us are going to please God all the time; at least not in this life but there must be a warfare taking place in your soul or the Holy Spirit is not abiding in you. "...if any man be in Christ..." That doesn't mean that the old Adamic nature is gone, but that there is a new nature alongside the old bringing the body into subjection. It means that there is a dominating force (the Holy Spirit), which places the desires of the heart and mind secondary, and the things of God primary. When you get yourself into a backslidden condition the conviction of the Holy Spirit will intensify and work to bring you back in line with His will. If these things do not fit you, then you may not be a backslider; you may be dead. In either case, may the power of Almighty God work a work in you to bring you to Christ through His suffering on Calvary's cross. Amen.

IS CHRISTMAS CHRISTIANS?

For most people the question is no question. Is Christmas Christian? "Of course it is!" Others feel increasingly uncomfortable when they look at the revelry that takes place around December 25.

After wrestling with the question for several years I have come to the conclusion that there is nothing Christian about Christmas; that in its present observance as well as in its origin, Christmas is essentially pagan.

Its Inception. What is the origin of Christmas? The early Christians did not observe Christmas at all. It was only as the church began to drift from apostolic doctrine and practice that Christmas began.

Where did it come from? Its source is in the "mysteries" of the Babylonian pagan worship. In the Old Testament, Babylon was the epitome of everything that is godless and perverse. In the New Testament, "Babylon" becomes Rome. The Roman Empire embodied the pagan beliefs and practices of ancient Babylon.

What was to be the attitude of those Christians to the "Babylon" of their day? "Come out of her, my people..." (Rev. 18:4); a call to spiritual separation. But did they heed the warning? The time came when they began to compromise and became contaminated. The Church, largely, became "the

Roman Catholic Church" and its method became compromise with paganism.

So Christmas has come to us from ancient Babylon, through Rome, through the Roman Catholic Church. It was for this very reason that in Calvin's Geneva you could have been punished for celebrating Christmas. The English Parliament in 1644 forbade the observance of Christmas. The Westminster Divines directed: "Festival-days, vulgarly called 'Holy-days,' having no warrant in the Word of God, are not to be continued." When the Puritans came to America they passed similar laws. It was not until the 19th Century that Christmas had any religious significance in Protestant churches.

What then is the history of Christmas? It came into the Church centuries after the New Testament, was discarded at the Reformation, and has only, in this century, crept back into the Protestant Church. What I'm saying, then, is that the real Christmas has always been pagan.

Its Institutions. Take, for instance, the date of Christmas, December 25. No one knows the time of Christ's birth. Why then December 25? Well, at the time of year when the days began to lengthen again, the Babylonians celebrated the victory of their Sun god. The Roman copy of this Babylonian custom was called Saturnalia, the feast of the birth of Sol. It was for centuries an abomination to Christians. But the Church, instead of standing firm against paganism, began to compromise. It wanted to "help" weak young Christians who didn't want to give up the merry making surrounding this winter solstice. So the Church said, "Go on with your fun. Only now we'll call it a celebration of the birth of the Son of God."

Then think about the name "Christmas" itself. It is a combination of "Christ" and "mass." Christmas is the Roman Catholic celebration of a particular mass in honour of the birth of Christ. What is the significance of the mass? At its heart the Roman Catholic mass is a denial of the sufficiency of Christ's atonement. The Roman Catholic Church has many other masses, such as "Michaelmass," but it is their "Christmass" that Protestants have singled out for observance.

What could seem more harmless than the pretty Christmas tree? What is the reason for it? From ancient times trees have played an important role in pagan religion and were even worshipped. Norsemen, Celts and Saxons used trees to ward off witches, evil spirits and ghosts. In Egypt the palm tree was prominent; in Rome it was the fir.

The "nativity scene" also is from a pagan background. Nearly every recorded form of pagan worship which has descended from Babylon, focuses on a mother goddess and the birth of her child. In Babylon it was the goddess the Queen of Heaven, and her son Tammuz, the Sun god who was thought to be the incarnation of the sun. The next time you see a manger scene on a Christmas card, remember that this Roman Catholic concept is borrowed from Babylonian paganism. And remember also that man is forbidden to make for himself "any graven image or any likeness of anything that is in

the heaven above, or that is in the earth beneath..." (Exodus 20:4).

Or what about "Santa Claus"? Can anyone seriously deny that he represents the "real" meaning of Christmas for the vast majority? Apart from his origin as a Roman Catholic saint, what does he stand for today? The idea of God that many people have is capsuled in Santa Claus. He is busily engaged in a nice though rather meaningless activity most of the year. He exists somewhere up north as a harmless, friendly old man with a white beard. He visits his people once a year, spending the other 364 days in obscurity.

What about the parties and revelries that take place at this time of year, supposedly in connection with the birth of Jesus Christ? Why is it that intoxicating liquor flows more freely at this time of year than any other? If you use the Incarnation of our Lord as an excuse for revelry and debauchery, you can be sure that you will reap the judgment of God.

But aren't the traditions surrounding Christmas innocent enough? Well, are they? How does Satan most effectively tempt us? He sets before us things that seem "harmless," "innocent," "fun"; things that "everyone else is doing."

Its Implications. How is one to react to the "Christ-mass" and all its traditions? As some see it there are three options:

1. Try to "put Christ into Christmas." But then we must ask, "Am I to put Christ into a pagan celebration?"

2. Try to separate Christmas entirely from Christ: that is, observe it as a cultural festival in the hope that it has been somehow purged from its paganism. But there is a problem: society still associates Christmas with the birth of Christ and will assume that you are joining in this celebration of Christ's birth.

3. The only other alternative is to forsake Christmas entirely. I'm convinced this is the only consistent course to take. I know the objections. "No one is completely consistent." No, of course no one is completely consistent. But that fact doesn't relieve us from the obligation to be as consistent as we can be; to obey every Scriptural command that we understand. "But isn't that a drastic step?" Yes, it's a very drastic step; but if we are going to stem the tide of paganism in our day drastic measures are necessary. "Isn't that a radical proposal?" Yes, but then true Christianity is a radical faith. "But wouldn't I be considered fanatical if I took such a drastic measure?" Probably; but isn't there something wrong when our beliefs and practice don't disturb the world. "Wouldn't that be a very hard thing to do?" Yes, it will be difficult to swim against the stream. But the question is not really, "Is it hard?" but "Is it right?"

What then are the positive reasons for scrapping Christmas altogether? The first is the reason our forefathers so carefully avoided Christmas: they held the Scriptures to be the only infallible rule of faith and practice. One confession says "The acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men..." (Westminster Confession 23:1).

Jesus said to the Pharisees: "For laying aside the commandments of God, ye hold the traditions of men..." (Mark 7:8).

PREACHING IN TEXAS & OKLAHOMA

by the Editor

It was the editor's blessed privilege to preach the Word of God in these two states during the latter part of July. I left Ashland just after the morning service on July 14th and traveled to Owensboro, Ky. I spent the night with my son, Joe, and took two of my grandsons with me on the ensuing trip. Their presence added greatly to my enjoyment of these two weeks. They are fine young men and I pray that God will save them and use them greatly to His glory. We had a very good relationship during the trip.

A sad thing took place that almost took something from the trip for me. I have a dear pastor friend who was pastoring a church near Owensboro. I told him I would be in town that Sunday night, and planned to visit his church that night. He very kindly asked me to preach for him. When he announced this to his church, they immediately and strongly objected to my preaching there. They even forced a vote on the matter and voted that I could not preach for them. This was because I was one of those awful, untouchable persons known as a divorced and remarried preacher. Though some of the leading men in the church were in the same marital situation, they were bound and determined that such a creature as I was not fit to stand in their pulpit. The pastor talked with them, telling them the Bible truth on the subject and challenging them to produce Scripture for their actions which, of course, they could not do (neither can anyone else). The pastor, deciding that he could not pastor such a double-standard group, resigned the church. This grieved me greatly. I would have been happy to preach for this people, but I would also have been happy to just attend the service and hear my dear brother preach. I surely did not desire to be the cause of such a situation with such consequences. Once again, this evil and unscriptural doctrine had produced hurtful results. I did visit with the pastor that night, and we had some good fellowship. He has moved from that field and is now serving the Lord elsewhere. I surely do pray that God will bless him and use him greatly.

I left Owensboro early on Monday morning. A friend was traveling with us part of the way and did most of the driving to Texarkana, Texas. I had thought of spending the night there; but it was about mid afternoon, and I decided to travel on to my destination, Kountze, Texas. I had about decided that there was no such place on the face of the earth, but upon stopping and asking; I learned that I was only about thirty miles away. I arrived there about 8:30 that night.

Kountze, Texas is a small town about two hours north of Houston. The church is located

(Continued on Page 10 Column 1)

PREACHING

(Continued from Page 9)

about seven miles from town, and is about as "in the country" as one could ever be. The church is the Providence Baptist Church. Brother John Alber was the pastor of this church when I held this meeting. He has since resigned the church and moved to Denver.

I stayed in the home of John Alber during my week in Texas. They are a very fine Christian family and treated me right royally. The Alber's have five children, one of whom is in Colorado with grandparents, and the other four are at home. I greatly enjoyed the four children at home, and their presence was a help to my having two grandsons with me. I surely had very good fellowship with John Alber. He is a very, very sound man. He really believes and stands for the truths that are taught in The Baptist Examiner. He is one of the valued writers in this paper. We talked much about the things of the Lord.

The church at Kountze is a small one as are most true churches in these dark and awful days. I enjoyed preaching for them very much. They were faithful in attending the services. The folk listened well and responded well to the sermons I preached. I preached the same truths that I preach in my church here and that I write in The Baptist Examiner. Why change one's preaching because of different locations? But many do. The messages on practical Christianity, on evangelism, and on Bible and Baptist doctrines were well received. The whole membership of the church received me well, and this was a very happy week.

The church had a fellowship on Saturday of the meeting. I have experienced this a few times during revival meetings, and highly recommend it. We had several preachers who preached this day. Many of them brought some of their members with them. I was happy to meet some preachers that I had not met before. I sincerely hope that this will lead to a long time of mutual spiritual profit to us all. I hope to have long continued and close fellowship with these brethren. It was also a joy to see some preachers I had met before, and have further fellowship with them. I would name some of these preachers, but fear I might forget some and maybe offend them. We had some great fellowship that day. We had some very, very good preaching from the Word of God. These men were sound and able preachers. The ladies (and men) of the church provided one of the finest meals I have ever had at a fellowship or conference meeting. My compliments to the chefs.

I preached three times on the closing day of this meeting. I do rejoice that I had the privilege of preaching for this fine church. I appreciate the hospitality shown to me by the folk there. Texans are a mighty fine people. But then I have learned that God's people in all parts of the country are very fine, and are a blessing to be around.

The church at Kountze, Texas is now looking for a pastor. Let us pray that God will soon give them one, and that God will greatly bless this fine

church in every way. Pray also for Elder John Alber that God will open doors of service for him and soon give him another church to pastor.

The boys and I left Kountze about 5 a.m. Monday and headed toward Oklahoma. We had a very safe and pleasant trip, arriving in Tulsa earlier than we expected. Tulsa is a favorite city of mine. I pastored there on two occasions, and the city and people will long be close to my heart. Oh, how I long to see a strong work in Tulsa teaching the truths that are taught in this paper. There are several people there who believe the truth, but there are various situations that seem to hinder a good and strong work being established there. Please pray about this matter.

We have two members in Tulsa, Jeannie Maddux and Murray Tyler. They meet each week in Sister Maddux's home and have a service. Occasionally they have someone to visit with them. Oh, that God would reward the faithful service of these two — and He will. Brother Tyler is a preacher of God's Word. He is an able man and very sound in the faith. I preached for these and some others who visited there Tuesday through Thursday and on Sunday morning. We had good services. We felt that the Lord was with us in each service. I had great fellowship with these two very fine people. We had some who visited some of the services, and I enjoyed their presence very much. There are some there who are considering joining our church here. Maybe this will take place and maybe lead to a work there.

I also preached at the home of Paul and Angie Caves on the three aforementioned nights. We had some others at all of these services. The Caves are very, very dear personal friends of mine. They have meant much to me since I met them in 1972 when I first went to Tulsa to pastor. Their son, Roland, and his wife were present at these services along with a few others. These fine folk are also considering the possibility of joining our church here. Oh, it just may be that someday there will be a good strong work in the great city of Tulsa. I have been back to Tulsa many times since I left there as pastor. I suppose that I shall continue doing so in the years ahead. The place, and some of the people, mean very much to me.

It was my privilege to preach for the Bowring Baptist Church of Bowring, Oklahoma on Friday, Saturday, and Sunday of this week in Oklahoma. Brother Dwayne Gilliland is the able pastor of this church. The boys and I stayed there on Friday night and Saturday. The Gillilands showed us such great hospitality, and we enjoyed this time very, very much. I have preached for this church on several occasions. They are a fine group and have listened well and have received my sermons well. I praise God for every one of them. Pray for this brother and the church in Bowring. One could not be treated any better than I was by Brother Gilliland. He is a very kind and thoughtful person. He has pastored at Bowring for a long time. May God richly bless the work there.

Jeannie Maddux, the boys, and I loaded up and left Tulsa at 4 a.m. on Monday, July 22nd. We had a pleasant and safe trip to Pacific, Missouri. I

stopped here to visit Roy and Dorothy Archer. These folk are long-time friends and supporters of our work here. Sister Archer is partly an invalid. Brother Archer is a sick man. But oh, how royally did these folk receive us into their home. I have rarely visited a home that was more of a blessing to me. I felt so lifted up and exalted by the way I was received. At the same time, I felt so humbled that these fine people would treat me so well. They had prepared lunch for us. We stayed there about two hours before continuing our trip.

Oh, I wish I could visit in the homes of all that multitude of folk like the Archers who support our work here. I would like to get acquainted with each one of them. I am sure that I would be greatly blessed by such, but of course, time does not permit this. I left the Archers with the determination to try to do a much better job with The Baptist Examiner, even with the totality of my work here. They receive our tapes, and I do want the paper and the tapes to be more and more of a blessing to others and to bring more glory to God. Pray for me that God will enable me to improve the totality of my service for the Lord. People such as the Archers make me greatly desire to do this.

We travelled from Pacific to Owensboro, Ky. where the two grandsons received a royal return welcome. The boys had behaved very well. They had manifested no homesickness, but as we neared their home I could tell that they were glad to be getting home. They had been with Grandpa for two weeks, and really, he is not as lenient and as nice as Momma and Daddy. But he does love his grandchildren. I spent that night and part of the next day visiting with Joe and the family. This was a special blessing. I do not get to see them often anymore.

The boys were a blessing to me on this trip. In addition they were lots of fun. Let me tell of two incidents among several that added to the enjoyment of my trip. While in Bowring we got into the subject of kissing girls. Steve (especially) and Jonathan do not like girls. I tell them they will, but they insist that this will never happen. These two boys informed me that they would not kiss a girl for ten million dollars. I said to Steve, "Do you know what ten million dollars is?" He replied to me, "Do you know what 'kiss' is?" We were telling Jeannie about this. She said, "Steve, I would kiss a toad for ten million dollars!" He replied, "So would I, but not a girl." Then while riding along, Jonathan was reading in the Bible. Their Dad is having them read the Bible through. After reading a while, Jonathan said from the back seat, "Shucks, I just wasted my time, I already read that chapter." Grandchildren are a blessing, and lots of fun sometimes.

We left Owensboro and travelled home to Ashland, arriving here about 6:30 p.m. Jeannie came to visit with us a few weeks. She is a very dear friend. It was good to get home to Katie, to Ashland, and to the Calvary Baptist Church. It is good to go, to meet others, to be blessed in various ways. But it is always extra good to get home. May God bless those I met and preached to on this trip. May He be with them and use them to His glory.

ARE YOU LIKE THESE MEN?

It is said of the learned John Smith, "that he had resolved very much to lay aside other studies and to travail in the salvation of men's souls, after whose good he most earnestly thirsted."

Of Alleine, the author of An Alarm to Unconverted Sinners, it is said that "he was infinitely and insatiably greedy of the conversion of souls, and to this end he poured out his heart in praying and preaching."

Said Bunyan: "In my preaching I could not be satisfied unless some fruits did appear for my work."

"I would think it a greater happiness," said Matthew Henry, "to gain one soul to Christ than mountains of silver and gold to myself. If I do not gain souls, I shall enjoy all my other gains with very little satisfaction; and I would rather beg my bread from door to door than underrate this great work."

Doddridge, writing to a friend, remarked: "I long for the conversion of souls more sensibly than for anything besides. Methinks I could not only labor, but die for it with pleasure."

Similar is the deathbed

testimony of the sainted Brown of Haddington: "Now, after 40 years preaching of Christ, I think I would rather beg my bread all the laboring days of the week, for the opportunity of preaching the Gospel on Sunday, than, without such a privilege, to enjoy the richest possessions of earth. Oh, labor, labor," said he to his sons, "to win souls for Christ."

Rutherford could assure his flock that they were the objects of his tears, cares, fears and daily prayers — that he labored among them early and late; and "my witness," said he, "is above, that your Heaven would be two heavens to me, and the salvation of you as two salvations to me."

Whitefield said, "the more we do, the more we may do for Jesus. I sleep and eat but little, and am constantly employed from morning till midnight; and yet my strength is daily renewed. Oh, free grace! It fires my soul and makes me long to do something for Jesus. I want more tongues, more bodies, more souls for the Lord Jesus. Had I ten thousand, He should have them all."

—Anonymous

WHY WE WORSHIP ON SUNDAY

by Berlin Hisel

Are there any valid reasons for our worshipping on the first day of the week? Does it really matter which day we hold to? Is Sunday a day adopted by early Christianity or is it the day ordained of God that we are to set aside to His worship? These are questions faced today by the majority of Christianity. We believe they are important questions that need to be honestly answered especially since Seventh Day Adventism declares worshipping on Sunday to be the mark of the beast. (The Great Controversy, page 449). We believe Sunday to be the Lord's Day by Divine appointment for the following reasons:

1. It was the day Christ and His disciples hallowed. In John 20:19-29, we find Jesus appearing twice to His assembled disciples. Verse 19 states that it was on the first day of the week. Verse 26 states that after eight days, or the next Sunday night following, they met again. Lest any think they were assembled here only for the purpose of hiding from the authorities and not for the purpose of worship, let him look up the etymology of the word "assembled." The word synagogue comes from it.

In Acts 20:7, we are told that the disciples came together and Paul preached to them. The context shows us Paul is returning from his journey to Macedonia. In verse six, after sailing from Philippi they arrived at Troas in five days. It is then stated that they tarried full seven days before he preached to them the gospel. It is obvious that he waited seven days (verse 6) until the time the disciples were to come together (verse 7) on the first day of the week. He did not preach to them on the seventh day (Saturday) because they did not meet on that day. Paul was in a hurry and would not have waited unless it was necessary. This can be easily seen by reading Acts 20:16, "For Paul had determined to sail by Ephesus, because he would not spend the time in

Asia; for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost." The bold-faced words in the above verse, should establish that Paul, in such a hurry as he was, waited until the little church at Troas met, on the divinely appointed day (Sunday), that he might preach to them.

I Corinthians 16:1-2, shows us two things: (1) At this early date in history the Corinthian Church received the collection on the first day of the week (Sunday). (2) That the churches of Galatia were doing the same thing. This is store-house tithing and was practiced on Sunday.

2. The context of Hebrews 4:4-11 teaches we are to observe the first day of the week (Sunday). The context seems to teach that God rested after He created the world and appointed the seventh day to be kept in commemoration of creation. The prophets foretold of "another day" instead of the seventh to commemorate a greater work than creation. Psalms 95:11 is quoted. Joshua (verse 8) never led Israel into that greater rest so there still remains a sabbath keeping (verse 9, Greek) for God's people. Verse ten tells of Christ, after He finished the work of redemption, resting from that work in the same way God rested after creation.

It is to be noted that God finished His work of creation on the sixth day and rested the next, which was the seventh. He then commanded that day to be observed. Jesus Christ finished His work of redemption on the seventh day, being in the tomb, and arose on the first day to His rest (verse 10). We are commanded to rest in Christ's work of redemption on His day of rest (another day, verse 8). The Old Testament sabbath had a view to creation. The New Testament Lord's Day has a view to redemption. They fall on different days, because they are separate and different acts of the Godhead!

(Continued on Page 11 Column 1)

WORSHIP

(Continued from Page 10)

Anyone desiring to keep the Old Testament sabbath (Saturday) should read Colossians 2:14-17. Among the things called shadows in verse sixteen in the sabbath. The Old Testament sabbath lost its significance when the object casting the shadow, namely Christ, arrived and completed His redemptive work! He is the body (verse 17).

Hebrews is written to show the Jews that everything concerning Christianity was greater than the old economy, including the sabbath. Sunday is better than Saturday.

3. The prophecy of Psalm 118:22-24 establishes Sunday as our day of worship. "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made: we will rejoice and be glad in it." In these verses both the Lord's death and resurrection are in view. He was the rejected stone, proved by His death. He was the Headstone of the Corner through His resurrection. The resurrection was to take place on a certain day determined by the Lord, and that day was to be celebrated with joy and gladness.

In Acts 4:10-11, we have a commentary on Psalm 118:22-24. "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone which was set at naught of you builders which is become the head of the corner." The builders are said to be Israel. The Stone is Christ. The refusing is the crucifixion and becoming the headstone of the corner is said to be the resurrection. The day the Lord appointed for the rejected Stone to become the Cornerstone, was the day of the resurrection (first day of the week). In that day men are to "rejoice and be glad."

4. Typology demands that we worship on Sunday. We are aware that doctrine is not to be proved by typology. However, we may support doctrine with typology. Man is to rest on the seventh day after his work is completed in six days. In type, this points to a man doing good in order to receive the blessing from God. Under law, six days of labor was followed by one day of rest. Under grace, the first day of the week is typical of the believer's position in Christ by grace. He begins with a day of blessing before any works are wrought. The first day of the week points to the covenant of grace.

5. Surely God has sanctioned the first day of the week. Since the resurrection of Christ, the more devout of the believers have worshipped on that day. All of the Church Fathers (men in Christianity's early days) who wrote, all defended and advocated worship on Sunday. Missionaries and martyrs alike have assembled on the resurrection day of the Son of God to worship Him. I should hope for you to give some serious thought before you accuse them of heresy. God has blessed them to spend lifetimes on foreign soils or to give their lives to the stake or wild animals while singing praises to His name.

Conclusion: It may still be ob-

jected by some that there is no absolute command to worship on Sunday. To them we would say that God has absolutely commanded that we do not observe the Sabbath day (Galatians 4:9-10 and Colossians 2:14-17). If we are not to observe the Sabbath (Saturday) then which day shall we observe? We think the best evidence is for the first day of the week. We go even further — we think the evidence commands the first day of the week.

(Editor's note). I somewhat disagree with the author's interpretation of Galatians 4:9-10 and Colossians 2:14-17 in his conclusion. I also think that his interpretation here is in conflict with his interpretation of Hebrews 4:9 — that there is a sabbath keeping for the people of God today. I nearly always use the term "The Lord's Day" rather than "The Sabbath", but I believe that the Sabbath law of the fourth commandment applies to the Lord's Day in this age.

REPLENISH THE EARTH

by Herb Evans

"...replenish the earth..." (Genesis 1:28).

Our concern here is not whether there be a gap in Genesis one or a populated, pre-adamic earth. Bible students have long toyed with such a proposition, uncovering convincing Scripture prooftexts to support their position. Nevertheless, what is not so convincing is Scofield's pre-adamic earth with human beings, birds, cities, bows and arrows. If there was a populated earth prior to Adam, it must needs be populated with supernatural creatures that did not die (dinosaur bones and fossils notwithstanding); for Romans 5:12 states that "by one man (Adam) sin entered the world, and death by sin..."

"Replenish the earth," Genesis 1:28, is not a conclusive prooftext for establishing a Genesis gap, nor is it a sufficient excuse for branding everyone a Bible corrector who does not accept the proposition in the affirmative.

Some proponents of the "Gap" are too quick to read "refill the earth" into Genesis 1:28, while others correct the Authorized 1611 Bible with corrupt new versions that read "fill the earth" in this passage. While it is good to be concerned about protecting the inerrant, English Text; it is also good to be concerned about truth even if it tends to devalue our own cleverly mined "spiritual" nuggets. We must not allow the modern scholars to tamper with our Bible by slipping us alternative Greek renderings, but we must also not fall prey to the "doctrine on the basis of one word" approach to the Scriptures, an approach which subtly exaggerates, usually dogmatically, one definition of an English word (often modern usage) over alternative and even primary definitions of the same English word.

It is noteworthy that in regard to the primary meaning of the word "replenish," our older dictionaries convey the idea of filling up, filling full, or filling with abundance. Unlike "fill" versus "refill," "plenish" (as opposed to "replenish") is invalid; it is not used!

Note: "Replenish," v.t. (Norm. replener, to fill; It. riempire; L. re and plenus, full.)

1. To fill; to stock with numbers or abundance... Multiply and replenish the earth. Gen. 1.

2. To finish; to complete. (Not in use.)

Noah Webster's First Edition of An American Dictionary of the English Language - 1828.

AN OPEN LETTER

Dear Brother,

I apologize for not having written before now, but I have put it off seemingly endlessly. I am sorry.

I trust you are in good health. I do care for you, and think of you often but I grieve at what has befallen you. Paul declares that not many wise men after the flesh are called. I pray the Lord will call you. If this insults you, you have taken it in the spirit other than the one in which it is delivered.

You asked me to write what I considered the most unanswerable objections to Romanism. It is not possible to boil down a man-made system to a single issue; therefore I will give you several.

Where in the Word of God are we exhorted to pray for the dead? It was unheard of until 300 A.D. Where in Scripture are we exhorted to make the sign of the cross? It too was unknown until 300 A.D. Where did God reveal in His Word that we ought to use wax candles? And where does God instruct us in Scripture to venerate angels, and dead saints? Where does He tell us to use images?

The Mass did not become a daily ceremony until 394 A.D. Where does God instruct us to observe it? Where in Scripture is the word "Mass" even mentioned?

The term "Mother of God" was not used until the Council of

Ephesus in 431 A.D. What is the Scriptural basis for such a term? Did not Mary pray and rejoice in "God her Saviour"?

It was not until 500 A.D. that priests began to dress differently from laymen. What is the Biblical reason for doing so? And, what is the Scriptural basis for "Extreme Union?" And why was it not used until 526 A.D.?

What is the Scriptural source for the doctrine of Purgatory? And why was it not even a doctrine of the Church of Rome until 593 A.D.?

What Biblical basis did Gregory I have for insisting Latin be used in worship and prayer? And, by what authority did he direct prayers be made to Mary?

Where in the Word of God do we find the title of "Pope?" And, where in Scripture did Pope Constantine find the doctrine that the Pope's foot should be kissed? Such a thing was not even heard of until 709 A.D.

What right does a true bishop have of accepting temporal power? The meek and lowly Jesus did nothing of the kind. And, by what authority was it decreed in 786 A.D. to worship crosses, and images, and relics?

Where in Scripture do we find "holy water?" And, by what authority was it decreed in 890 to worship Joseph? Where in the Bible can we find the basis for the College of Cardinals? Where is the Biblical basis for the baptism of bells? Fasting on Fridays? or during Lent?

Why is attendance upon the Mass an obligation? Is this Biblical? What about the Rosary?

By what authority did Hildebrand decree celibacy for the priesthood? Is there anything commanded in the Word of God even remotely like this?

Our Lord reproved His disciples who would have destroyed unbelievers, yet in 1184 the Inquisition was instituted by the Council of Verona.

What is the Biblical basis for the sale of Indulgences? Did the

Son of God know anything about such transactions?

If there is any truth in the doctrine of transubstantiation, why was it not the position of the church until Pope Innocent III declared it to be so in 1215? For over 1000 years it was not the official dogma of Rome.

By what authority did the Council of Constance refuse the cup to laymen? Is this what the Bible declares? And, what is the Biblical basis for the 7 sacraments? Does not Scripture tell us salvation is not by works but that Christ has finished the work of redemption?

By what authority did the Council of Trent declare tradition to be of equal authority with the Word of God? Is this what the Bible teaches? It is not rather contrary to the teaching of Scripture? And, are not fierce anathemas pronounced upon all who would presume to add to the Word of God?

What right did Pope Pius IX have in 1854 in proclaiming the immaculate conception of the Virgin Mary? Is this what the Bible says? And why, in 1864 in the Syllabus of Errors, did he condemn freedom of religion? Freedom of conscience? Freedom of speech? Freedom of press? and condemn scientific discoveries which the Roman church disapproved? By what authority did the same Syllabus assert the Pope was sovereign over civil rulers? Is this a Biblical doctrine?

Is it a Biblical doctrine that the Pope is infallible in matters of faith and morals?

Is it Biblical to proclaim the assumption of the Virgin Mary? And, by what authority did Pope Paul VI in 1965 proclaim Mary the "Mother of the Church?" Is this Biblical?

The Roman church is a man-made institution. It is not the Church that Paul addressed, but it has repudiated the Word of God in order to enslave the minds and bodies of men and nations. It is not a Biblical institution. Is this what you choose?

Where in the Bible do we find monks? monasteries? convents? Palm Sunday, Ash Wednesday, and All Saints day? Christopher medals, assorted charms, etc., etc.?

I love you in the bonds of Christ, and it is my prayer that God will not deliver you up to a stiffneck and a calloused heart, but that He would grant you repentance through His blood.

Copied from "The Angelus"

WHAT SHALL I RENDER?

Man seeks to give thee
Some works of his hands,
Some such measly token
As his love demands.

But gifts of the magi
Were proof of one thing
Thou art the Maker,
The Ruler the King.

Could I give thee gifts
Of silver and gold
Like Peter and I think
I'd give riches untold.

In my weakness I fancy
Great things I would do
I'd turn the old leaves
And start anew.

But 'tis only in flesh
In a sin laden frame
I offer up praise
To thy lovely name.

Please accept it dear Lord
As your gift I now take
The salvation for sinners
And perfection you make.

Then when life is over
I'll praise not in part,
I'll truly adore thee
With a Christ like heart.

Mrs. J.P. Morgan

ANNOUNCEMENT

The Providence Baptist Church of Kountze, Texas is searching for a pastor. The church has a building. They have a trailer on the lot and will furnish this, pay utilities, and some additional pay. The church supports The Baptist Examiner and New Guinea mission work. They would not be interested in a pastor who would not want to continue such. Anyone who is interested may contact Clarence McNeely in care of Providence Baptist Church, Rt. 2, Box 444, Kountze, Tx. 77625 or call him at (409) 246-3535. I trust that God will soon give these folk a fine and able pastor.

It's a great sin to love a small sin.

TUNE IN TO THE CALL TO CALVARY

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

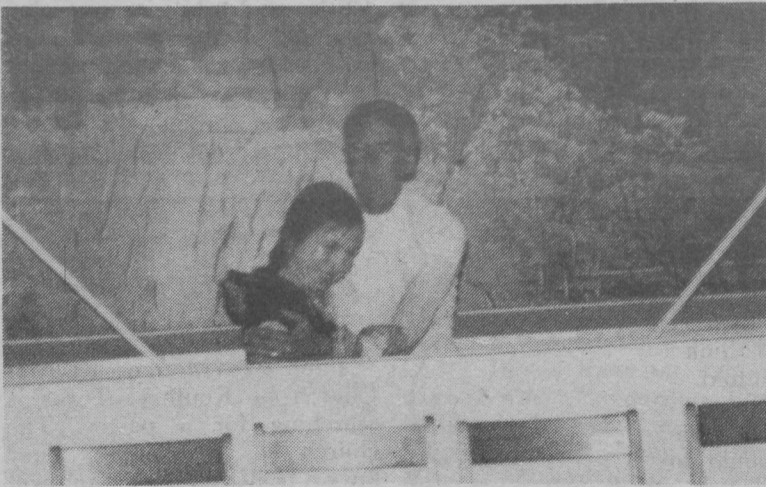


Oscar Mink a favorite at Calvary Baptist Church.



Elder & Mrs. Fred Halliman.

CAUGHT IN THE ACT OF OBEDIENCE



The photographer caught Sister Connie Windham following her Lord in obedience. She had been saved as a young girl, but was never baptized. She had traveled 70 miles in order to receive Baptist Baptism. On the 15th of June, 1985, she became a member of Calvary Baptist Church in Hagerstown, Maryland by baptism.

Sister Connie Windham is a part of the work of Calvary Baptist Church in the Baltimore, Maryland area. Anyone interested in that work may call Roger Lewis, (301) 797-4714 or Connie at (301) 788-1683.

MY IMPRESSIONS OF THE 1985 BIBLE CONFERENCE

I love to hear the Word and love the fellowship. It is very reviving. I give God all the praise for all these blessings.

Russell Shoemaker
Greencastle, Pa.

Since it has been three years since I have attended a conference, my soul was so hungry to hear some preaching from many of God's men and I immensely enjoyed this conference, the fellowship, the preaching and the singing. I can say I was blessed and I thank my Lord for allowing me to come this year. Thank you, Calvary Baptist Church, for everything.

Myrtis Caudill
Goshen, Ind.

My impressions are that this is the best place God's people could spend Memorial weekend. There were so many blessed sermons and God-given friends and fellowship. It has been a long time since I enjoyed a conference at Calvary, but I am looking forward to next year. God bless you, Brother Joe, and may you keep on with The Baptist Examiner until the Lord calls you home. We truly love you all there at Calvary Baptist Church. In the name of our Lord and Saviour Jesus Christ.

Sadie Cole
Stanleyville, N.C.

It has been a truly great conference. The messages and fellowship have been exceptionally good. I am very thankful that the Lord planned for me to be here this time. I feel very much blessed that our Lord chose to use me to be a small help to you at this time. I surely love all of you.

Laura Faye Zamarron
Sarasota, Florida

No one enjoyed themselves more than I, meeting old friends and making new ones, I hope.

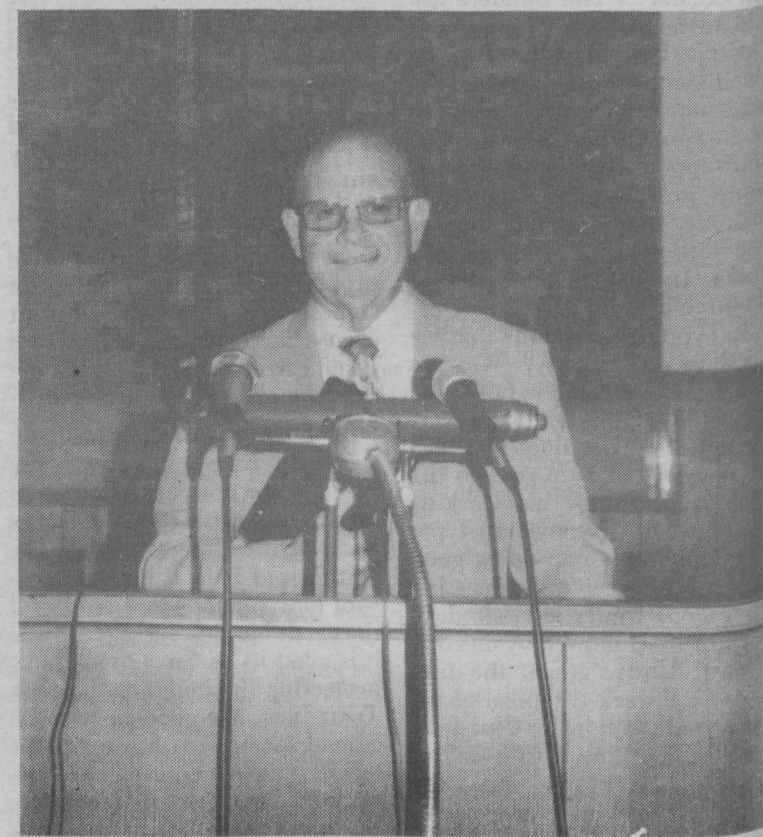
Elder Walter Herin
Orange, Texas



Wasn't that a great session.



John Alber proclaims the Word of God.



A greatly appreciated newcomer at our conference: Elder Earl Smith.

APPRECIATED LETTERS

Dear Brother, Just a line to say hello. I enjoy your radio broadcast very much, although you scorch me every once in a while. Just keep on keeping on. I noticed your special renewal ad in The Baptist Examiner. I

am sending you a check for my renewal, and for my sister in law. The Lord bless you is our prayer.

Gilbert and Naomi Cade
Wayne, W. Va.

Dear Brother Wilson, We are so thankful for this opportunity to be able to subscribe for members of our family and friends to The Baptist Examiner. We have wanted to do this for a long time. We will send some more names after getting their addresses. May the Lord bless you and provide for this great endeavor of T.B.E.

Our subscription is for life, for which we are very thankful and for the one who sent it in for us. Mrs. and Mrs. Clifford Turner
Palatka, Fla.

Dear Brother Wilson, Enclosed is... I would like to renew my paper. I would also like to send the paper to my daughter and my grandson. I like this paper very much and enjoy all the good preachers. If there is any over, keep it for whatever you need.

Estella Keenan
Summersville, W. Va.

Dear Brother Wilson, I am sending a check for... to help in the publication of The Baptist Examiner. I thank the Lord that my eye sight has improved since having eye surgery. I can read some of the sermons, and how I do enjoy them! Sincerely in God's love.

Mrs. Merle K. Hall
Knob Noster, Mo.

BOOK REVIEW

We have a book for sale through our book store. It is Study of the Holy Spirit by

William Edward Biederwolf. Frankly, I do not know a satisfactory book on the subject of The Holy Spirit. This certainly is not one. This is a small paperback book of 125 pages. However, for its size, it does contain much material on the subject. It is about as thorough as a book of its size could be on this subject. I do wish that some sound Baptist would write a thorough book on this important subject. With some reservations, I recommend this book. It sells for \$4.95. Order from our book store and remember that the profit goes into the ministry.