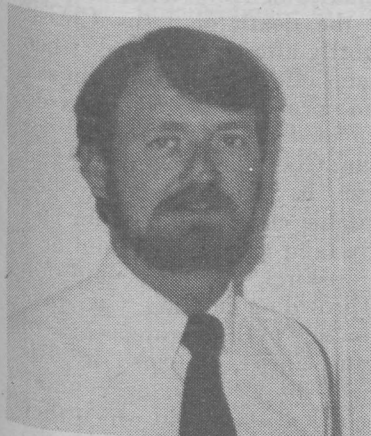


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ZACCHAEUS

by Bob Belanger



Bob Belanger

Luke 19:1-10 "And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, 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, Zacchaeus, 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 Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing 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."

Man considers himself a motivated creature, desiring to understand, to know, and do, so long as those things which he is curious over will benefit himself. Curiosity has led to many blessings for mankind, and in particular for our times; for the ease and comfort of ourselves. Yet the dreams of man that do become reality are only so because the Lord has made it so in the giving of knowledge to man. Curiosity is good when the findings are used for the good, yet that same curiosity that gave us the light bulb has also given us the weapons of war. How man loves knowledge, loves to express the mind and prepare the mind, yet in what things? Those things which are corruptible and profit little in the end. For all the wisdom a man might attain to in this life, he cannot carry it to the grave. The necessary things with which man needs to concern himself are looked upon as foolishness and are despised. Man needs to exercise his curiosity in matters of full and real truth such as only can be found in the Word of God.

Perhaps the cause for the

FORNICATION

by T.B. Freeman

But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry that is divorced committeth adultery" (Matt. 5:32).

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery" (Matt. 19:9).

These words of our Lord and Saviour Jesus Christ, the Messiah, set the matter straight about divorce; as the Jews in that day were putting away their wives for almost every pretext, and so are the Gentiles doing this today. God hateth putting away (Mal. 2:16). Moses because of the hardness of their hearts suffered them to put away their wives; but from the beginning it was not so (Matt. 19:8). Christ then gave only one exception for divorce and remarriage,

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

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REDEMPTION'S STORY

by John R. Gilpin, Sr.
(Now in Glory)



John R. Gilpin

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4,5).

THE ORIGIN OF REDEMPTION

Mark it down, beloved, redemption didn't originate with men. Redemption never had any origin so far as man was

concerned. Listen:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16).

It was God who thought up the plan of redemption. You would think that man would be sufficiently interested in salvation that he would seek to work with God in planning it, but, beloved, before man was, yea, before man was created, the plan of redemption was already fixed in the mind of Almighty God. Before the angels ever clapped their hands with celestial joy at the creation of this earth, or as Job tells how the angels—the morning stars sang together—before that took place in the hour of creation, God had already planned for our redemption. Before the wings of a seraph had ever fanned the air of the etherial spaces, and before that one single melody of the angels had gone up unto God, God had already planned for your redemption and mine. I would remind you, beloved, before anything had ever taken place in this world, before the world was, before time was, a way back yonder in eternity, God had already planned for our redemption.

"According as he hath chosen us in him before the foundation of the world." (Eph. 1:4).

This would tell us that before this world was, before God had ever laid down one rock in this world, before God had spoken and brought this world into existence, God had already planned our redemption. As I often say, you are older than creation, spiritually speaking. I tell you, beloved, redemption began with God. Notice again:

"whose names are not written in the book of life of the Lamb slain from the foundation of the world." (Rev. 13:8).

When was Jesus slain? You say two thousand years ago, but, beloved, if you will go back



T.B. Freeman

and that is fornication (Matt. 19:9). The question then in view is, what is fornication?

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SPEAKING IN TONGUES

by Raymond Waugh
P.O. Box 5435
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Today great hosts of people who call themselves Christians have so cluttered the Gospel of Jesus Christ that it is very doubtful whether any of the Apostles would be able to recognize their own writings. Jesus, His Apostles, and His first disciples very plainly tell us that salvation is by way of faith in Him alone. Apparently, however, many read these testimonies by Jesus and His first followers and seemingly insist they did not know what they were talking about; that is, many of our day insist that faith



Raymond Waugh

in the Gospel or in Jesus Christ and Him crucified and resurrected is not sufficient for salvation.

Some tell us that one must believe and be baptized in order to be saved. Others tell us that one must have faith, be baptized and be further baptized by the Holy Ghost in order to be saved. Certain ones who build on the latter requirements insist that one must have faith, be baptized, receive the Holy Ghost, and speak in "unknown tongues" in order to have the seal of salvation.

Tongues at Pentecost

Since there is so much evident confusion, we need to determine just exactly what the Scriptures say regarding these matters. At this writing, we shall

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

GOD, THE FATHER, AND THE DEATH OF CHRIST

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last days for you. Who by him do believe in God, that raised him up from the dead and gave him glory; that your faith and hope might be in God" (I Pet. 1:18-21).

Jesus Christ is the central message of the Word of God. He is the main character. He is the hero of the Book. He occupies center stage in all the Word of God. The Old Testament points

forward to His coming. The Gospels tell of His birth, life, death, resurrection, and ascension. The Acts tells of the church going forth and proclaiming Jesus Christ. The Epistles explain the person and work of Christ. The Revelation tells of His coming again. His millennial reign, and His eternal glory. Yes, the Bible is a book about Jesus Christ.

The death of Christ is a central and major portion of the totality of what the Bible teaches about Christ. We would not diminish ought of all the glories of our precious Redeemer. We magnify and delight to think upon His virgin birth, His sinless life, His marvellous teaching, His mighty miracles, His present session at the Father's right hand, His

wonderful coming again, and His eternal glories. But we still believe that the Bible magnifies and presents more prominently the fact and meaning of His death on the cross.

"For I determined not to know any thing among you, save Jesus Christ, and him crucified" (I Cor. 2:2). "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). We do need some sensible exposition of these two Scriptures. Of course, they do not mean that one should never preach anything but the death of Christ. They do not mean that one should not glory in all of the Word of God, in all of the per-

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The Baptist Examiner

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

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GOD

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sons of the Trinity, and in all that the Bible teaches about Christ. To teach this would press the verses beyond their proper meaning, and do violence to the total of the Word of God. Still, they at least teach us that we should make very much out of the death of Christ in our preaching and in our glorying. Let me here add that the preaching of the death of Christ involves much more than just stating the historical fact. It involves the necessity for that death, the nature of the One who died, the nature of the death that He died, and the glorious and certain results of that death. It likely involves even more than these things. Still, we should make much of the death of Christ. I desire to encourage our making more of the death of Christ by showing the place that God gives to the death of Christ in His attitude and activity.

My title refers to God the Father. I will use the word "God" in the message. I will be referring to God in His Triune Being, but mainly to God the Father.

1. God Predestinated The Death of Christ. The death of Christ was not an after-thought with God. It was not an emergency rescue plan designed to replace an original plan that had failed. The death of Christ was predestinated by God from all eternity. Let us look at some Scriptures. "And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed:" (Lk. 22:22). Note the words "as it was determined". The death of Christ was determined by God from eternity. In passing, note that the fact that the death of Christ was predestinated by God does not excuse Judas for his sin of betrayal. The sin was predestinated. The sinner is

condemned. There is no conflict between these two truths. God's sovereign and eternal predestination of all things, including sin, does not absolve man of his responsibility, nor will it deliver him from the just punishment of his sins.

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23). God determined from eternity that His Son would die on the cross for the sins of the elect of God. Again, note that God's predestination does not absolve man of his guilt and wickedness.

"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done" (Ac. 4:27-28). Note those who were gathered against Christ. They were maddened by their rage against Him. They treated Him shamefully. They thirsted for, and obtained, the shedding of His blood. But, in all they did, they were only accomplishing what God had determined to be done from before the foundation of the world. Yes, God predestinated the death of Christ. Hebrews 10:5-10 tells us that animal sacrifices could not satisfy the claims of God's holy law against sinners, that God provided a body for Jesus Christ, in which He would come and die for sins. These verses tell us that the doing of this was the doing of the will of God. Jesus came to do that predetermined will of God. The plan had been laid from eternity. Jesus came to carry out that plan. Revelation 13:8 tells

us that Jesus was, "the Lamb slain from the foundation of the world." Though He did not actually die until the world was 4000 years old, yet, in God's sight, He was slain from eternity. God predestinated the death of Christ.

2. God Prophesied the Death of Christ. "...the testimony of Jesus is the spirit of prophecy" (Rev. 19:10). A large part of that testimony of prophecy about Jesus relates to His death. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head,



Joe Wilson

and thou shalt bruise his heel" (Gen. 3:15). This is the first promise and the first prophecy of the Bible. It came hard on the heels of the entrance of sin into the human race. It most assuredly is a prophecy of the death of Christ for the sins of the elect, and a promise that He would recover from them, by His death, more than they lost in the fall of Adam. Psalms 22 presents a graphic picture of the death of Christ on the cross, even furnishing the words of His cry to God as He suffered to the totality of the hell of God's wrath deserved by those for whom He was dying. No man

can read this Psalm with Spirit-opened eyes without seeing Jesus dying as clearly as it can be seen in the Gospel accounts thereof.

What about Isaiah 53? What is the subject of this chapter? Why, it is the person, the death, the resurrection, and the successful carrying out of the effects of Christ's death. He dies for an elect people. He intercedes for them. He justifies them. He sees them all saved and is satisfied. The death of Christ is the major subject of that great chapter. One who does not see the atoning death of Jesus Christ in Isaiah 53 is simply so blinded by pre-conceived prejudice that he will not see what is most assuredly there.

Who is the One who has wounds in His hands which He received in the house of His friends in Zechariah 13:6? We know who it is. It is our Saviour, the Lord Jesus Christ. Who is Jehovah's fellow, who is also the shepherd of the sheep, who is smitten by the sword of the Lord in Zechariah 13:7? Why, it is Jesus Christ who was smitten by His Father for the salvation of the sheep? We know this. Our eyes have been anointed with the eyesalve of the Holy Spirit. We see our Saviour in this prophecy. What fountain is opened for sin and uncleanness in Zechariah 13:1? It is the foundation of our Saviour's precious blood which was opened by His death on Calvary. Yes, God prophesied the death of Christ.

"For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end" (Lk. 22:37). The prophecies concerning Him, many of which related to His death, must all be fulfilled. "Searching what, or what

manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (I Pet. 1:11). The sufferings and following glory of Jesus Christ were central subjects of the Old Testament Prophets. Yes, God prophesied the death of Jesus Christ.

3. God Pictured the Death of Christ. Hard on the heels of sin's entrance into the human race, God began to hang in the galleries of Holy Writ, pictures of the death of Jesus Christ. Shortly after man sinned, when man's efforts at clothing himself had proved inadequate, God provided a proper clothing for man. God killed an animal, and from its skin, God provided suitable clothing for Adam and Eve (and it wasn't a bikini or a mini-skirt). Surely, in addition to providing clothing, God gave a picture of that righteousness of Jesus Christ, provided by His death on Calvary, as clothing for naked sinners in which they might stand accepted in the sight of a thrice holy God. Yes, God had given a picture of the death of His Son.

Remember that night in Egypt? God was going to pass through the land and slay the firstborn of man and beast. But sovereign mercy provided a redemption for a chosen people. The Israelite was to kill a lamb, take its blood, and put it on the door posts and on the lintel. Then God said, "...when I see the blood, I will pass over you" (Ex. 12:13). Oh, those words, those words! They have become a standard of sound theology as to how God saves sinners. He saves them by the blood of His own Son. Surely, every blood bought child of

(Continued on Page 3 Column 1)

FROM THE EDITOR

Whenever we feel it necessary to speak out against the things they believe and practice which we deem to be totally in error, we should always do this in love. We should endeavor to make it manifest that we do so in love. I certainly have frequently failed to do this. No false doctrine and no false practice — even though we should be 100% right and the others 100% wrong — will ever justify our lack of love or our failure to manifest this love.

A CHRISTIAN SPIRIT IS ONE OF HONESTY AND TRUTHFULNESS. We should always seek to be totally honest and truthful in all our dealings. A Christian should be an honest man. This applies to our controversies with others. Whenever we feel that loyalty to truth and opposition to error compels us to do battle, we should always battle with complete honesty. We should not mis-represent those with whom we are in disagreement. So much doctrinal controversy is permeated with such misrepresentation — either deliberately or ignorantly. Let us always seek to exactly understand what the other person's belief and practice is. Let us represent such honesty, fairly, and truly. Then, in a proper attitude, we may do all the battle we need against all error in doctrine and practice. I will say that honesty is often a missing note in religious controversy.

A CHRISTIAN SPIRIT IS ONE OF HATRED. I know this will sound strange in modern ears, but it is a truth of God's Word. The Bible teaches that there are things we should hate. Modern apostles of "love, love, love" would be astounded should they take a concordance and examine all that the Bible says about "hate". "Through thy precepts I get understanding: therefore I have every false way" (Psa. 119:104). "Do not I hate them, O Lord, that hate thee?...I hate them with a perfect hatred: I count them mine enemies" (Psa. 139:21-22). These are but two of a multitude of Scriptures that teach us that the Christian spirit is one of hatred. Ah, but let us be careful here. Let us be sure that we do not seek to justify or to hide a wrong spirit behind such Scriptures as these. A few suggestions and I must close this. I may write more later. 1. We should hate sin — sin in the world — sin in others — but especially and much more so, sin in ourselves. I confess that I find it easier to discover and hate sin in others than in myself. How is it with you? 2. We should hate false doctrines, yes we should. God speaks in no uncertain tone about this matter. False doctrine is hateful to God, and no matter how little we may think of it, it is hurtful to man.

I must close. Let me confess that I often have great difficulty in always knowing just what the proper Christian spirit is relative to a definite matter. I am certain that I often misunderstand this and thus manifest a wrong spirit. I pray God will help me in this matter. When should I love? When should I hate? (and what?) How am I to mingle and manifest these two things properly? Let us all pray about these things, and let us always seek to have and manifest a Christian spirit. Comments welcome.

GOD

(Continued from Page 2)

God, taught saving truth by the Holy Spirit, can see in this event on that memorable night in the Land of Egypt a picture of the saving death of God's dear Son.

The book of Leviticus! The book of Leviticus! Who can read it without seeing the pictures of the death of Christ? Why, one might describe the book of Leviticus as an art gallery in which are hung many beautiful pictures of the death of Christ. In the early chapters, there are five offerings which became foundational to the religious ritual of Israel. Four of the five are blood offerings — each one picturing some different aspect of the death of Christ. Chapters 13 and 14 tell us of leprosy, that picture of man's sin against God. We learn that, when the leper is healed by the miraculous power of God (the only hope for a leper), he is to go through a certain ceremony for his cleansing and restoration to the religious rituals of Israel. He is to bring two birds. One is killed. The other is dipped in the blood of the slain bird and let loose into the heavens. The slain bird pictures the death of Christ for elect lepers. The other bird, flying into the heavens, with the marks of death upon it, pictures the Lord Jesus Christ, raised from the dead, but with the marks of His death upon Him. His resurrection bearing witness to the effectiveness of His atonement.

Leviticus 16 tells of the Day of Atonement — probably the outstanding day in Israel's religious year. Two goats were brought. One was slain. The other, after Aaron had typically laid the sins of Israel for that year upon him, was let go into the wilderness. The slain goat pictured the death of Christ for the sin of His people. The other goat, going away into the wilderness, pictured the effects of the death of Christ in that the sins of God's elect are thereby taken away. Oh, one could go on and on. There are a multitude of types of the death of Christ in the Old Testament. Thousands of animals died. Rivers of blood were shed. All picturing one thing — the death of Christ. Yes, God pictured the death of Christ.

And He still does. The church has two ordinances, only two. These two are given to her as standing pictures of the death of Christ at Calvary. In Baptism the candidate is immersed in the watery grave, and then lifted therefrom. This pictures that glorious gospel by which he was saved. This is a testimony by the church and by the candidate that one's only hope of salvation is in the gospel of Jesus Christ. That gospel is, "...how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:3-4). Baptism pictures this. This is one reason we dare not change its divinely given pattern. We dare not sprinkle or pour and call it baptism. Where is the picture of death, burial, and resurrection except in baptism by immersion? I do not know what sprinklers and pourers mean to picture by their acts, but they certainly do not picture the gospel of Jesus Christ.

Then the ordinance of the Lord's Supper does the same thing — it pictures the death of Christ. The unleavened bread and real wine picture the sinless body and blood of Jesus Christ.

Leaven is a picture of sin, and since we desire to picture this, we dare not use leavened bread or grape juice. The breaking of the bread and the pouring forth of the wine picture the breaking of the body of Jesus Christ and the pouring forth of His precious blood. What redeemed child of God can ever participate in or observe either of these ordinances without seeing a beautiful picture of the death of Christ? Not one.

4. God Presided at the Death of Christ. See the false arrest of Jesus. See Him dragged all through that long night from one trial to another. Hear the trumped up charges made against Him. Hear the false witnesses. See Him so cruelly mistreated. They stripped Him of His robe and put one upon Him, put a crown of cruel thorns upon His brow, a reed in His hand; then bowed before Him and mocked His royal claims. They smote Him with their hands. They spit upon Him. They lacerated His back with unnumbered and cruel stripes. The Roman governor, knowing His innocence, but lacking moral courage to do what was right, gave Him over to the demands of the blood-thirsty, howling mob. They led Him to Golgotha. They nailed His hands and feet to the cruel tree. They hung Him between heaven and earth. They mocked. They jeered Him. They blasphemed Him. But, my brother, God was in control. They did not do anything, in all their wild disordered hate, except, "...whatsoever thy hand and thy counsel determined before to be done" (Ac. 4:28). Nothing got out of God's hands. He was in complete control. He presided at the death of Jesus Christ. He brought about Christ's death by crucifixion, instead of the Jewish mode of stoning, because that had been planned and prophesied. When the legs of the two thieves were broken, God saw to it that His Son was already dead and His legs not broken, for it had been so prophesied. God was in charge of all the proceedings on that wild and awful night and day, and everything went according to His eternal plan and purpose. Yes, God presided at the death of Christ.

5. God Perpetuates the Death of Christ. He is not done with the death of His Son. He perpetuates it on and on. He perpetuates it in that the Word of God makes it to be the central theme thereof. The Bible is God's eternal Word. It was already written in its entirety in heaven before the world began. Through many years of history, and through chosen men, God gave that pre-written Word to be recorded in the language of men — to be written in a book that men on the earth might read. God will preserve that Word through eternity. This eternal Word, with Christ's death as a central theme, does perpetuate the death of Christ.

God will perpetuate the death of His Son in that He will save with an everlasting salvation everyone for whom He died. The death of His Son is too precious in God's sight for Him to allow one drop of that blood to be shed in vain. God will honor the death of His Son — He will perpetuate its undying honor by saving all for whom He died. Oh, what a dishonor to the death of Christ is that wretched, blasphemous doctrine of universal atonement. That doctrine that multitudes will go to hell even though their sins were paid

ZACCHAEUS

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curiosity of Zacchaeus was not known in depth himself until the day he met Jesus. We look upon this little man of our text and we are amazed at him when we consider to what depth he had gone to satisfy his curiosity; yet to one who has not reached a depth of understanding in the Word of God, the curiosity of Zacchaeus may be all that they may look upon as inspirational in this portion of Scripture. But thanks be to God that the Bible is indeed a storehouse of treasure waiting to bless a careful hearer and reader thereof. To the careless reader, the story of Zacchaeus may be touching and moving, but beyond that is found no great circumstance. Beloved to deal in generalities, to paint with a broad brush, has never been the way of the Lord, therefore curiosity in the child of God for the things of God's Word can only lead to blessing upon blessing. When Moses turned aside to see why the bush was not burned, his life was forever changed. He had an eager desire to know about the unusual; the rare, and such was the case of little Zacchaeus, the man who wanted to see Jesus, a truly unusual and rare man. Curious Zacchaeus would allow nothing to deprive him of this, his great desire.

The scene before us in Luke 19, is set just on the outskirts of the renowned city of Jericho. Luke 19:1 tells us, "And Jesus entered and passed through Jericho." Nowhere in the New Testament do we find our Lord preaching or working in the city of Jericho. We observe in Luke 18:35 that as Jesus "was coming nigh" or near Jericho, "a certain blind man sat by the way side begging." Here near the entrance to Jericho, Jesus meets the blind. We are further told in both Matthew's and Mark's gospels that as Jesus departed from Jericho He met with two other blind men and in both instances, He healed them. In part, it is a message concerning the city of Jericho itself. Joshua had pronounced Jericho as a "city accursed." Yes, even the poor blind beggars knew no help could nor would be given them within the city. This was the first city the Lord had given Joshua to conquer, the city of Rahab the harlot, an ancestor of

for on Calvary — that doctrine is a most wicked one. It highly dishonors the death of Christ.

God perpetuates the death of His Son in the fact that not one drop of that precious blood will ever pass into oblivion. The blood of Christ did not drop to the ground, become mingled with the dust, and pass into forgetfulness. No! No! The great high priest, even our Lord Jesus Christ, gathered up every drop of that precious blood, carried it into heaven and placed it on the mercy seat in glory. And there it is today. And there it will be through all eternity. You and I who are redeemed will one day gaze on that precious blood by which our sins have been washed away. God perpetuates the death of Christ by preserving that blood forever.

The death of Christ is perpetuated in that the redeemed in glory will sing the song of the saving power of that blood. They take no credit to themselves. They sing the song of Moses and the Lamb. They will sing "...thou wast slain, and hast redeemed us to God

our Lord who by faith was spared in its overthrow. Historians tell us that the city of Jericho was one of the oldest occupied cities of the world and was constructed in Joshua's day, of mud and brick. Truly an earthly city! In the day of our Lord's appearing (Luke 19) the city had been rebuilt and was the home of Herod's winter palace. Jericho represents a type of the world which the believer in Christ must conquer by faith (as Joshua) being "strong and of a good courage", (Joshua 1:6) if life of victory is to be his. We find then that the heavenly Father had not given Jesus a work to do in Jericho and thus our Lord did His Father's bidding and directed His attention on those who had been foreordained and appointed to be on the outside of it; that is, those that were not appointed to be numbered among the accursed. We witness then, in verse one, the Sovereign election, predestination of God, and the omniscience of the Lord Christ. Thus at the entrance and exit of the city we find the blind who would see; the blind who seek His mercy; so typical of those under the conviction of sin, who come to understand that Jericho (the world) offers nothing to them, yet they know not where, nor how to go while they remain blind to the truth. Only at His word, the word of Christ, is sight received, and it is given that they should follow Him. Oh, how great is the mercy of the Lord, that He should preserve unto Himself a people "not of this world", and has kept them as they blindly walked and sat at the gates of Jericho. Great is His mercy, for in the appointed time He passed by and said, "receive they sight" that ye may walk and sit in heavenly places, to meditate upon heavenly things. And so Jesus has indeed passed through Jericho.

Luke 19:2-4 further tells us: "And, behold, there was a man named Zacchaeus, 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." Does this not make your hearts to delight in reading these things?

by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9). The Spirit-wrought praise of the redeemed will eternally perpetuate the death of Christ.

God will perpetuate the death of Christ in the eternal glory of all for whom He died. See the redeemed in glory. See them perfectly cleansed. See them in white robes, with palms of victory in their hands. A million, million years go by. See them. They are still there. Oh, God perpetuates the death of His Son in the eternal glory of the saved.

One might even say that even the torments of hell will rebound to the glory of God and to the praise of the death of God's dear Son. Those who are there will, by their sufferings, testify in reverse, so to speak, of the saving power of Christ. He did not die for them, else they would not be there. Many of them heard the old, old story of Jesus and His love while on earth. Many of them mocked at it. Many of them would have nothing to do with it. Many of them rejected it. Now, they are in hell. And

Can we not picture the scene before us?

Here, apparently, was a well known road leading out of Jericho; a road about seventeen miles from Jerusalem. It was the road which would lead the Lord of Glory to His final hours on earth. Earlier He had told His own, "...Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished" (Luke 18:31). And yet on His way to Calvary He must yet seek out His own, even the elect of the Father.

Curiosity and excitement had filled the heart of little Zacchaeus as he hastily ran before the crowd and climbed a tree that he might see who Jesus was. The description of Zacchaeus in this act appears almost childlike, likened to a child who begs his father to sit on his shoulders to watch a parade pass by. Something about Jesus made Zacchaeus very curious, and no doubt something he had heard of Him. Here we witness the truths of the Word of God being exercised by action; that is, the election of the Father, the seeking of the Son, and the drawing power of the Spirit. Was it mere curiosity that brought Zacchaeus to this hour or was it faith? For "faith cometh by hearing". Yet to Zacchaeus, to hear was not enough! Zacchaeus sought to see Jesus who He was and climbed to see Him. For to see the Lord of glory no obstacle was too great. Was the press of the multitude a discouragement to him? He would outrun them (v.4). Was his stature a hinderance for him to see? He would use his God given strength to persevere to greater heights, that he might see the Holy One of God. Oh how sad, and how many are the blessing we miss when we allow the obstacles of life that are before us, to hinder us from seeing our lovely Lord through the eyes of faith. Zacchaeus was not able to come near Jesus for the "press", meaning a confused throng or multitude of people. This was a hinderance to him. Confusion is often one of Satan's many devices he uses to seek to hinder the child of God; and even those that seem to desire to know more of Christ and His word. Confusion is one of the great

(Continued on Page 6 Column 1)

The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. BOX 71 — ASHLAND, KENTUCKY 41101

An excluded member professes repentance and asks for restoration. Should the church refuse to consider such for any office; or should the church receive such immediately into good standing?

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In the church at Corinth there was a member who had committed a very grave sin, "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife" (I Cor. 5:1). Paul, under the inspiration of the Holy Spirit wrote the church, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus — Therefore put away from among yourselves that wicked person" (I Cor. 5:4, 5, 13).

We see that the church obeyed these instructions and withdrew from this one, for Paul in his second letter to the church at Corinth wrote concerning

that one who had repented, "Sufficient to such a man is this punishment, which was inflicted of many, So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him" (II Cor. 2: 6-8).

Paul, in writing to the church at Galatia said, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore, such a one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). The word restore means to bring back to a former state, therefore an excluded member who has repented of his sins should be received back into full fellowship of the church and restored to his former position in the church. To put such a one on probation for a period of time is not taught in the Scripture. We are told that, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). If our Lord can forgive such a one, should we as His church do less?

ye would confirm your love toward him" (II Cor. 2:6-8). When anyone is received into the church they are received into full membership.

As for the office, I'm not sure I know what you mean by considering them for an office. You surely don't put all members into an office do you? You surely don't consider anyone for an office until you, as a church, have observed them and seen that they are spiritually proper for that office, do you? Naturally the person as a reinstated member would have to prove his worthiness for an office.

There are some instances where I feel that it is proper to put someone on a probation period before receiving them into full membership. If they have been disciplined several times or their actions have caused a lot of trouble and division in the church. John told the Pharisees and Sadducees to "Bring forth therefore fruits meet for repentance" (Matt. 3:8).

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Matthew 18:21, 22: "Then Peter came to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but, until seventy times seven."

There are many variables in such a question that would change one's answer. The question before us is one of those that would often depend upon certain circumstances. I will try and elaborate on these a little later.

I wish to make it known from the start of this answer that I am in no way trying to tell other churches how to run their business. The ways in which a church practices discipline is her own business unless it is known to be contrary to God's Word. There are some matters of discipline that a church might have to decide for themselves. As an example of this I mention an attendance rule. At our church we have a rule that excludes members who are not present for a certain period of time. I like this rule and do not feel that it violates Scriptures in the least.

Now let me try and answer the question. First, I am in no way in favor of probation periods unless there are extenuating circumstances. A possible circumstance, and I emphasize possible, would be in the case of a repeated offense. If a member had been excluded for the same sin several times, then I might consider some form of probation. If it were a first offense, and I had not great reason to doubt the sincerity of the apology, then I feel the

church must accept the apology and the excluded member be restored. I find no justification for not ever considering this person for an office in the church. If God has forgiven him and things have been made right with the church then he should have as much right to an office as any other member.

I feel the Bible teaches that as a church we are to receive the repenting believer into good standing. We are to treat him with love and compassion, letting the past be the past.

I feel this is what took place with the excluded member in I Corinthians chapter five. I believe this man repented of his sin and was restored to full fellowship with the church.

Let me briefly mention some possible circumstances that would lead a church to hesitate in receiving a person back into the church. First, as I mentioned earlier, in the case of repeated offenses a church might hesitate to immediately restore a member. If you had a person who had been before the church several times for drunkenness, and he had been restored several times yet was found drunk again; the church might (and I emphasize might) consider a period of probation or possibly just refuse to accept such apology. The fact that the

sin had been so often repeated shows that he was probably insincere in his former apologies. Secondly, if a person were to give an apology that the church deemed to be insincere, then they would be under no obligation to restore such a member. A church must act very carefully here. She should be satisfied beyond any shadow of a doubt that such person is not sincere. As an example of this I give the following: A person stands before the church and says: "I don't think I have done anything wrong but if the pastor or church think I should apologize, I will." To me such an apology is not sincere and should not be accepted. There are other circumstances that I will not enter into.

In closing let me say this, it should be the desire of the church that excluded church members be restored. A church should work toward this goal. The Bible implies and directly teaches that we are to have a forgiving spirit. We should forgive repenting believers and restore them to full fellowship and offices. We should harbor no hard feelings. But, I would not say that under all circumstances are we to always without exception accept apologies. May God bless you all.

EXTRACTS OF DIARY

Jonathan Edwards
Sabbath day, May 5, in the morning. This day made the 47th Resolution.

Sabbath day, May 12. I think I feel glad from the hope that my eternity is to be spent in spiritual and holy joys, arising from the manifestation of God's love, and the exercise of holiness and a burning love to him.

Saturday night, May 18. I now plainly perceive what great obligations I am under to love and honour my parents. I have great reason to believe, that their counsel and education have been of great use to me; notwithstanding, at the time, it seemed to do me so little good. I have good reason to hope that their prayers for me have been in many things very powerful and prevalent; that God has in many things taken me under his care and guidance, provision and direction, in answer to their prayers. I was never made so sensible of it as now.

Wednesday, May 22, in the morning. Memorandum. To take special care of these following things: evil speaking, fretting, eating, drinking, and sleeping, speaking simple verity, joining in prayer, slightness in secret prayer, listlessness and negligence, and thoughts that cherish sin.

Saturday, May 25, in the morning. As I was this morning reading the 17th Resolution, it was suggested to me, that if I was now to die, I should wish that I had prayed more that God would make me know my state, whether it be good or bad; and that I had taken more pains to see, and narrowly search into this matter. Wherefore, Mem. For the future most nicely and diligently to look into our old divines concerning conversion. Made the 48th Resolution.

Friday, June 1, afternoon. I have abundant cause, O merciful Father, to love thee ardently, and greatly to bless and praise thee, that thou hast heard me in my earnest request, and has so answered my prayer for mercy to keep from decay and

sinking. O, graciously, of thy mere goodness, continue to pity my misery by reason of my sinfulness. O, my dear Redeemer, I commit myself, together with my prayer and thanksgiving, into thine hand.

Monday, July 1. Again confirmed by experience of the happy effects of strict temperance, with respect both to body and mind. Resolved for the future to observe rather more of meekness, moderation, and temper disputes.

Thursday, July 18, near sunset. Resolved to endeavour to make sure of that sign the Apostle James give of a perfect man, James III. 2, If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

Monday, July 22. I see there is danger of my being drawn into transgression by a fear of seeming uncivil, and of offending friends. Watch against this.

Tuesday, July 23. When I find those groanings which cannot be uttered, that the apostle speaks of; and those soul breakings for the longing it hath, which the psalmist speaks of, Ps 119:20, let me humour and promote them to the utmost of my power, and be not weary of earnestly endeavouring to vent my desires. I desire to count it all joy when I have occasion of great self-denial, because then I have a glorious opportunity of giving deadly wounds to the body of sin, and greatly confirming and establishing the new nature; to seek to mortify sin, and increase in holiness; these are the best opportunities (according to January 14) to improve afflictions of all kinds, as blessed opportunities of forcibly bearing on in my Christian course, notwithstanding that which is so very apt to discourage me, to damp the vigour of my mind, and to make me lifeless; also as opportunities of trusting and confiding in God, habitually, according to the 57th Resolution; and of remembering (Continued on Page 5 Column 4)

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Quotes from a letter from Brother Oscar Mink. "...Brother Joe, I am resigning from T.B.E. Forum staff. But I want you to know my resignation therefrom is not owing to any differences you and I may have. I have thought and prayed about this decision, and am confident it is the right thing to do. I will in due season send you some articles for TBE, and hope they will be of such quality that you will print them."

Editor's comments: It is with great sadness that I received the above, but we must comply with Brother Mink's desires in this matter. Brother Oscar Mink is a very able preacher of God's Word He has done a very fine job in the Forum. Our readers will greatly miss him. I feel that he has made great and valuable contributions to the pages of T.B.E. I have high respect for Brother Mink as a fine Christian person, and as a scholarly and able preacher. I surely hope that he will not keep us waiting too long for promised articles for the paper. I feel sure that whatever he sends us will be of the highest quality. I feel satisfied that I will be happy to print such material and that such will be a blessing to our

readers. I am sorry that Brother Mink has seen fit to resign from the Forum. I do thank him most sincerely for the valuable contributions he has made in this way. Brother Mink's answers, his personal friendship, and his preaching have meant much to me through the years. I look forward to further blessings from his friendship and ministry. Let us pray for this dear brother that God will bless him and use him as He sees fit.

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When a member is excluded it is either because of doctrinal heresy, non-attendance or moral issues. When they repent and ask for forgiveness it is because they have seen the errors of their ways. I was once present at a church where some people came asking to be restored. The statement that they made was "If we have done any wrong we are sorry." This did not manifest to me repentance nor did it to the church and they did not accept it as such.

When they come with a spirit of true repentance and sorrow they are to be received in love and fellowship. "Sufficient to such a man is this punishment, which was inflicted of many. So contrariwise ye ought rather to receive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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Explain John 10:34-35.

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John 10:34, 35: "Jesus answered them, Is it not written in your law, I said, ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken;"

The verses above are a portion of one of the arguments Christ gave in His own defense against the charge of blasphemy laid upon him by the Jews. He had just told them who He was, (vv. 29, 30) the Son of God, and they sought to stone Him. (v.31).

Consider how patient our Lord is! His people reject Him, call Him a liar and a blasphemer, yet He seeks to reason with them. He says, look at the works I have done of my Father, the overwhelming evidence of whom I am. Consider the Scripture, "your law."

How can you call me a blasphemer when there are those among you who are called gods? "I have said, ye are gods; and all of you are children of the most High" (Psalm 82:6). Those among them who had been given the Word of God, and sent unto the people with God's authority, being made priest, kings, and judges, were called gods by God's Word. Not to be worshipped, but to be honored for their office; then how could they call Him a blasphemer. Who was sent from heaven to perform the will of God as He had done? What am I guilty of, if mere men who are honored for their office, are not charged with blasphemy? "If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him."

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Jesus had just made the statement in verse thirty, "I and my Father are one." This made the Jews angry, for they did not accept Him as God, Saviour or Lord. Therefore, they were going to stone Him for blasphemy. They said "you being a man

makest thyself God. We don't agree with you for no man has a right to call himself God." These Jews, as wise as they thought they were, had forgotten the law. In Verse 34, "Jesus answered them, Is it not written in your law, I said, Ye are gods? We go back to the Old Testament to Exodus 22:28 which says, "Thou shalt not revile the gods, nor curse the ruler of thy people." Psalm 82:6 says, "I have said, Ye are gods; and all of you are children of the most High." What does all this mean? It means that the oracles of God were given to the Jew according to Romans 3:1-2. Their judges and magistrates were to act fairly in judgment of the people. These men in high places were called gods because unto them the Word of God came, they had a commission from God, and were delegated and appointed by Him to be the shields of the earth, the conservators of the public peace, and to execute wrath upon those that disturb it. Look, Romans 13:4 says, "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." So you see that God has placed law and judgment in the hands of earthly government to administer judgment and wrath upon the law breakers in order to keep peace among men. Therefore our law enforcement officers in high places are gods under God to do right and keep peace and order among mankind. Read the whole thirteenth chapter of Romans. Jesus said if I called your Magistrates or your law givers gods who would take care of local affairs, why should you condemn me whom the Father hath sanctified and sent into the world. Why do ye say that I am a blasphemer because I said I am the Son of God? Our blessed Lord knew that they were foolish men. John 10:39 tells us He escaped out of their hand. This does not mean that He overpowered them. Beloved, He just removed himself from their sight and left them wondering in confusion.

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The Jews were supposed to understand the law, that is they were supposed to have it interpreted to them by the Scribes. Why was it that they could not and did not understand what Jesus was teaching? They were the rulers, they were the teachers, leading, guiding, directing the people, at least they were supposed to be. If they were under God and His direction, why was it then that they could not understand what

Jesus was teaching? It was, of course, because they had no light in them. They were denying Jesus what they claimed themselves to be, as gods under the guiding hand of God to lead the people.

Christ said it is written in the Jew's law; "Ye are gods." This reference to the Scripture is found in Psalm 82:6 and also in Exodus 4:16, the Lord said Moses would be unto Aaron instead of God, that he would be the spokesman for God to Aaron. "And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God."

God set up judges to rule between the people. If a matter came up between two men they were to go to the judges and the difficulty was to be settled by the judges. Exodus 22:9. "For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbor."

Magistrates and rulers are set in office by the Lord and we are commanded to obey them. Romans 13. Though they are not inspired yet they are God's ministers to carry out His purposes. Proverbs 21:1. "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." The judges set up in Israel were God's judges for God said to Moses, Exodus 21:1, "Now these are the judgments which thou shalt set before them." They were ruling for God, in His stead, speaking for Him.

Jesus was speaking for God the Father. He did those things which the Father gave Him to do. Not only did He speak for God the Father and do the work God gave Him to do—for He said, "I do always those things that please Him" (John 8:29)—not only that, but Christ Jesus was and is God. This is why the Jews took up stones to stone Him. This is why they accused Him of blasphemy. He was more than the judges when they judged for God. Christ was God Himself, sent into the world by the Father.

Appreciated Letters -

Dear Brother Wilson,

We listen to your radio program every Sunday morning. We dearly love to hear you preach. We love to read The Baptist Examiner...Thank you in free grace.

Wilmer Clark
Sumerco, W. Va.

Dear Sirs, Enclosed find a check for \$6.00 for a one year renewal to The Baptist Examiner. I hope this reaches you in time to avoid a lapse in my subscription.

Kenneth Goss
Grand Island, Neb.

DIARY

(Continued from Page 4)

ding my heart off from the world, and setting it upon heaven alone; to repent of, and bewail my sin, and abhor myself; and as a blessed opportunity to exercise patience, to trust in God, and divert my mind from the affliction, by fixing myself in religious exercises. Also, let me comfort myself, that it is the very nature of afflictions to make the heart better; and if I am made better by them, what need I be concerned, however grievous they seem for the present?

Friday, July 26. To be particularly careful to keep up an inviolable trust and reliance, ease and entire rest, in God, in all conditions, according to the 57th Resolution; for this I have found to be wonderfully advantageous.

Monday, July 29. When I am concerned how I shall perform anything to public acceptance, to be very careful that I do what is duty and prudence in the matter.

Wednesday, July 31. Never in the least to seek to hear sarcastical relations of others' faults. Never to give credit to anything said against others except there is very plain reason for it; nor to behave in any respect otherwise for it.

Wednesday, August 7. To esteem it an advantage that the duties of religion are difficult, and that many difficulties are sometimes to be gone through in the way of duty. Religion is the sweeter, and what is gained by labour is abundantly more precious; as a woman loves her child the better for having brought it forth with travail. And even as to Christ Jesus himself in his mediatorial glory, (including his victory and triumph, and the kingdom which he hath obtained,) how much more glorious, how much more excellent and precious, for his having wrought it out by such agonies!

Friday, August 9. One thing that may be a good help towards thinking profitably in time of vacation or leisure is, that when I light on a profitable thought, I can fix my mind in order to follow it, as far as possible to advantage.

Sabbath day, after meeting, August 11. Resolved always to do that which I shall wish I had done, when I see others do it. As for instance, sometimes I argue with myself, that such an act of good-nature, kindness, forbearance or forgiveness, &c., is not my duty, because it will have such and such consequences; yet, when I see others do it, then it appears amiable to me, and I wish I had done it; and I see that none of these feared inconveniences do follow.

Tuesday, August 13. I find it would be very much to my advantage, to be thoroughly acquainted with the Scriptures. When I am reading doctrinal books, or books of controversy, I can proceed with abundantly more confidence; can see upon what foundation I stand.

Thursday, August 29. The objection my corruptions make against doing whatever my hand finds to do with my might is, that it is a constant mortification. Let this objection by no means ever prevail.

Monday, Sept. 2. There is much folly, when I am quite sure I am in the right, and others are positive in contradicting me, in entering into a vehement or long debate upon it.

Monday, Sept. 23. I observe that old men seldom have any

advantage of new discoveries; because these are beside a way of thinking they have been so long used to. Resolved, if ever I live to years, that I will be impartial to hear the reasons of all pretended discoveries, and receive them, if rational, how long soever I have been used to another way of thinking.

Thursday, Oct. 18. To follow the example of Mr. B., who, though he meets with great difficulties, yet undertakes them with a smiling countenance, as though he thought them but little; and speaks of them as if they were very small.

Thursday, Nov. 26. It is a most evil and pernicious practice in meditating on our afflictions, to reeminate on the aggravations of the affliction, and reckon up the evil circumstances thereof, dwelling long on the dark side; it doubles and trebles the affliction. And so, when speaking of them to others as bad as we can, and use our eloquence to set forth our own troubles, we thus are all the while making new trouble, and feeding the old; whereas the contrary practice would starve our afflictions. If we dwell on the light side of things in our thoughts, and extenuated them all that possibly we could when speaking of them, we should then think little of them ourselves; and the affliction would really, in a great measure, vanish away.

Thursday night, Dec. 12. If at any time I am forced to tell persons of that wherein I think they are sometimes to blame; for avoiding the important evil that would otherwise ensue, resolved not to tell it them in such a manner, that there shall be a probability of their taking it as the effect of little, fretting, angry emotions of mind.

Dec. 31, at night. Concluded never to suffer nor express any angry emotions of mind more or less, except the honour of God calls for it, in zeal for him, or to preserve myself from being trampled on.

Wednesday, Jan. 1, 1724. Not to spend too much time in thinking even of important and necessary worldly business. To allow everything its proportion of thought according to its urgency and importance.

Friday, Jan. 10. (After short-hand notes) Remember to act accordingly to Prov. 12:23. A prudent man concealeth knowledge.

Monday, Feb. 3. Let everything have the value now, that it will have on a sick-bed; and frequently in my pursuits of whatever kind, let this come into my mind: "How much shall I value this on my death-bed?"

Wednesday, Feb. 5. Have not in time past, in my prayers, insisted enough upon glorifying God in the world, and the advancement of the kingdom of Christ, the prosperity of the church, and the good of men. Determined that this objection is without weight, viz. "That it is not likely that God will make great alterations in the whole world, and overturnings in kingdoms and nations, only for the prayers of one obscure person, seeing such things used to be done in answer to the united earnest prayers of the whole church; and if my prayers should have some influence, it would be put imperceptible and small."

Thursday, Feb. 6. More convinced than even of the (Continued on Page 11 Column 2)

ZACCHAEUS

(Continued from Page 3)

battlegrounds that preachers must wage war upon these days due to so-called religious freedom. Those who hold and preach the truth must often spend their time trying to undo the knots of the cults, the doctrines of false religions, before they can even begin to preach the basics of the gospel. Dear friends, are you now confused as to the truth? Then follow the example set forth here in Zacchaeus. Remove yourself from that confusion; yea, run if you must and come aside to gaze only upon Jesus. Let not the multitudes, the obstacles, the hinderances of Satan or that this world places before us, obscure our vision of Jesus; for out in the midst of all the confusion, walks One who knows all, who is The Way and knows the way. Did Jesus take this particular road for naught? Did He not know that Zacchaeus was there? Did not He also know that Zacchaeus could not see Him? Yet, as the Lord of creation, He had also provided a way, a means, for little Zacchaeus to see Him: a sycamore tree. Would we see Jesus? Let us be observant of the various means He has provided for us, looking at the blessing about us, and above all the sacred words of life, and with all our might and strength, run, climb! Take advantage of those things He has put in our path and use them for His glory. Behold Zacchaeus in the tree, peering through the branches, the obstacles, straining for a glimpse of Jesus. Though we may see "through a glass darkly", nevertheless, we shall see Him, and the struggle we may have had to obtain the view shall soon be forgotten as we gaze on His presence. The desire to see Jesus was greater than all hinderances before Zacchaeus. Defeat by what was before him would not be allowed to hinder his faith.

Something else about Zacchaeus should also be noticed. He is called "chief among the publicans, and he was rich." (v.2), and "a sinner" (v.7). He had leadership over the tax collectors and for this was classified by the self-righteous as "a sinner" because it was believed that the tax collectors became rich by using the tax money for themselves. In other words, they were thought to be no better, and in fact considered worse, than common thieves. From these things we can conclude that Zacchaeus was well known and despised in his area both for his employment and his riches. He was one who was not desired and despised by the many; one for whom was held little regard. Yet it was to this kind of person that Jesus had come. It was to this person He would show mercy. He would come to Zacchaeus. He would seek Zacchaeus.

"And when Jesus came to the place, he looked up and saw him, and said unto him, Zacchaeus, make haste and come down; for today I must abide at thy house." (Luke 19:5) Jesus, knowing all things beforehand, knew of the presence of Zacchaeus in the tree and called him by name. The Lord knew him, saw him, and called him, for "known unto God are all His works" (Acts 15:18). Friend, boast if

you will in the will of man, but never is it found so in the Word of God. None has ever been saved if the Lord had not first sought them. It was Jesus who came and Jesus who walked, Jesus who called! Jesus "came" to the place, "saw him", and bade him "make haste." Make haste. Our English version gives us the idea that there was a sense of urgency in these words of our Lord, and undeniably so. At His call there is always a sense of urgency when we consider the message of the Gospel to a lost and dying world. Make haste becomes a "must"; a "must be born again", and "make haste" here, means that Zacchaeus should show an "earnest desire" to see Jesus, and now the call to fulfill that "earnest desire" was given unto him by the mouth of God. The same Greek word is also used in 2 Peter 3:11-12; "seeing then that all these things (the elements) shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hastening unto the coming day of God..." How well this goes with our study as we find Zacchaeus "looking for and hastening" for the Lord. An earnest desire then, we are plainly shown, is not just in wanting to see Jesus, but rather in obedience to His word. The results of such an earnest desire, Jesus plainly tells us (v.5), "come down", that is, be ready to walk with Him in humility and lowliness on His way, and not just stay above others and gaze as He passes. For mere sight of one may provoke love but knowledge of them is brought about by intimacy, for also in this His promises to Zacchaeus and all of His own; "For today I must abide at thy house" for the fuller and more blessed manifestation of Himself. Ps. 125:2 states: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." It was a "must", a necessity, a needful reason, for Jesus to abide with Zacchaeus because He must honor His Word afore determined; chosen in Christ before the world existed. It was a "must" for Jesus to abide with Zacchaeus because it was the will of the Father. It is a "must" for Jesus even to this very hour that those His own, may have His continual sweet fellowship, but why must He abide at the house of Zacchaeus? The answer is found in v.9, "This day is salvation come to this house."

Zacchaeus must prove his earnest desire (placed by the Spirit), his love for the Jesus who first loved him, and which we find was so done in verse six. "And he made haste, and came down, and received him joyfully." These plainly beloved, are some vital signs which mark the true child of God. An earnest desire for Christ; an unwavering obedience to His Word; a joyful reception of Christ in His entirety. With such as this in us, i.e., His presence, His abode shall continually be felt. We may also look to this as a promise of blessing not only to ourselves as individuals, but also as a promise to our households; our families. "This day is salvation come to this house, forasmuch as he also is a son of Abraham."

Zacchaeus, as a "Son of Abraham", was a Jew, and though despised by his own as a common thief, he recognized

their opinions of him and gave "fourfold", which under the law, was the obligation of the thief. Now, this was not necessarily an admission to stealing on his part, but rather a desire to do righteousness according to the law. Salvation came that day to the house of Zacchaeus, not for, nor because of righteous works, but because the Lord had known him and ordained him to salvation before the world was. Could it not have been that as he climbed the tree to look upon Jesus, his heart swelled with hope and wonder if this truly was the Messiah of whom he had heard? And at the words of Jesus, "he made haste (irresistible call)...and received Him joyfully." None can doubt that the account of Jesus and Zacchaeus is fully a Divine display of the works of a Sovereign God, and as we are told in verse ten: "For the Son of man is come to seek and to save that which was lost." He had earlier spoken, saying: "For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Luke 18:25). "A man named Zacchaeus...was rich.", but he also was lost, and this speaks to us of the worst kind of poverty that can exist. Luke 19:10 is verily the golden text; notice the tenses and sure promises. See how the Son of Man journeyed with a determined journey to "seek and to save that which was lost", by His presence on earth and His finished work in offering Himself a sacrifice for sin He sealed forever the salvation of that which was lost, plainly showing He shall not in anywise lose those that are already found in the Lamb's book of life. He is come! He is come to seek! He is come to save! Surely with such precious promises as these, why can we not receive Him joyfully?

In closing, the name Zacchaeus means pure. Such a name becomes no man until they behold the pure spotless Lamb of God. It is in the trusting and believing in the pure blood sacrifice of Him who was without sin, even Jesus the Christ that we are made to be a Zacchaeus. This is my prayer for you, dear reader.

TONGUES

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take up the matter of "unknown tongues." When we turn to the Word of God, we discover that the first reference to "speaking in tongues" is found in Acts 2:4-6:

"And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language."

We need to note first of all that the Spirit of God gave them utterance to speak in "other tongues;" that is, the languages which these men "out of every nation under heaven" spoke (absolutely nothing is said regarding "unknown tongues"). Secondly, these men who heard the Apostles were confounded, but they were confounded or troubled in their minds because they understood these Palestine Jews — The Apostles

— not because they did not. Very simply, Luke, in giving us the message of our loving and living God, is concerned to make it clear that there was no confusion of the language; there was no 'un-understandable' vocalizing; there was no incomprehensible gibberish. The Word of God very plainly declares:

"Parthians and Medes, and Elamites and the dwellers in Mesopotamia, and in Judea, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and the strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God" (Acts 2:9-11).

In Acts 10:45, 46 we read: "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God."

Notice there were both Jews and Gentiles in this company of people. God informs us, "They heard them speak with tongues and magnify God." Obviously, the gift of tongues in this instance is the same as that at Pentecost; that is, the tongues were understandable and understood. The fact that these knew the Gentiles were magnifying God is certain evidence that the speech of these people was understood. These tongues, as at Pentecost, were known tongues — not "unknown tongues." Those present, Jews and Gentiles, who commonly spoke different languages heard the uncircumcised Gentiles speak and knew in their native tongues that the Gentiles were glorifying God. This was an evident miracle which could not be gainsaid nor denied; a miracle which from the nature of the speech and the message, specified its source as being God.

"Tongues" in Our Day
When we enter an assembly of those who are supposedly speaking in "unknown tongues" today, do we understand them in our native languages? The answer must be, an emphatic no! Further, do the individuals who are speaking in "unknown tongues" understand what they are speaking? Again, our answer must be, an emphatic no! Surely, such a practice is a violation of Jesus' own testimony, "Verily, verily, I say unto thee, we speak that which we know (or understand), and testify that we have seen; and ye receive not our witness" (John 3:11).

Further, the practice of speaking in "unknown tongues" — tongues which are not understood — is in apparent violation of the Scripture, "And the spirits of the prophets are subject to the prophets" (I Cor. 14:32), since the practice in our day is conducted by those who do not understand what they are saying and in the presence of others who likewise are in ignorance of the "unknown tongues."

The question, then, arises, if these understand not what they speak, and if no one is present to interpret, how can they know whether it is God or the Devil in control of their utterances? John tells us to "try the spirits, whether they are of God" (I John 4:1). Certainly, one who speaks in an "unknown tongue" which he does not understand and for which there is no honest

interpreter cannot determine whether the spirit by which he speaks is from God or the Devil. Thus, such a one is not a spiritual or mental condition to follow the commendations of the apostle John.

Further, one who speak in such an "unknown tongue" is not in accord with the tongues spoken at Pentecost or in connection with the conversion of Cornelius.

"Tongues" of Devils
In the interest of truth, we may note that not all spirits who have manifested themselves before men and in men have been of God. We read, for example, "In the synagogue there was a man which had a spirit of an unclean devil..." (Luke 4:33). We note also in Luke 6:18 that some of the people were "vexed with unclean spirits." Further, in Luke 7:21, we read of "evil spirits," and in Mark 9:25 of a "foul spirit." The Apostle Paul explains to us that there is the "spirit of the world" (I Cor. 2:12), and that this spirit is satanic and "worketh in the children of disobedience" (Ephesians 2:2).

In view of these truths from God's Holy Word, it seems most imperative that we should understand exactly what comes forth from our lips. Too, it is extremely imperative that our utterances which reach the ears of others should be understood. Jesus fully explains, "That which cometh out of the mouth, this defileth a man" (Matthew 15:11). Thus, if one does not understand what he speaks, how is he to know that he is not under the control of an "unclean spirit" and blaspheming God in an "unknown tongue" in final service to Satan?

Wisdom Concerning "Tongues"

Since the subject of "unknown tongues" is so very dangerous, our continuing desire should be for the wisdom of the Word of God. When we turn to God's Word regarding the matter, we discover that God gave the Apostle Paul an abundant teaching in the field of tongues. First, we hear him say:

"I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also...I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (I Cor. 14:15-19).

Very simply, since "the spirits of the prophets are subject to the prophets," the Apostle Paul is mightily concerned that, whether he prays, sings, or speaks, he should have an exact understanding of his utterances. Further, the evidence is present in every line of his writing that he was most concerned that everyone who heard or read his messages should understand them.

Second, Paul provides us with these words concerning truth which seem most applicable to the matter of tongues. His words, "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 14:8), show forth the folly of "unknown tongues" or tongues which cannot be understood by the speaker or those present. Certainly, these words are for this age and for us. Our Lord, Himself said concerning the

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Church, "The gates of Hell shall not prevail against it" (Matthew 16:18). In the phrase, "shall not prevail," we have final assurance that there will be a continuing battle to the end of the church age. In view of the fact that Christians are the warriors in this continuing battle against the Devil, his angels, and his human servants, it would seem rather foolish for those of us who are in truth Christ's to indulge in incomprehensible gibberish and be found totally ineffectual as warriors. God expects those of us who are His to wage an unceasing and understandable battle against the Devil and all of his hosts. But we certainly cannot do this if we indulge, stress, or practice speaking in "unknown tongues" which neither we nor those around us can understand. It is well, therefore, that we read often and take to heart Paul's statement, "Fight the good fight of faith" (I Tim. 6:12). If we are to do this, however, we will have to do it in a language (the weapons of our warfare are not carnal or fleshly) which is understood by ourselves, those whom we would reach with the Gospel of Jesus Christ, and the enemies against whom we war. Surely all of us should be able to understand that one who is speaking in an "unknown tongue" cannot sound the call to battle or even enter into the fray, since the speaking is not according to knowledge or understanding. It should be evident, therefore, that all who insist that "unknown tongues" are essential to salvation, and essential to Christian service, or even an essential in the churches of the living God do "despite to the spirit of grace" (Hebrews 10:29). For all such have reverted to judaizing in the light of Paul's, "For the Jews require a sign..." (I Cor. 1:22) and question the Scriptural, "The blood of Jesus Christ, His Son, cleanseth us from all sin" (I John 1:7).

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FORNICATION

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Demosthenes the Greek orator said, Definition is the key to knowledge. Certainly there is an element of truth in this statement worthy of note. Mr. Webster interprets this word fornication to mean sexual cohabitation between unmarried persons. While this definition is true it is not the whole truth about this great sin.

God's Word was written as to the Old Testament, in the Hebrew language and the New Testament in the Greek language. To get the full meaning of the word fornication we shall now look at the word in the Hebrew and Greek Bible Dictionary. I refer you to Strong's Exhaustive Concordance of the Bible. The word fornication in the Hebrew language is Zannah (Zaw-naw). Which says to commit adultery and idolatry. This then speaks of fornication and adultery interchangeably. Now let us observe the word fornication in the Greek language, which is the word Porneia (Por-ni-ah). This word says of fornication that it is adultery and incest, to indulge in unlawful lust of either sex. This then gives us the over all coverage of the word fornication.

Let us now go on to see the

association of this word fornication in relation to adultery, incest, sodomy, polygamy and spiritual whoredom. We read in Revelation 2: 20-22 these words of our Lord, "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds." Here we have fornication and adultery spoken of in synonymous terms, one in essence, or interchangeable.

Furthermore, we read from the book of I Corinthians 5:1, these words, "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife."

Here we read of fornication being committed by a married woman and her husband's son. Whether he was married or not we don't know. We do know that the woman was a married woman and so was guilty of fornication. This shows us plainly that fornication can be committed after marriage. While it is true the man who committed this crime is the one primarily spoken of, yet the woman was an accomplice in the crime.

Now let us take a look at another Scripture found in Jude 7, "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." From the account of this great sin taken from Genesis 19, we see this sin of fornication in association with homosexuality.

We come to Hebrews 12:16 to read these words, "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright."

We find nothing said about Esau's immorality before his marriage in relation to his fornication. Yet he is called a fornicator. You will find in Genesis 28: 8, 9 that Esau was a polygamist. He had more wives than one. Here then we have the sin of fornication associated with polygamy.

For another reference please look with me to Acts 15: 20, 29. I quote here from verse 29, "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well, Fare ye well."

Could we here think that that adultery, incest, Sodomy, or polygamy, or any kind of base lusts or unlawful sex would not be involved under this word fornication?

By the grace of God, I have given you enough Scripture above to convince any fair and candid mind that fornication is an over-all word for unlawful sex both before and after marriage.

Someone will say, is the word fornication not spoken in relation to pre-marital sex? We answer yes, but not always. When a man or woman being married is guilty of conjugal infidelity or being sexually untrue

to their married partner, they have broken their marriage contract or covenant. So the guilty party has committed the black sin of fornication. guilty party has committed the black sin of fornication.

There are some who affirm that wedlock can only be broken by death. Let us see what God has to say about this in Ezekiel 16:38, "And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy."

Thus, we see by this how serious this great sin is. No wonder we read of this great sin in the New Testament saying, "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body" (I Corinthians 6:18). As someone has said, here the body becomes the instrument of sin.

This great sin is so disregarded today by millions of people and many who claim to be Christians. Those who live in the practice of this sin and do not come to repentance have never been saved and will surely land in the lake of fire suffering the righteous judgment of God Almighty for we read this in I Corinthians 6:9, 10, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Is there then no forgiveness of this sin? Yes, if it be repented of, thank God. He that confesseth and forsaketh his sin shall be forgiven, and have mercy through faith in Christ as Lord and Saviour. So we read forgiven of this great sin as we read, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11).

The blood of Jesus Christ His son cleanseth us from all sin. There is forgiveness with God that He may be feared. "Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge" (Heb. 13:4).

There is so much in the world today to encourage this sin. We see many professed Christians living in immorality with seemingly no conviction of heart or soul. Immodest and indecent dress, following the fashions of the world. The World Council of Churches preaching their doctrine of the so called new morality which is no morality. the horrible influence of Hollywood on the television programs has taken its toll in American society and fornication is at the top of the sins of this old sick world of crime and death. Among the four great sins spoken of in the time of The Great Tribulation, of which it is said, they repented not of, is the sin of fornication (Revelation 9:21). Bedtime

scenes on the television coming daily into professed Christian homes are schooling millions of children for the great and terrible sin of immoral degradation and crime. The diabolical teaching of the theory of evolution as to the creation of mankind is creating an attitude of disrespect for the moral law of God Almighty in relation to marriage and the sanctity of God's order for home life.

Millions are living together unmarried as if they would never have to face God Almighty in judgment. They seem to know no shame. The regarding of marriage vows today appears by the masses to be a thing of the past. Modern day society is at an all time low of sexual filth and impurity. The wicked practice of sex perversion in every aspect and facet is on the march. They forget that God's Word says in Revelation 21:8, "But the fearful, and unbelieving, and the abominable, and murders, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Filthy magazines and ungodly literature are placed under the noses of the public to degrade and destroy the minds of purity and decent living. Bill-boards along the highways are scenes of nudity and encouragement to licentious and unrestrained lusts.

Be not deceived God is not mocked, and He will bring every work into judgment. Reaping time is on for this old world, and the time of The Great Tribulation is near at hand. The Prophet Jeremiah tells us that, "the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground" (Jer. 25:33). Isaiah the Prophet writes also by the Holy Spirit saying, "...Therefore the inhabitants of the earth are burned, and few men left" (Isaiah 24:6).

Consider even now the sorrow of child abuse and sex perversion, the torture and kidnapping of helpless infants, and the sadistic murder of the millions of helpless victims. Time and space would fail me to go further with this matter. Do consider the many poor and helpless children thrown out into the world without the love of a Christian home, knowing not who their father or mother is, bearing the mental sorrow through life and wonder why this path was theirs to travel.

Let us now take a look at the spiritual aspect of this great sin of fornication. First observe the great sin of Judah and Israel that brought on their sorrowful captivity. Let us look into the book of the Prophet Ezekiel 16: 15, "But thou didst trust in thine own beauty, and playdest the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was." Now look at verse 38, "And I will judge thee, as women that break wedlock, and shed blood are judged; and I will give thee blood in fury and jealousy" Now if you wish to read the account of this judgment that came upon Judah and Israel for this spiritual whoredom and idolatry, you may read the book of the Lamentations of the Prophet Jeremiah.

I will now call your attention to the judgment of the great whore written in the Book of Revelation. To get the full account of this read chapters 17 and 18. For a brief look see chapter 17: 1-2, "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the

kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

If Revelation chapter 17 does not describe the spiritual fornication of the Roman Catholic Church, then I confess to you after nearly a half of the century in studying and preaching the Word of God. I don't know ABC's about the Bible. To say this I am not over looking all forms and mediums of apostasy mentioned in the Holy Scriptures.

Now hear God's declaration of His judgment upon this religious fornicator called, "Mystery Babylon the Great, The Mother of harlots and abominations of the earth" (Rev. 17:5). Please look now at chapter 17: 16-17, "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill His will." I need not add here, that sadly to say, many of the popular evangelists of our time are committing spiritual fornication with this great fornicator. Truly I feel sorry for them.

In closing this message to you, I would like to relate to you something that transpired in the early days of my ministry. By the grace of God I pastored a church with several hundred members. We had a choir director who was a very able leader, a man I loved in the Lord and thought to be a clean cut Christian. As time went on it was reported to me that he was stepping out on his wife. I just couldn't believe the report to be true. He firmly denied the report to me. Then, one day my wife and I met his wife on the street of a certain city. She was broken and her health was failing. She had been to the doctor. Then she told us the story of her husband's sin and immorality with a younger woman. She said her doctor told her that her husband was killing her. Time went on and she became bedfast. I was no longer pastor of her church at the time of her illness. My wife and I visited her and she had given up hope to live. She was the mother of five children. At her funeral I heard her husband weeping as he stood by her cold form and said, "I loved you and I will meet you again some day." I was informed that he forsook the young woman whom he had been dating saying he wanted nothing more to do with her following the death of his godly wife. I do know he stayed with his children and supported them until they were all grown.

Approximately three years following the death of his wife, he called me by phone one night. He was weeping profusely and made the sorrowful confession of his great sin." I did my wife wrong and now I am reaping what I have sown. My heart is broken but God has forgiven me and I am living a Christian life." since that time he too has gone to his reward.

Dear reader If you are treading the ground of a fornicator and living in sin, let this sorrowful example be a warning to you. Repent of your sins and put your trust in the Lord Jesus Christ who bore our sins in His own body on the cross. Who was

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wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed (Isaiah 53:5). He was delivered for our offences and was raised again for our justification (Rom. 4:25). He is made higher than the heavens, His name is above every name. Therefore I pray God to show you your lost condition and bring you to repentance and saving faith in our Lord Jesus Christ. Because He hath appointed a day, in thee which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead (Acts 17:31). Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. (Isaiah 1:18). Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin (Ezek. 18:30).

Thank God for His cleansing blood (Rev. 1:5). His justifying blood (Rom. 5:9). His reconciling blood (Eph. 2:13), His redeeming blood (I Peter 1:18, 19), and His victorious blood (Rev. 12:11).

As William Cowper wrote in his noble hymn, "There is a Fountain," saying, "E'er since, by faith, I saw the stream Thy flowing wounds supply, redeeming love has been my theme, and shall be till I die. Then in a nobler sweeter song, I'll sing Thy power to save, when this poor lisping, stammering tongue, Lies silent in the grave."

"Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21).

STORY

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to the time when the Lord Jesus Christ put down this earth, it was then that the Lord Jesus Christ was slain. In the mind of God, He was a Lamb slain from the foundation of the world. No wonder that Jonah said:

"Salvation is of the Lord." (Jonah 2:9).

I say to you, beloved friends, redemption did not begin with man. It is not something that evolved out of the brain of man, but rather, salvation is something that began in the mind of Almighty God. It had its origin with God before this world began.

THE OBJECT OF REDEMPTION.

"According as he hath chosen US in him before the foundation of the world," (Eph. 1:4).

Beloved, man is the object of God Almighty's redemption. God might have redeemed four different groups. He might have redeemed angels, for angels sinned a long time ago. The Word of God indicates that one-third of the angels sinned a long time ago. The Word of God indicates that one-third of the angels of Almighty God sinned at the same time that Lucifer sinned, and that they are bound in chains until the day when God shall loose them and shall consign them to Hell. Beloved, God might have effected a plan

where the angels might have been redeemed if He had so decreed and so desired, but, beloved, God didn't do it. The object of redemption was not angels. God passed the angels by and chose to redeem sinful man.

Then, beloved, there was the Devil himself. I believe that the Devil was God's highest created being. I believe from the study of the book of Ezekiel and the book of Isaiah that the Devil was an angel—that there was a time when the Devil was the anointed angel, when he was the highest of the angels of Almighty God. One day he said, "I will be like God. I will sit upon the throne of God." Beloved, when the Devil sinned, he fell, and was an angel of God no longer, but became a fallen angel. God might have redeemed the Devil. It would be just as reasonable for God to have contrived to work out some scheme whereby the Devil might be redeemed and brought back to God, but the Devil was not the object of God's redemption.

I might go so far as to say that God might have redeemed the animals. I do not know whether you realize it or not, but the animals need redemption just the same as all the rest of creation, and I might remind you that the animals are not like they were when God put them in the Garden or Eden. When Adam sinned, the fall of man not only extended to man, but even unto the animals, which is the reason that the animals today are not what they were originally in the Garden of Eden. God might have even chosen to redeem the animals if He had cared to have done so, but He didn't.

Beloved, the object of God Almighty's redemption was man. You and I are the objects of His redemption. How it ought to thrill your heart! How it ought to thrill you to know that when God planned redemption, you were in the mind of God. The object of redemption was not the Devil, it was not the angels who had sinned, it was not the animals who had been affected by the sin of man, but rather, beloved, the object of God's redemption was man, the fallen descendants of Adam.

THE PRICE OF OUR REDEMPTION

If you will turn to the Word of God, you will find that God gave His Son to be the price of our redemption.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32).

"In whom we have redemption through his blood, even the forgiveness of sin" (Col. 1:14).

Individuals have been redeemed in many ways in this world. A man is taken captive by an invading force and he may be redeemed by paying a ransom. He may be redeemed by the payment of a sum of money. Sometimes a gangster will kidnap a lad—a child of a wealthy family, and will demand a huge ransom to be paid. When that sum is paid, that child is redeemed back into the family. Let me tell you, beloved, there is only one way whereby you and I can be redeemed back to God and that is by the ransom that was paid by the Lord Jesus Christ. Listen:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by

tradition from you fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot." (I Peter 1:18, 19).

What does it tell us? Silver and gold that might be used to release a captive from men, are valueless in the realm of redemption. What does it tell us? The sacrifice of an angel or a multitude of the heavenly host could never effect our redemption. How are we redeemed, beloved? God has never had but one way, and that was that His Son was to go to Calvary and pour out His blood. Peter says that we are redeemed by the blood of His Son.

You know how it hurts a father to see his son go away from home, whether he gives his son in marriage, whether he sees his son go away to work, whether he gives his son to fight in war, or whether he sees his son die. There is a breaking of family ties and it hurts for a son to be given. Beloved, before this world ever was, God gave His Son, Jesus Christ, and the price of our redemption was the blood shedding of God Almighty's Son, the Lord Jesus Christ Himself.

Whenever I think of this, my mind goes back to those days in World War I, when I was just a wee lad, I remember when I used to walk by houses and see those flags and stars in the windows—maybe one star or maybe two, and sometimes I would see a gold star, which would indicate that one son in that home had been killed in the country's service. I can remember a father and a lad that walked along one day, and as they looked at the houses the lad said, "Look, Daddy, there is a home that has given one son to the war," and then they would see two stars in the service flag and he would say, "There is a home that has given two sons." Then he saw a gold star, and he said, "Daddy, there is a home where a son has been killed in the war." They went on the street and come to a vacant lot and the lad looked off in the distance and saw the evening star in the sky, and he clutched his daddy's hand and said, "Daddy, God must have given His Son, too."

Oh, let me tell you, beloved, that is exactly what God did. God gave His Son, too. The price of our redemption was the blood of the Lord Jesus Christ.

THE MEANING OF REDEMPTION

There are three words that are used in the Bible that are translated "redeemed." The first of those words is the word "agorazo."

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." (Gal. 3:13).

Notice, Christ hath redeemed us from the curse of the law. That is the Greek word "agorazo." It means, "to purchase in the market." Just like a man would go to a grocery store, a hardware store, or an automobile shop, to see an object that he likes and purchases that object for himself. "Agorazo" is the Greek word that is translated which means "to purchase in the market."

Well, beloved, that is exactly what Jesus Christ did so far as you and I are concerned. He looked down from Heaven even before this world was, and before you and I were fashioned and created and placed here, and God saw us here in the

market for Himself.

There is a second Greek word which when translated means "redeemed" and that is the word "lutroo."

"Being justified freely by his grace through the redemption that is in Christ Jesus." (Rom. 3:24).

The word that is translated "redemption" in this verse of Scripture has a little different meaning than the word "agorazo," which means "to purchase in the market." The word "lutroo" is a far stronger word, which means "to loose." In other words, it means not only to purchase, but "to turn loose."

Suppose a man were to see a big fine eagle that had been caught and had been chained, and put into captivity. He sees that eagle as he sits upon his perch, not being able scarcely to lift his wings, nor fly. The man walks up and lays down the price that is asked for that eagle, the eagle is sold to him and he turns it loose. The eagle still sits there, thinking he is chained. The man waves his hat to frighten the eagle that he might fly away. Then the eagle lifts his wings and finally raises himself up into the air. After a while, you can see him as a little speck going out of sight.

Beloved, that is exactly what Jesus Christ did for you and for me. He came down to Calvary and paid the price of our redemption when we were chained with sin, and thank God, He set us free. God not only bought us in the market, but He redeemed us to the extent that He set us free.

Then there is a third word in the New Testament that is translated "redeemed" and that is the word "exagorazo."

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5).

The word that is translated "redeem" here is the word "exagorazo," which means "to buy out of the market." In other words, it means that he is bought out of the market and that he will never again be exposed to sale.

Beloved, that is exactly what the Lord did for me at Calvary. He sent His Son down to this world and that Son died for my sins to buy me back to God—but more than that, to buy me, a peculiar treasure, to God, with the thought in mind that I would never again be exposed to sale.

Oh, talk about the Devil taking a man out of the hand of God when once he has been saved! Talk about a man falling from grace after he has been saved! Beloved, God didn't save a man to let him fall from grace.

When God redeemed men, He redeemed them from under the law. He redeemed them with the thought in mind that they would never again be exposed to sale. My brother, there isn't a possibility of a man being lost again after he has been saved, because God has redeemed him with the thought in mind that he is to be a peculiar treasure from then on, never again to be exposed to sale.

THE PERFORMING OF REDEMPTION

"If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. And if

the man have none to redeem it, and himself be able to redeem it; Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it: that he may return unto his possession" (Lev. 25:25-27).

This is talking about the redemption of an inheritance in the Old Testament. If you will go back and study it carefully, you will find that a man could only sell his property for fifty years. In other words, the land of Palestine was partitioned among the various tribes, and the land that was partitioned to the various tribes of Israel was, in turn, repartitioned to the families of each of those tribes, and each man got a particular inheritance for his own family. If a man got into a hard place and wanted to sell his property, he could only sell it until the year of the jubilee. Every fiftieth year was the year of the jubilee, and when that fiftieth year came, all property had to revert and be returned to the original owner, at the jubilee year. If a man would get in a tight place, one of his friends or relatives could offer to buy that property, and pay the difference from that time unto the jubilee year, so that a man's friend or one of his kinfolk might redeem his property.

It also tells us in this same chapter that a man might be in a position himself that he could redeem his own property. Maybe a man would have a hard year and his crops would fail and he would have to sell his property. Perhaps next year everything would work just right and he would have the money to redeem the property back to himself.

Beloved, that depicts exactly the story so far as our redemption in Jesus Christ is concerned. Oh, brother, listen, for an inheritance to be redeemed in the Old Testament, somebody would have to pay the price of redemption. Either a man's kinfolk had to pay it, or he had to pay it himself—but somebody had to pay the price of redemption. Property couldn't be redeemed unless the price of redemption was paid.

Let's come down to Calvary and stand beside the Lord Jesus Christ as He hangs there. Let's notice those hands that have been pierced through, and let's notice those feet that have had the spikes driven through them. Let's notice that forehead that has borne the crown of many thorns, until it is bruised and mangled because of the thorns. Let's see His face that has had the beard pulled from it until already it is gory. Look upon Him, beloved, as He hangs there upon the Cross. I ask you, why is He suffering there? There is just one answer: "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13).

In the Old Testament, if a man were to sell his property, somebody could buy it back. Maybe he could buy it back, or maybe a relative or a friend, but somebody had to pay the price of redemption to get that property back. Beloved, Adam sinned unto the entire disinfranchising of the human family, and for us to come back into covenant relationship with Almighty God, somebody had to pay the sin debt. Somebody had to redeem us back to God. Man couldn't redeem himself. No friend could redeem him. No church would be able to effect a

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STORY

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man's redemption. No preacher, priest, or rabbi could ever redeem one back to God, but thanks be to God, He gave His only begotten Son, who came down to Calvary and on the Cross paid the price, and redeemed us back to God. Oh, beloved, doesn't it bless your soul to know that redemption was performed not by what you did, and not by what I might do, nor by what any church or preacher might do, but redemption was performed by what Jesus Christ did on the Cross of Calvary.

THE PURPOSE OF REDEMPTION

What was God's purpose of redemption? You may say, "Bro. Gilpin, His purpose, first of all, was to save us from Hell." Well, that is true. God did give His Son to redeem us, that He might save us from Hell. John 3:16 tells us that one of the purposes of redemption was that we should not perish. God had an elect number whom He chose unto Himself from the foundation of the world, and God gave His Son that He might come to the Cross of Calvary and that He might die for our sin debt. Beloved, if you are saved, you are saved, first of all, because you are one of God Almighty's elect, and you are saved, in the second place, because Jesus Christ came down to the Cross of Calvary and thereby paid the price of your redemption to keep you out of Hell.

Furthermore, the purpose of redemption was not only to keep you out of Hell, but to give you eternal life. God's plan of redemption does not include good works, nor the joining of a church, nor baptism, nor morality, nor giving the preacher your hand. It doesn't include testifying. It doesn't include any good works that you might do. Beloved, God gave His Son to die for your sins, not only to keep you out of Hell, but to give you eternal life.

The biggest purpose in redemption was not man, but God. The big purpose of redemption was that it might bring honor and praise unto the name of the Lord Jesus Christ Himself.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the PRAISE OF THE GLORY OF HIS GRACE wherein he hath made us accepted in the beloved" (Eph. 1:4-6).

Beloved, when you get to Heaven, you will get there primarily for one purpose, and that will be for the praise and the glory of His name. When you walk down those streets in the New Jerusalem, you will point to the Lamb of God and will say "I'm here because Jesus Christ died for my sins," to the praise and the glory of His great name.

Several years ago, I used to listen to a radio program entitled, "Why I Knew My Prayer Was Answered." Different people would tell how their prayers had been answered. One time a woman was telling her story, how that her little girl, Rose Marie, was sick and the doctor had told her that she would only live for just a few hours. In order for the little girl to live,

they had to find a person who had had that same disease and get blood from such a one. The mother, telling the story over the radio, said, "The doctor said that Rose Marie would only live a few hours." She said though, "It is never too late to pray," so they prayed that God might spare their little girl. A man in Chicago was going to catch a plane going to Los Angeles for a business trip, but he missed his plane. Just as he turned around and started to leave the airport, he heard on the radio about the little sick girl. He happened to be one of the three individuals who had recovered from the sickness. He rushed to New York and gave the little girl

some of his blood. In a few days, little Rose Marie was well. The mother stood up before that microphone and said that she knew her little girl was living, because that she had prayed, and God had answered her prayer, and her little girl was living because of the blood of another.

Beloved, I listened to that and I thought that up in Glory was the one who had given His blood that I might be redeemed. That little girl lived because a man had given his blood. Beloved, I live spiritually in Jesus Christ because Jesus Christ gave His blood for my redemption on the Cross of Calvary.

May God bless you!

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Appreciated Letters -

Dear Brother Wilson... I do want to thank you so much for the prayers of you and your church. (This sister had serious surgery, and is now much improved)...I do enjoy The Baptist Examiner, and hate to lay it down until I've read all of it. Your sermon on "The Rapture - When" just thrilled my soul. I've read it three times already. We just don't hear many good sermons like that any more. But everything in the paper is good and according to the Word of God. If you love the Lord and

love His Word, then you'll love The Baptist Examiner. I love all three and pray each day for the men who write in it that God will richly bless all of you. (check for support of our work was enclosed). May God bless you, the work, and your family. Your sister in Christ.

Mrs. O.L. Young
Bullard, Tex.

THE BAPTIST EXAMINER
OCT. 19, 1985
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STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio



Willard Willis

Chapter 3 2

"And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the LORD came unto me, saying" (Ezek. 32:1).

We will find this chapter to be the final prophesy regarding Egypt. This prophesy was given approximately two years after that of chapter thirty-one about eighteen months after the fall of Jerusalem.

"Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troublest the waters with thy feet, and fouledst their rivers" (Ezek. 32:2).

A lamentation is the same as a funeral dirge, that is, a song of grief and mourning. It was such a lamentation that Ezekiel was to take up in behalf of Pharaoh king of Egypt. God had already found the pharaoh guilty and had passed sentence. There was therefore no power in heaven or earth which could alter that which was to befall the Pharaoh. All that could be done was for Ezekiel to lament the eminent judgment which was soon to fall.

God, before carrying out His sentence against the Pharaoh, commanded Ezekiel to inform the world as to why the sentence had been made. Ezekiel, in fact, was to declare that the Pharaoh had been like a "young lion of the nations" and "A whale in the seas."

A young lion is never content, or satisfied. He is a constant aggravation to others. He allows none of the other animals to eat in peace or to rest in peace. The whale, in like manner, is always stirring up the waters so that all that are near him are in troubled waters. They cannot eat or rest, since they must use all their strength to withstand the turbulent waters.

We are to see then that Pharaoh was an oppressive tyrant. He, in fact, disturbed his own kingdom as well as the neighboring nations. He went forth with his "rivers," that is, his army and, like a lion, or whale, caused great disturbance in the neighboring nations. Pharaoh, by way of his armed forces, whether by land (lion), or by sea (whale), "fouledst their rivers," or made them muddy. The nations, in other words, like muddy water, were made to be in a turmoil and unsettled even as a herd of cattle become unsettled when a lion walks among them.

"Thus saith the Lord GOD; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net" (Ezek. 32:3). The "net" of course, was the Chaldean army. It is most interesting, however, to observe that God terms the net "my net." God proceeds to say, "I will therefore spread out my net over thee." God, in other words, was the commander of the Chaldean army. We see again that our God is not a spectator to the affairs of this earth, but a very active participant.

"Then will I leave thee

upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. And I will lay thy flesh upon the mountains, and fill the valleys with thy height. I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee" (Ezek. 32:4-6).

A great whale is in full control so long as he is in the water, but he becomes no more than a mass of flesh when he is cast upon the land. It is even worse for him when he is cast upon the open field where there is no protection from those who would tear away his flesh.

Pharaoh was to be as helpless as a whale in the open field. He, in fact, would stand helpless before the army of the Chaldeans.

The effect of the Chaldean invasion would be so great that the flesh of the Egyptian soldiers would be upon the mountains. The dead, in fact, would even fill the valleys. Their blood, according to verse six, would water the land "wherein thou swimmest." The waters of Egypt, as was true in an earlier day, would be turned into blood, or the color of blood as the result of multitudes of slain Egyptians.

Ezekiel's prophesy, to some, would appear to be exaggerated. He, however, was not exaggerating. The fact that these things happened in those days is confirmed by Tiglath-pileser who was king of Babylon in 745 B.C. He said: "The corpses of their warriors I heaped in heaps upon the mountains; the blood of their warriors I caused to flow over the clefts and heights of the mountains." God, then, made Egypt, the mighty whale, to be like unto a whale out of the water. The same thing could happen to any army today if their oil supply were depleted. The army, like a mighty whale, would have all that is required to move forward and conquer, but, without oil, she would be no more than a sitting duck to the enemy, or a whale on dry land.

This same reasoning can be applied to our Lord's churches and to individual saints. The Lord's churches and we, as His children are like fish on dry land if the Spirit does not work in and through us. We may be able to quote large portions of Scripture, but we will accomplish nothing without the power of God the Spirit.

"And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD" (Ezek. 32:7, 8).

There are multitudes today who are made to be full of fear when they observe, during Russia's May Day parade, the massive armaments which are displayed. These armaments, however, are no more than ant hills as far as our God is concerned. God's armaments are superior in every way to those of the Russians. God's armaments include the sun, moon, stars, hail, rain, wind, earthquakes, disease, pestilence, death, etc. Any one of these can play havoc

with any nation and her armaments. It was so with Egypt as stated in the passages before us. She, like a massive whale, lay in the open field where she was an easy prey to her enemies. This calamity resulted in a darkness which could not be penetrated — a darkness which filled Egypt and the neighboring countries. It was a darkness which resulted from no hope — no hope that their misery would have a quick end — no hope that that which they were encountering was only a dream that would soon pass. There was not even a ray of hope, since all lights were extinguished. That, in fact, which they were encountering was terminal. The doctor, in a sense of speaking, walked from the bed side of his patient and, with sadness, shook his head.

"I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known. Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of they fall. For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee" (Ezek. 32:9-11).

The fall of Egypt would be like casting a great stone into the sea — a great stone which would cause large waves to travel for many miles. The waves would reach even to countries which Pharaoh had not known. God, by the way of the large waves, would "brandish His Sword" before the kings of the various countries. God's sword of justice, in other words, which was to cut Egypt to the ground, was to be a solemn warning to others. Sinners today, when they see God remove a sinner from this earth, should take warning for themselves. They should know that God's sword which cut the culprit down is also being brandished before them. It would appear from verses nine and ten that God was to take the sword of justice into His own hand: that He would cut off Egypt with it and brandish it before others. We learn, however, from verse eleven that God was to use Babylon to execute His judgment. They were to be His sword which cut Egypt down and brandished it before others. We are to learn then that we are to look for the acts of God in the affairs of men and nations. Hitler, for example, fell by God's sword. Those who would be like Hitler should take warning because they may be next.

"By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed. I will destroy also

all the beasts thereof from beside the great waters; neither shall the foot of man trouble them anymore, nor the hoofs of beasts trouble them" (Ezek. 32:12, 13).

God, in many Bible examples, vents His wrath upon one here and one there. This procedure however, was not to be the case relative to Egypt in view of the fact that their "multitudes" were to fall. The Egyptians, like a row of dominoes, were to fall, one after the other until their multitudes had fallen or been dispersed among the nations. The Chaldean army, in fact, when their work was finished in Egypt, would have left such desolation that there would be no animals left or people to trouble the waters of the Nile.

The terrible of the nations" (Babylon), was to destroy the "pomp" (stately display) of Egypt. This display being her wealth, horses, herds of cattle, fruits, etc. "Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD. When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the LORD" (Ezek. 32:14, 15).

Water is the life of a country. A country without water is like a car without gas. The waters of Egypt were to run like oil, leaving the country "desolate," or like unto a desert. We, in America, should not cease to thank our God for our abundant supply of water, since such is one of the main reasons for our great abundance.

The indication from the passage before us is that the deep rivers which were to run like unto oil, would make the country "desitute of that whereof it was full." We see that it doesn't take the Lord long to empty the coffers of a country or the coffers of individuals. He who is the giver of every good and perfect gift can take them away in a moment of time. The result of God's action would be that the people would know, states our God, "that I am the Lord." It's too bad that they didn't know and recognize this fact all along.

"This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all her multitude, saith the Lord GOD" (Ezek. 32:16). We again are to learn that we are not to rejoice over the calamity of others. It is a matter between them and their God. We are not to say "aha", but we are to lament the sorrow and suffering of those who come under the sword of God's justice or His chastening rod. We are to conclude that we are different from them only because of God's grace.

"It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the LORD came unto me, saying, Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes. The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword" (Ezek. 32:17-21).

We, in a sense of speaking, have, by way of the above passages, attended a funeral. The preacher has given no hope for the culprit (Egypt) who lies in the casket. The preacher has concluded that hell will be the final abode "for the multitude of Egypt." She is to abide forever in hell with the rest of the uncircumcised. The multitudes in hell, in fact, would be moved to meet Egypt when she arrived there. It is as stated in the following passages: "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it has raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?" (Isa. 14:9, 10).

Hell, as used by Ezekiel and Isaiah (above) refers, not to the final abode of the wicked, but to a dreadful place of sorrow (II Sam. 22:6, Psa. 18:5, 116:3) into which the wicked are turned. It is a place where they are fully conscious (Isa. 14:9-17). It is a place where they are to remain until they are resurrected to stand before the Great White Throne of Judgment as stated in Revelation 20:13, 14.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." We are to see then that when Ezekiel, in verse 21, refers to hell, his reference is to sheol, or the hades (Luke 16:23) of the New Testament. We can be sure from Luke chapter 16 that hades, or sheol, is a place of great suffering, but I'm sure that it can't compare with hell itself. The same applies to the redeemed in that their present state can't be compared with that which awaits them after the rapture and the judgment seat of Christ.

Ezekiel, according to chapter thirty-two and verse eighteen, was not to rejoice at the funeral of Egypt, but he was to "wail" as she was delivered into sheol. Ezekiel, in fact, had said in verse twenty, "draw her and her multitudes," that is, draw them even as a horse slowly draws the dead to the grave. Ezekiel, while the drawing proceeded, was to wail.

"Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword: whose graves are set in the side, of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living. There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth which caused their terror in

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Ezekial

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the land of the living; yet have they borne their shame with them that go down to the pit" (Ezek. 32:22-24).

Egypt, in a sense of speaking, is buried in a cemetery with a multitude of others who were like unto her. One, by looking round about the old cemetery, observes a tomb stone marked with the name of Asshur and her company. There is another stone marked with the name of Elam and all of her multitude. We, in our day, have seen the name of Hitler and his multitude added to the stone of the ages.

It is very important for us to observe carefully the following statement as noted in verse twenty-four: "...yet have they borne their shame with them that go down to the pit." Let us be fully convinced that no person or nation will escape bearing their shame. My reference, of course, is to those sins which have not been covered by the blood of the Lamb of God. That which we hear speaking in verse twenty-four is God's court of justice. God's court takes great pride in saying, "Yet have they borne their shame." The courts of our land, in many cases, do not exact from the criminal his or her just dues. This will never happen as far as God's judgment is concerned. It is as stated in the following passage:

"...and they were judged every man according to their works" (Rev. 20:13). "They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain. There is Meschech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living. And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living" (Ezek. 32:25-27).

The death of the men referred to in the above passages, put an end to their terrors. Death, in fact, became a terror to them. No one is afraid of a dead lion and no one needs to be afraid of a dead man. Death has conquered him fully and taken him captive. All of these evil men went down to the pit in an uncircumcised condition, that is, not in covenant relationship with God. It is said of some of these uncircumcised that "they shall not lie with the mighty," that is, they shall not lie in state like the mighty do when they die. They, in fact, shall go down to the grave with their weapons of war carried before the horse, or trailing after it. They shall not lie in soft coffins with a pillow under their head. Their sword will act as a pillow for them. These wicked men were not buried with marks of honor, "but their iniquities shall be upon their bones." They, in

fact, shall be left unburied with their bleached bones scattered upon the ground.

"Yea, thou shalt be broken in the midst of the uncircumcised, and shall lie with them that are slain with the sword. There is Edom, her kings, and all her princes, which with their might are laid by the sword: they shall lie with the uncircumcised, and with them that go down to the pit. There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit" (Ezek. 32:28-30).

One particular point which stands out in these passages is the fact that the dead are not non-existent. They, in fact, are very much alive. You will observe that they all live in the past by remembering all their evil acts. Their evil acts are constantly before them, since it is said that they "bear their shame." They are constantly looking back. There is nothing to look forward to except more misery. "Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God. For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord God." (Ezek. 32:31-32). "The view which this prophecy gives us of ruined states may show us something, 1. of this present world, and the empire of death in it. Come, and see the calamitous state of human life; see what a dying world this is. The strong die, the mighty die, Pharaoh and all his multitude. See what a killing world this is. They are all slain with the sword. As if men did not die fast enough of themselves, men are ingenious at finding out ways to destroy one another" (Matthew Henry).

DIARY

(Continued from Page 5)

usefulness of religious conversation. I find by conversing on natural philosophy, I gain knowledge abundantly faster, and see the reasons of things much clearer, than in private study. Wherefore, resolved earnestly to seek at all times for religious conversation; and for those persons that I can with profit, delight, and freedom so converse with.

Sabbath day, Feb. 23. If I act accordingly to my resolution, I shall desire no riches no otherwise than as they are helpful to religion. But this I determine, as what is really evident from many parts of Scripture, that to fallen man they have a greater tendency to hurt religion.

Saturday, May 23. How it comes about I know not; but I have remarked it hitherto, that at those times when I have read the Scriptures most, I have evermore been most lively, and in the best frame.

Saturday night, June 6. This has been a remarkable week with me, with respect to despondencies, fears, perplexities, multitudes of cares and

distraction of thought; being the week I came hither (to New Haven) in order to entrance upon the office of tutor of the college. I have now abundant reason to be convinced of the troublesomeness and perpetual vexation of the world.

Tuesday, July 7. When I am giving the relation of a thing, let me abstain from altering, either in the matter or manner of speaking, so much, as that if every one afterward should alter as much, it would at last come to be properly false.

Tuesday, Sept. 22. By a sparing diet, and eating what is light and easy of digestion, I shall doubtless be able to think more clearly; and shall gain time. 1st, By lengthening my life; 2ndly, Shall need less time for digestion after meals; 3rdly, Shall be able to study closer without wrong to my health; 4thly, Shall need less time to sleep; 5thly, Shall more seldom be troubled with the headache.

Sabbath day, Nov. 22. Considering that bystanders always espy some faults which we do not see, or at least are not so fully sensible of ourselves; for there are many secret workings of corruption which escape our sight, and others only are sensible of; resolved, therefore, that I will, if I can by any convenient means, learn what faults others find in me, or what things they see in me that appear any way blameworthy, unlovely, and unbecoming.

TONGUES

(Continued from Page 7)

Third, for those who insist on speaking in "unknown tongues," in spite of the warnings, teachings, and admonitions, God provides some very definite instructions:

"If any may speak in an unknown tongue, let it be by two, or at the most by three, and that by course, and let one interpret. But is there be no interpreter, let him keep silent in an assembly" (I Cor. 14:27, 28).

First, you will note that the Apostle Paul in this passage does not even anticipate that a woman would even dare or try to disrupt a meeting with such speaking, though the "unknown tongues" movement today is inspired, directed, and led in most instances by women who have violated I Timothy 2:12 and usurped the authority over the men.

Second, you will notice that Paul specifically warns that not more than two or three should ever be permitted to speak in "unknown tongues" in any meeting.

Third, those who are permitted to speak are admonished to do so by course, or in succession; that is one at a time! In this he is of course stressing the absolute need for decency and order in the assembly, though practically all "unknown tongues" meetings of our day violate wholly the basic principle of the command, "Let all things be done decently and in order" (I Cor. 14:40).

Fourth, the Apostle Paul, himself whose words concerning women preachers are so violently detested by those who speak in "unknown tongues," sounds the death-knell to the whole "unknown tongues" movement; that is, he classifies every "unknown tongues" assembly of our day as unscriptural. Verse 28 of I Corinthians 14 most fully informs us that if there is no one present to interpret the "unknown tongues," then such

a speaker in "unknown tongues" is to be silent in the church or assembly. Though it may be violated in every hamlet, village, town, and city across this land and around the world, God's command is without recourse and without condition: "But if there be no interpreter, let him keep silence in the church." Every assembly which violates this command is unscriptural, contrary to the design of God, in total violation of the desires of the Holy Spirit of God, and running counter to the teaching of our blessed Lord whose concern was the Gospel that the lost might be saved.

PARENTS

The most serious neglect of parents is the general disregard of the souls of their children. Children are born with a sinful nature that leaves them guilty and punishable by God, yet since the time of Adam, they have received their pollution from their parents. For this reason, God requires parents to teach and to train their children. How heartless than are those parents who have not so much compassion as to bring them up in the "Nuture and Admonition of the Lord."

The Hebrew words "ben" — a son, "bath" — a daughter, and "beth" — a house, all come from the same root word "bana" — to build, for a son and a daughter must be "built" as well as a house. How calloused are they who take more care about the building of a house than the building of their children! How cruel if the never-dying souls of children are left to be finally damned through the neglect of their parents!

But children are born in ignorance, and if they are not to remain forever alienated from God, they must be taught the way to Christ. Therefore God commands, "Train them up". Give them the first "dip", that is, "initiate" them in the way they should go at the outset of their education. There is a way they would go, but parents are to instruct them in the way they should go. (Proverbs 22:6). "Train them up" when you sit in your house, when you walk by the way, when you lie down, and when you rise up" (Deuteronomy 6:6, 7) because The Twig is Bent, the Tree Inclined—

And so their Heart, and Soul, and Mind.

Christian parents promise God to rear their children in the fear of the Lord, but they easily promise and easily break it, and through their indulgence educate their children for the world, the flesh, and the devil. This betrayal of the souls of their children will lie heavy upon them in time and eternity. Children are born unto God; parents are but stewards, and a day of reckoning is promised.

Parents are inclined to love their children much, but only God can teach them to love them wisely. Affection without discipline will result in love without respect and will evidence itself in back-talk and disobedience. However, discipline without affection will result in fear without love, and will end in rebellion.

Unless children are disciplined, they will die in their sins. Therefore, "Withhold not correction from the child; for if thou teatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt

deliver his soul from hell." (Proverbs 23:13, 14). Again, "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." (Proverbs 29:15).

The simple neglect of our children brings the parents to shame, and, barring intervention by God, seals their damnation. If left to their own spirit, they will be miserable in time and eternity. "Withhold it not" despite pleas and pity. Correct them lovingly, but firmly. Take time to instruct them in the way they should go. Then seal discipline with prayer.

"Correct thy son" is a command. To try more appealing ways is to set up your will in opposition to the will of God. Eli was cursed because he honored his sons above God and did not restrain them from their evil way. (I Samuel 2:29, 30; 3:11-14).

"Let us bring our children as near to heaven as we can," wrote Thomas Hooker. If you have any compassion for your children, show them how they are to conduct themselves. Lead them — because principle without example is hypocrisy. Labor that by the Grace of God they may have an early knowledge of the Saviour. Then pray incessantly for them because your work will not be done until you and they are in the grave.



QUESTION: — How many different men named Jesus are mentioned in the Bible?

ANSWER: — Four in the New Testament. (a) Joshua, the son of Nun, is called Jesus in Acts 7:45 and Hebrews 4:8. (b) An ancestor of Jesus Christ, Luke 3:29. (c) Jesus Christ, Matthew 1:1 and many other places. (d) Jesus called Justus, Colossians 4:11.

APPRECIATED LETTERS

Dear Pastor Wilson... I don't know what I'd do without The Baptist Examiner and the tapes. They are such a help to me. May God richly bless you and the work there. (From a member of our church living in Maine).

Mrs. Clover Meserve
Portland, Me.

Dear Brother Wilson, The red star appeared on my last issue of The Baptist Examiner... I hope I haven't waited so long that I will miss a copy. I so look forward to each issue. The check enclosed is for the renewal and to help of the publication of the paper.

Mrs. W.B. Cash
Millport, Ala.

Prayer will make a man cease from sin—or sin will make a man cease from prayer.

MY IMPRESSIONS OF THE 1985 BIBLE CONFERENCE



The editor preaches on "The Permissive Will of God."

I enjoyed the 1985 Calvary Baptist Bible Conference very much. The sermons, the food and fellowship was greatly enjoyed and appreciated. May our great God bless each member of Calvary Baptist Church who caused the conference to be a reality.

Elder Gordon Buchanan
Perry, Ga.

Rejoice to have the opportunity to visit again the Calvary Baptist Church and its pastor, Joe Wilson, and the Bible Conference. Met many old friends and made new friends. Keep things going, Brother Joe, and we will see you all again, the Lord willing.

DeWayne W. Austin
Morrow, Ohio

The Bible Conference was one of the best yet. Enjoyed the preaching and the fellowship. If the Lord doesn't come, looking forward to next year, even better.

Gene Flynn
Tioga, W. Va. 26691

I thought it was a great conference, there seemed to be a very good spirit. It is a real joy to be with brothers and sisters in Christ who believe and stand for the truth. It was also special to see, and hear preach, some pastors who had not been there for many years. This conference is a high light of the year for us. We are thankful for Brother Joe and the Calvary Baptist Church and the truth they stand for.

Calvin W. Kern
Burghill, Ohio

What can one say that has not already been said? Pleasant fellowship, good preaching, and great hospitality. Hope to do it again.

Kenneth Long
Deer Creek, Ill.

The Spiritual life of a child of God is said to be a series of in the valley, and on the mountain-top experiences. In the valley He teaches us dependence upon Him, on the mountain we rejoice, joy unspeakable as His blessings shower down upon us. This conference was certainly a mountain top experience. Our



Maybe, the most controversial sermon. David West preaches on "The Ten Virgins."



At The Parsonage.

hearts did burn within us (Luke 24:32).

Jim Pruitt
Houston, Tx.

It was, in our opinion, one of the best Ashland Bible conferences. As we thought back over the years of the Ashland conference, our first in 1967, with the preaching in the basement and meal and fellowship in the yard. It was one of our short vacations we looked forward to each year. This year was no exception with the many speakers who work so hard each year to bring us the message the Lord has given them. We are thankful for each one.

We are grateful to Calvary Church for all the hard work which goes forth to bring us this enjoyable time. Pray much for Brother Wilson, pastor and editor of T.B.E. The Baptist Examiner has been an encouragement and help to us through the years. We are thankful for what it has and continues to stand for. May the Lord bless you.

Bernard & Roszella Foor
Gladwin, Mi.



Eldon Joslin leads our singing.



He was right. No, he was wrong.