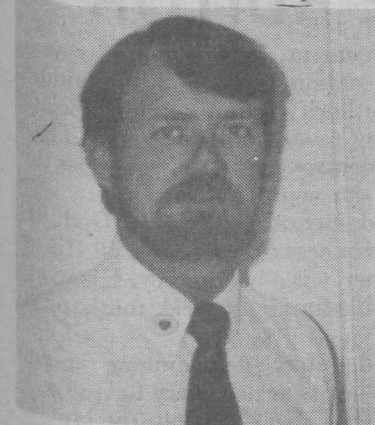


SODOMITES IN THE LAND

by Bob Belanger
Goose Creek, SC

I Kings 14:24: "And there were also sodomites in the land: and they did according to all the abominations of the nations which the Lord cast out before the children of Israel."

Sodomite! Webster defines the word as, "one guilty of sodomy." That is, "unnatural sexual relations, especially between male persons or between human beings and an animal. The crime of Sodom." Truly a vile sinful act of human depravity.



Bob Belanger

ty. James Strong also gives this definition of a Sodomite: "A (quasi, i.e., resembling, not genuine.) sacre persons; a (male) devotee (by prostitution) to licentious idolatry." The Hebrew word is used but six times in the Old Testament. Search if you will, but you will never find such an act of gross depravity upon earth except in man. What but the creature man would do such evil! It is human depravity at its lowest! Let those who speak against the doctrine of Total Depravity look well upon this thing and stop proclaiming "a spark of good." Man recognizes that this is against nature for one en-

cyclopedia declares: "In the United States as recently as the late 1940's homosexual acts were classified as felonies, with punishment up to life imprisonment in all the states. By the early 1970's at least ten states had legalized such acts between consenting adults." Yes, beloved, our land once had a severe penalty for such depravity, but in the short span of thirty years has given license, rebelling against the living God in order to promote such sin. How the blind lead the blind! The courts of the land gave consent; and therefore, as a nation, "we the people" have given agreement to such iniquity. Yes, to deny that this is an evil our homosexuals have sought to cast away the term "Sodomite," and replace it with the word "Gay." Is it because the term sodomite is too much of a reminder to their seared conscience? Do they fear the same rebuke of God as fell upon Sodom of old, the land which over four thousand years ago left a name to be carried by all who commit such sin? A name which symbolizes sin and destruction for such sin? One author states: "Those who deny the literal truthfulness of the (Genesis) narrative contend that the weird character of the land around the Dead Sea, which is fatal to plant and animal life, would naturally suggest the thought of some catastrophe." I say beloved, if the earth bears scars and suggests catastrophe, then it must be so, and not without purpose; "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made..." (Rom. 1:20). The Lord has not only spoken in word, but has left abundant

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A PLACE RESERVED FOR THE WICKED

by Ray Brown
Cannelton, W. Va.

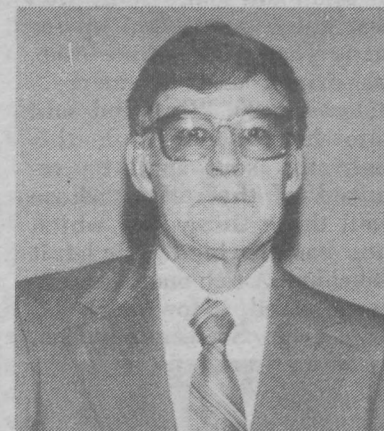
"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (II Peter 2:9).

The wicked has a place reserved for him. The wicked are those outside of the covenant of grace, outside of election, and those that God didn't give to His lovely Son in the halls of eternity before the foundations of the world. They have a place reserved for them in the lake of fire.

"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (I Peter 1:4). Those who are inside the covenant of grace, inside of eternal election, and those chosen of God before the foundation of the world have an inheritance reserved in heaven for them. God has a place reserved for the wicked and a place reserved for the saints of God. One place is eternal damnation and the other place is eternal inheritance in glory.

"And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly" (II Peter 2:5). We have a world of the ungodly

and there's nothing we can do about it. God has them a place reserved of eternal damnation and fire. There's also a world of the godly. In John 3:16 is one of them. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting



Ray Brown

life." If God has a world of the godly then God must also have a world of the ungodly. Jesus came to die for the world of the elect people. The elect saints of God have a place reserved.

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdi-

tion of ungodly men" (II Peter 3:7). The same word that spoke the flood and destroyed the world, the same word that is holding this world today until the appointed time of God when God is going to purify it with fire and erase all traces of Satan. He has reserved a place for the ungodly.

We are going to discuss the nature of the final judgment. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts 17:30). Since Christ died on the cross, the gospel commands all men everywhere to repent. What about these law keepers? God commands the law keepers to love God with all their heart, all their mind, all their soul, all their strength, and love their neighbors as themselves. There is no repentance of the moral laws of God. If a man breaks one of the moral laws of God he has broken all the laws. Then you are under the judgment and damnation of God. There must be a sacrifice. The Old Testament provided that the day of execution might be rendered to the hell deserving sinner. It pictured the coming of Christ and the shed blood of the Lord Jesus Christ. Verse 31: "Because he

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

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THE HATED DOCTRINE OF ELECTION PART 4

by T.B. Freeman
Mims, Fla.

THE ELECT: Not only has God been pleased to choose persons to eternal life, but He is sovereign in having chosen nations as well, to serve His purpose, and He has declared their destiny also. This is manifest in His choice of Israel as Moses did



T.B. Freeman

write, "For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any

(Continued on Page 10 Column 1)

THREE DAYS AND THREE NIGHTS

by Wayne Cox
Memphis, Tennessee

How long was Christ to remain in the grave? Matt. 12:40, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." See also Jonah 1:17.

Now, the next thing to notice is the question, when did the Jewish day begin and end? Lev. 23:32, "from even unto

even shall ye celebrate your sabbath." So we can readily see that the Jewish Day began about six in the evening, and closed at six in the evening. In the above verse, we notice that Christ said He would be in the heart of the earth three days and three nights. The Lord said in John 11:9, "Are there not twelve hours in the day?" Now if there are twelve hours in the day there are twelve hours in the night, hence three days and

three nights would be 72 hours and anything short of 72 hours would not be three days and three nights.

Now, almost everyone believes that Christ was crucified on Friday, buried on Friday, and raised on Sunday morning. Well, a careful study of this will show that if this is true, then He was in the grave only 36 hours, just half as long as He said He would be. So

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UNITY IN THE FAITH

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

"Let us mind the same thing" (Phil. 3:16).

One of the common accusations that is brought against independent Baptists is that they can't get along, and are always dividing up, and that they just simply don't have enough unity in regard to what they believe. In view of the fact that I have



John R. Gilpin, Sr.

known several independent Baptist churches that have had a lot of difficulty, a lot of splits, and a lot of problems, I rather imagine that it is true that the one thing that is needed most among independent Baptists is unity, and especially do we need unity so far as doctrine is concerned.

I was amazed of recent date as I turned through the Word of

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE GREAT CHANGE

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented" (Lk. 16:25). (Read vs. 19-31).

This Scripture is not a parable. I have never understood why anyone would even imagine it to be a parable. It is history of real people and actual events. Our Lord, who knows all things, has revealed to us what He knew of this real situation. He has drawn aside the curtain between us and the other world, and made these things known to us. He has done

this for our learning, for warning, and for encouragement. I respectfully suggest that there is not even one semblance of a reason for calling this a parable.

There is a great change coming. Dear friend, especially unsaved friend, things will not always continue as they now are. The unsaved hurries on in sin, from one sin to another, living always and only for this world. But it will not always be so. There is a great change coming in attitudes, condition, feelings, and activities. Your attitude will change. Your feelings will change, for good or bad. Your condition is going to be far, far different from what it

now is. Your attitudes are going to change.

This change will come at death for the unsaved. This change will come at death or at the rapture of the saints for the saved. All the saved will not die, but they will all experience this great change.

This great change may come very soon. "Boast not thyself of tomorrow: for thou knowest not what a day may bring forth" (Prov. 27:1). Dear friend, you may have awakened this morning feeling fine, but ere the sun sets, you may have experienced this great change. The sickness that will take you into

(Continued on Page 2 Column 1)

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THE BAPTIST PEOPLE
JOSEPH M. WILSON, EDITOR

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CHANGE

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eternity may be even now at work in your mortal body. Your coffin may be in town already. God has appointed the day and the hour of this change for every individual, but He has not revealed that to us. So far as we know, or can know, today may be the day of this great change. It behooves each one of us to give much thought to this matter. The important thing is not when or how the great change will come, but what kind of change will it be?

When this change comes, it will be a permanent one. I do not mean to say that there will be no changes at all after death, for there will be a resurrection and a moving into the eternal state. But I am saying that there will be no change afterward that can compare with this great change. I mean to say that, when this change comes, it will never be reversed. There will never be a similar change. This change will be into one's permanent, even eternal condition.

Let us notice this change as to the rich man. Please note in my text the words "in thy lifetime" and the words "but now." These words emphasize the great change that had taken place. The "but now" of eternity will be far different from the "in thy lifetime" of the present. The rich man changed in a moment of time from great wealth to abject poverty. See him reveling in the wealth that was his on the earth. See him now in the extreme poverty of hell — so poor that he could not obtain a drop of water. I Timothy 6:7 tells us, "For we brought nothing into this world, and it is certain we can carry nothing out." Brethren, is this not true? We were born with nothing, and all we obtain through all of life will be left behind when we die. It is sad, very sad, to see men and women doing all they can to obtain a large measure of worldly goods. Many will arise early, stay up

late, work hard — many will even lie, steal, cheat and kill to get all they can of material things. Men and women will sacrifice decency, virtue, love, everything really worthwhile, to obtain worldly wealth — then die, leave it all behind, and plunge into a burning hell. How sad! How sad!

Luke 12:16-21 tells us the parable of the rich fool. His ground brought forth plentifully. He did not know what to do. He decided to tear down his old barns and build greater ones. He said to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat drink, and be merry." Note verse 20, "But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou has provided?" He left it all behind. A rich man died. Someone asked, "How much did he leave?" Someone replied,



Joe Wilson

"Everything." Yes, my friend, in a moment of time the rich man changed from great wealth to abject poverty.

The rich man changed from fine clothes to wretched rags. In this life he was clothed in purple and fine linen. Doubtless, he had very many changes of apparel. Doubtless, his clothes were made of the finest material. Doubtless, his clothes were made by the finest of tailors. Oh, how he delighted in his clothing. He was likely one of the ten best dressed men in his vicinity. How vain he was of his finery in this respect. But in a moment all that is left behind. The fine clothes in which he was buried soon rotted away. He himself if clothed at all in the fires of hell, was in wretched rags.

The rich man changed from sumptuous dining to extreme and unsatisfied thirst, and in a moment of time. In this life, he fared sumptuously every day. I suppose that means that he had whatever he wanted, and all of it he wanted. His table was loaded with the finest of food and drink. Oh, what parties he had. Men vied with one another for the privilege of being invited to the rich man's table. But, in a moment of time, all this is left behind forever. There might still be fine parties and sumptuous banquet in the rich man's home, but he himself was not there to partake thereof. See him now. Here he pleads for one drop of water to cool his tongue — but his request is denied. Hunger still there, thirst still there; but nothing to satisfy these desires. Oh, what a change in the condition of the rich man.

The rich man changed from doing as he pleased to total confinement in the prison house of hell. In this life, no one told him where to go or what to do. He was his own man. He could do as he pleased, and none dare interfere. But now he is confined. Now he cannot go from where he is. Now he cannot do as he desires. He is in hell — God's eternal prison house for those

who die without Christ.

The rich man changed from a fine mansion to a burning hell. See the rich man's earthly home? It is the finest one anywhere around. It is the show place of his area. Men ride by and stop to just gaze at this fine home. It is the envy of a multitude. How large it is. How well furnished with the finest imported furnishings from around the world. How luxurious it is. It had every convenience that any man could desire so far as such was available in that day. But, in a moment of time, the rich man moved from that fine mansion into the confines of a burning hell. No luxury. No fine paintings. No fine furnishings. Just the blackened walls of a fire-charred hell. What a change, and how quickly it had come about!

The rich man changed in a moment of time from likely feeling good to the greatest of suffering. I do not know, but it is at least probable that this man had good health. He could afford the finest of physicians and the costliest of medicines. I suggest that he may have had the best of health. It may be that he awakened one morning. Someone said, "How do you feel, sir?" He replied, "I feel fine, I am ready to get started doing all the fun things I had planned for today. But — but — but before the sun sets on that day he was screaming in the agonizing torments of eternal hell. Hear him as he cries out, "I am tormented in this flame." The greatest suffering any one can ever experience, that is what awaits the lost soul in the fires of hell. All the suffering of all men of all time cannot compare with a few moments in hell. A man was suffering in great pain. He died. Someone said, "He is out of his suffering now." My friend, that all depends. It depends on where he went when he died. And that depends upon whether or not he knew the Lord Jesus Christ as Lord and Saviour.

The rich man changed from a land of invitation and opportunity for salvation to a place of no hope forever. There is opportunity here. There is invitation in this life. There is the giving forth of the glorious gospel of Jesus Christ. There is to all men everywhere the glorious invitation, "Believe on the Lord Jesus Christ, and thou shalt be saved." This is a free invitation. This is a sincere invitation. No one has ever responded to it without receiving the fulfillment of its glorious promise. We are authorized, yea, commanded, to give this invitation to all men everywhere as long as there is life in the body. This gospel came in saving power to the thief on the cross even as he was moving into eternity. But when the great change comes, when one goes into eternity — no more opportunity, no more gospel, no more invitation. Abraham preached no saving gospel to the rich man in hell, but only the message of inexorable and everlasting doom. The unsaved one says, "Don't bother me with that," "Leave me alone," "I am tired of being preached at." Well, my friend, just go on as you are. In a little while you will be in hell, and no one will ever again bother you with the gospel of Jesus Christ. No one will ever again urge upon you your need of repentance and faith in Christ. The great change will have come to you as it did to the rich man.

Now, let us notice the great change for Lazarus. It was as

great a change as that for the rich man, but oh, what a different change. Lazarus changed from being a beggar to the greatest of wealth. Poor Lazarus. How poor he was. He had to beg for a living. He was so sick. Unable to work. Others must carry him and lay him at the rich man's gate. So poor, So sick. So hungry. Poor Lazarus. But see him now. Oh, how rich he is. He is in Abraham's bosom, a figure of paradise. He is possessed of all the wealth one could ever want. He is rich beyond the riches of any in this life.

Lazarus changed, in a mo-

ment of time, from sickness to perfect health. He was so sick that others must carry him about. Terrible sores covered his body. Oh, how he suffered. He did not know what it was to have a moment free from pain and suffering. But, in a moment of time, that is all gone forever. No more sores. No more pain. No more sickness. He is well, perfectly, gloriously, and eternally well. Last week, on October 25th I preached Angie Caves' funeral in Tulsa, Oklahoma. She was a very dear friend. She had been sick a long time. She suffered almost con-

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FROM THE EDITOR

Law, its requirements and enforcement, inheres in and reveals character. This is true of society, a nation, a home, an individual, and even of Deity. What one in authority requires of others, and how he enforces those requirements reveals his character. These things are true and beyond any real controversy. My, what does this principle tell us of the character of our country today?

God is holy. Holiness is the fundamental attribute of God. He could not be God and not be holy. Holiness characterizes all His attributes. His love is holy love. His mercy is a holy mercy. His wrath is a holy wrath. It is utterly impossible for God to feel, think, or do anything that is unholy.

God's law, its requirements and enforcement, inhere in and manifest His Holy character. God's law is as necessary to God as is His character. He could not be the God, He is without the law He gives and enforces. The Ten Commandments are a marvelous and comprehensive statement of the Law of God. I am saying that these laws necessarily inhere in and manifest the character of God.

God did not sit down and consider a multitude of possible laws and arbitrarily decide that these are the ones He would give to man. God did not arbitrarily decide that He would demand that man not commit adultery, not steal, not lie. God did not just arbitrarily decide that He would command man to not worship idol gods, to not take God's name in vain. God did not say to Himself, "Shall I command man to not commit adultery, or shall I let him do this and it be all right?" God did not say to Himself, "Shall I command man to worship Me only, or just let man worship whom he will?" It was not optional with God to make these demands upon man or to not make them. The making of these demands upon man inhered in the character of God. He could not be the God He is and not make these demands upon man. God could not be the God He is and make it all right for man to take His name in vain, to commit adultery, or to worship other gods.

I realize that some will accuse me in this of limiting the Will of God. Well, I will plead guilty to this charge. I plead guilty to saying that God's will is limited. I plead guilty to saying that God does not have a free will in the sense that He would be free to will to sin. God's will is limited by His character. God cannot will to do that which would be contrary to His holy character. Actually, this is not to limit the will, but to give it the only possible freedom it could ever have. But I do plead guilty to teaching that God's will is limited by His character.

These facts reveal the folly of saying, without qualification, that man is not under the law of God. If I say that man is not under the law for salvation, I speak the truth. Praise God for this glorious truth. The fact that man needs saving is proof that he cannot be saved by the law. He has already broken the law, or he would not need saving. Of course, he cannot be saved by a law that he has already broken. Please note that the truth that man is not under the law for salvation is as true of Old Testament saints as it is of those of the New Testament. This is not a dispensationally restricted truth, but is true in all ages.

To turn this truth that man is not under the law for salvation into the heresy that he is not under the law at all is another matter. This is not true. This is absurd, even wicked doctrine. I have said that the law inheres in the nature of God. God, being the Holy Being that He is, cannot release man from the law. God cannot say to man that he is no longer under the law, that he is now at liberty to break the law. Surely, just a little sanctified common sense will show the truthfulness of what I am saying. I am saying that so long as there is a God, and so long as there is a moral being, and so long as God is related as God to that moral being; the relationship of law must exist between them. How could it be otherwise? Can God lay down His holiness? Can God cut man free from his responsibility and accountability. Can God do this and still be God? Of course not. You cannot have God and man without man being under law to God. Such just cannot be. If God does not make demands upon man, if He does not give laws to man, if He does not enforce those laws, He ceases to be God. It is as simple as that.

God's law, its requirements and enforcement, inhere in and manifest the character of God; and it is totally absurd and even wicked to speak of man as not being under that law except we clarify what we mean by that statement. That is, to clarify that we mean in order to salvation. To teach that man — any man, saved or unsaved — is not under the law of God in any sense whatsoever; this is Antinomianism. The law of God is not grievous to the saved person. He delights in the law of God. He considers it his highest joy and greatest freedom to be enabled to keep the law of God.

I do not doubt but that the misconceptions about the law of God, which have been preached in a multitude of pulpits for many years now, is at the root of much of the moral and spiritual declension of this age in which we live. I would call my readers back to a proper understanding of the law of God. This article will require much thought to its proper understanding. After you give it much thought and prayer, I invite your comments, pro or con. God bless you all.

CHANGE

(Continued from Page 2)

tinuously. Many times we had talked together of the hour that had come to her. Many times she had told me how she longed to just go and be with the Lord. It was almost a joy to me as I preached her funeral. Her suffering and pain were over. She was with the Lord. I almost envied her as I stood there and preached. Yes, a great change is coming, and it will be a wonderful change for the child of God.

Lazarus changed from hunger to plenty. He had been laid at the rich man's gate. He was so hungry. He desired the crumbs that fell from the rich man's table. So far as I understand that word "desiring" carries the meaning of unfulfilled desire. It seems that the rich man would not even give Lazarus those dirty crumbs. But see Lazarus now. The table in glory is filled with delightful foods. Anything and everything one could ever want, and all one could want. Feast on, Lazarus. Take your fill of the goodly viands of the king of kings. Lazarus is now receiving his good things.

Lazarus changed in a moment of time from being looked down upon, despised and neglected to the greatest fellowship possible. Who cared about poor Lazarus? Not many. Many would not want to get close to that sore-filled body. Who would sit awhile and talk to poor Lazarus? With whom could he have sweet fellowship? But now — now he is with the saved of all ages. Abraham, Isaac, Jacob, and Joseph are there. David is there. What a wonderful company. What glorious fellowship. What a goodly company to be with. Yes, a wonderful change had taken place for Lazarus.

Lazarus changed from the frowning face of man to the smiling face of the Saviour — and all in a moment of time. Man frowned on Lazarus. He was a bother to them. He kept begging. His sores were so repulsive and smelly. Men frowned on him as they hurried past him. But now — now the Saviour smiles upon him. He is face to face with the Lord Jesus Christ. Oh, what joy — the greatest joy of heaven is to see the Saviour's face and to be with Him forevermore.

Let us notice the difference between the rich man and Lazarus that really mattered. There was a difference in time between them. It was a big difference. But really, it was a difference that did not matter much. After all, the difference between health and sickness is a minor one. The difference between wealth and poverty is a minor one. The difference between a mansion and a shack is a minor one. The difference between plenty and great want is of little significance. These differences did not matter much. But there is one more difference. It is the difference between heaven and hell. Oh, my friend, that is the difference that matters. All the differences of this life pale into insignificant nothingness compared with the difference between heaven and hell. That was the difference between Lazarus and the rich man that really counted.

What was it that made this great difference that really mattered? It was not the wealth of the one nor the poverty of the other that made this difference. The rich man did not go to hell because of his wealth. God has

chosen some of the rich of this world as His elect and has saved them by His grace. Oh, it may well be that the rich man's wealth was that over which he stumbled into hell. It may well have been that his great wealth was his idol god. His wealth may well have blinded him to his spiritual and eternal needs — as such have blinded multitudes before and since that time. But still, his wealth was not the reason he went to hell.

And Lazarus' poverty was not the reason he went to heaven. Many poor people make money their idol god as well as do the rich. Many poor men desire to be rich and pierce themselves through with many sorrows. Wanting to be rich is the same brand of idolatry as is the worship of riches possessed. No, it was not Lazarus' poverty that took him to heaven.

The difference in this difference that really mattered was the Lord Jesus Christ. He is the difference — and the only difference between heaven and hell. The rich man went to hell because he rejected the Lord Jesus Christ. He refused to repent of his sins and receive Jesus Christ as Lord and Saviour. Lazarus went to heaven because He had been enabled to look to Jesus Christ in saving faith. Jesus made — and He still makes the difference between heaven and hell. The rich man had great wealth — but no Jesus Christ, and he went to hell. Lazarus had great poverty — but also Jesus Christ, and he went to heaven. That is how it is. It is as simple as that. Jesus Christ makes the difference.

Now, let us look again at the rich man and Lazarus. See them in this life. The rich man is clothed in purple and fine linen and fares sumptuously every day. He has everything that money can buy. Poor Lazarus is a beggar. He is sick. He is filled with sores. He is so hungry. Which would you rather be? Wait a minute. Look again. See the rich man in hell. See the flames about him. Hear him scream in the agony of hell fire torments. Hear him plead for one drop of water, but his plea is denied. Listen as he is told that he is forever in this place. See Lazarus now. He is so happy. He is comforted. He is blessed beyond the power of language to describe. He is poor and sick no longer. He will be in this blessed condition forever more. Now, which would you rather be? Surely, your heart cries out that you would rather be Lazarus. Well, I preach to you the gospel of Jesus Christ. Jesus is the virgin born Son of God. He was born of a virgin. He lived a sinless life. He died for sinners on the cross. He rose from the dead. Anyone anywhere who will repent of sin and believe in Jesus Christ will be saved. I preach to you that glorious gospel. I plead with you, be ye reconciled to God. As an ambassador of heaven, I bring you good news from a far country, "Believe on the Lord Jesus Christ, and thou shalt be saved." May the Spirit of God work in you this very hour. God bless you.

PLACE

(Continued from Page 1)

hath appointed a day in 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." So there is coming a time when God is going to judge the final judgment. The final judgment is not a spiritual invisible event but an outward and visible event. A period of time in the future appointed of God.

"And as it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). So death is a preparation or a final consumption of the judgment. Either a man will be judged at the judgment seat of Christ or he will be judged at the white throne judgment at death. The evil doers, the ungodly men, and those that despise the gospel of Christ have a place reserved for them. This is not to be identified with the place the evil demons and the fallen angels have reserved.

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (II Peter 2:4).

In Mark, chapter 5 you can read about the man of Gadarene who was wild and cut himself and lived in the tombs. He ran and threw himself down before Jesus. The demon talked through that man of Gadarene. Jesus said, "Come out of the man, thou unclean spirit." The unclean spirits asked Jesus to not send them back to the deep, in other words to the bottomless pit, but he had them to come out of that man and they went into the two thousand swine and the swine ran down to the bottom of the hill and there they drowned in the sea. But the demons didn't drown. When God destroyed the world, the demons those men were possessed with didn't drown, they came out of the bodies that perished.

"For there are certain men crept in unawares who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 1:4). The spirits or demons, who possessed men on the other side of the flood, are the same demons that possess people today. They do ungodly things. God has a place reserved for the gay movement and all of those things that are controlled by filthy evil spirits.

"To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 1:15). We have ungodly people today, sins today that you never heard of years ago, sins that have been revealed and manifested today.

Remember when Judas hanged himself and went to his own place? A place was appointed for Judas in the halls of eternity before God had ever made the world or man. God had reserved a place for Judas in the lake of fire. This is going to take place after death. The resurrection is a preparation for the final judgment. Jesus speaks about this in John 5:28. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." All of those in the grave will hear His voice. The saints of God will hear His voice first. The graves will open, they will be changed and transported to

glory. A thousand years later His voice will thunder out again. The graves will open up and all the ungodly will be brought before the white throne judgment. After judgment they will be cast into a lake of fire. Why? Because their names were not found written in the Lamb's book of life.

The white throne judgment is not a place to plead your case. A lot of people think this is a place like a court room or a place where they can enter a guilty plea. Oh no! This is not a place for a plea of guilty or innocent. This is the manifestation of character. The judge and moral governor of this universe knows the moral creatures. They are fully known to Him. A man is there before the white throne of judgment because he is guilty.

"For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do" (Hebrews 4:12-13). We can't hide anything from God. The moral characters of each and every individual person who will stand at the white throne judgment will be manifested before God. Why? Because it will be the revelation of the righteous judgment of God. We are not talking about the saints of God. We are talking about the ungodly, the wicked men, and those that will stand before the white throne judgment.

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds" (Romans 2:5-6). The word "Against" in verse 5 should not be in there. It should be unto thyself wrath "in" the day of wrath the divine wrath and indignation of God at the white throne judgment. They are outwardly and inwardly judged before they die and after they die. When Christ died on the cross it sealed their doom and sealed the reservation and preservation of their destiny in a lake of fire. He is a Saviour of all men in preserving the body and raising it one day to put it in hell. The sinner will be changed. I don't know what kind of body he will have. But I know it won't burn up. There are not going to be any spirits floating around in the lake of fire. There are going to be bodies in the lake of fire. The rich man in hell lifted up his eyes. He had his seven senses here if you would read the account in Luke, chapter 16. He was in hell, he wasn't in a spirit or a soul. He was in a body.

"Some men's sins are open beforehand, going before to judgment; and some men they follow after" (I Tim. 5:24). My sins have already gone to judgment on the body of Christ nearly two thousand years ago. Some men's sins will meet them at the white throne judgment and will be in the books opened up at the white throne judgment. God has everything that they have ever done written down in that book. Verse 25: "Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid."

The third thing is the grounds of the final judgment or how the law of God is made known. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). Why? Because Jesus will be the judge. He will be sitting upon that white throne. The law of God is made known in conscience and Scriptures. The man knows that he will be judged.

"For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law" (Romans 2:12). So the grounds of the final judgment; the law of God is made known in conscience and also through Scripture.

"And I saw the dead, small and great stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

The grounds for the final judgment is the rejection of the Lord Jesus Christ and the Word of God. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:17-19). He is condemned already because he has not believed in the name of the only begotten Son of God. Man born into this world is born under the condemnation and judgment of God. Unless God saves him and delivers him from this he will wind up in the burning pit.

The judgment at the white throne judgment is the final judgment. God will be in the person of Christ and He will sit upon the white throne judgment. He will judge because God has given this into His hands. The same one they despised and rejected will be their judge one day. The one they refused to acknowledge and receive as their Lord and Saviour will be the same one that judges them and puts them in the lake of fire. When He comes back He is not coming back as the humble lamb anymore but he is coming back as King of Kings and Lord of Lords. God gave Him this right. The Lord Jesus Christ earned this right.

"For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22). Verse 27: "And hath given him authority to execute judgment also, because he is the Son of man."

Who are the subjects of this final judgment at the white throne judgment? "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel

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The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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Is the New Covenant of Hebrews 8 the gospel? If so, is not the gospel the rule of life for the believer?

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Hebrews 8:9-10: "Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."

Let us answer these questions one at a time. First, no, I do not believe this covenant is the gospel. The gospel is a part of this covenant but not the covenant itself. Let me explain what I feel is being taught in chapter eight, and that will explain why I do not feel the new covenant there is the gospel. I believe the old covenant has reference to God's covenant with Israel in the Old Testament. I believe it has more to do with physical matters than spiritual matters. Though service to God is included in that covenant, it is not the same as service performed by one who has been regenerated by the power of God. The Old Testament covenant was somewhat of a conditional covenant. God promised to be their God if they would be His people, be obedient to His Word, and not follow after the idols of others. I think the old covenant deals more with Israel as a nation and the new will deal with the Jew on a more individual basis. Read verses 10, 11. This is not a conditional covenant, but a covenant of saving grace. Verse twelve reads; "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." I believe this new covenant speaks of a time when God will again deal with Israel, but this time on a more spiritual basis. This covenant of grace has always been with those who are saved. The saved Jew in the Old Testament had this same covenant back then.

Now let me answer the second question. To me this question borders on absurdity. I certainly do not say that to slight the gospel.

It is hard for me to understand how anyone can say the gospel is a rule of life to anyone. The gospel is not composed of rules. The gospel tells us nothing about the way we are to live as saved people. The gospel is, according to the Bible, the good news of the death, burial, and resurrection of the Lord Jesus Christ. There is not a

single rule contained in the gospel. If there were a rule there it would be that we are to be put to death, buried and then rise again. There is no such rule for God's people. I firmly believe the rule of life for the believer is the same now, yesterday and tomorrow. I believe that rule never has and never will change. I might add that the unbeliever is under the same set of rules. The rule of life is the law and commandments of God. Not the civil law of the O.T. but the moral laws that God gave before Sinai and reinforced at Sinai in the form of the Ten Commandments. These are not all the rules for people. Any commandment in God's Word is our rule of life. May God help us to know these rules and then strive to keep them. May God bless you all.

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"Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: — I will put my laws into their minds, and write them in their hearts; and I will be to them a God and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest" (Heb. 8:8-12).

This passage is almost an exact word for word quote of Jeremiah 31:31-34. It is a promise made by God to Israel that He would make a new covenant with them. By a careful study of the Scripture concerning this subject we find that the establishment of this new covenant is yet in the future. It will be after the return of Christ, for we find in Romans 11:26, 27, "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I take away their sins."

The gospel is the message of salvation — the death, burial, and resurrection of Christ, (I Cor. 15:1-3). While the atoning blood of Christ is the foundation for the new covenant, the gospel is not that covenant. The gospel, "—is the power of God unto salvation to every one that believeth;" (Rom. 1:16), yet it is not the rule of life for the believer. There are many passages of Scripture which tell us how the believer is to live. In Titus 2:11-13 we are told, "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and

glorious appearing of the great God and our Saviour Jesus Christ." John tells us we are to, "—keep his commandments, and do those things that are placing in his sight" (I John 3:22). The rule of life for the believer can be summed up in, "—whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

PLACE

(Continued from Page 3)

of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe because our testimony among you was believed in that day" (II Thes. 1:7-10). Those that know not God and obey not the gospel of our Lord Jesus Christ will be the subjects at the final judgment. Those that rejected Christ and despised the Lord Jesus Christ will be the ones.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John 8:24).

Those at the final judgment will have three things in common. First of all the law of conscience. What does it mean by the law of conscience? The law of conscience by which men anticipate punishment for their own sins. "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27). Secondly the law of character by which every thought and deed makes an impression upon the moral soul. Sin has put an impression, deeply cut from the moral standards and soul of every man, woman, boy, and girl that will stand before the white throne judgment. Third is the law of memory by which the soul preserves the record of its acts both good and evil. This means knowing one's self. This means distinguishing that which was good from that which was bad in a man's life. That which bears witness with God's law in which we stand guilty before God. The law of memory will recall every opportunity, every time they heard the gospel, everytime they trampled the blood of Jesus Christ, everytime they said, "no I'll not have this man to rule over me. I'll not receive this one called Jesus." They will remember all of this but it will be too late at the white throne judgment. They will be cast into an eternal lake of fire.

UNITY

(Continued from Page 1)

God to notice the many references to the matter of unity of doctrine. I want to read a few of these references that you might see how important it is as

laid out in the Word of God. Listen:

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

This is a reference to the Jerusalem church, and it says that this church continued in the apostles' doctrine and fellowship. I repeat what I have said many times before, you can't have the apostles' fellowship if you don't have the apostles' doctrine. That is one thing that is most important — that we first of all have the apostles' doctrine, and then we can expect the apostles' fellowship shall logically follow.

Notice again: "Endeavoring to keep the unity of the spirit in the bond of peace" (Eph. 4:3).

Paul doesn't say that we will do it always, but he does say that we are to let that be an endeavor on your part — to try to keep the unity of the Spirit in the bond of peace.

Paul also says: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Eph. 4:11-15).

These verses say that there are five groups that Christ has set in the church — apostles, prophets, evangelists, pastors, and teachers. Now is the work of one different from the other? Is the pastor's business different to that of the evangelists? Is the evangelists' task different to that of the pastor? Not so, for it says that the work of all five is "for the perfecting of the saints." It is for the edifying of the body of Christ. It is to bring all the saints to unity of the faith. It is to direct us to be no more children, tossed about by every wind of doctrine, but rather it is to cause us to grow up, or to mature in Him in all things.

Beloved, you can't read this without the realization that the Lord certainly wants us to mind the same thing. He wants us to be in unity so far as the faith is concerned. He wants us to have unity so far as the truth is concerned.

Notice another Scripture: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the word of faith and of good doctrine" (I Tim. 4:6).

In other words, Paul is saying to remind the brethren of these things that He has been talking about, and if you do, you'll be a good minister, and they will be nourished up in the words of faith and of good doctrine.

Listen again: "Till I come, give attendance to reading, to exhortation, to doctrine" (I Tim. 4:13).

Are we to preach doctrine? Are we to be careful about what we believe? Are we to see to it that there is a unity of the faith, and a unity as to the doctrine

which we hold? Paul says, "Give attendance not only to reading and exhortation, but to doctrine."

Paul also says: "Take heed unto thyself, and unto the doctrine: continue in them: for in doing this thou shalt both save thyself and them that hear thee" (I Tim. 4:16).

One man said to me a short time ago, "I just don't like doctrinal sermons." Well, I'll say this, I don't know what kind of sermon he wants. If he doesn't want a doctrinal sermon, he wouldn't want anything out of the Word of God, because the Word of God is doctrinal. From Genesis to Revelation, you have doctrine, and if a man doesn't want a doctrinal sermon, he just doesn't want anything out of the Word of God.

The Apostle Paul says, "Take heed unto yourself, and also to the doctrine." He is saying to young Timothy, "You be careful about how you live, and about what you preach. If you will do that you will not only save yourself (that is, keep yourself in the right mood for service), but you will also be the means of saving or helping along those who hear you preach the Word of God."

Notice again: "Hold fast the form of sound words" (II Tim. 1:13).

Notice what kind of words — sound words. I don't like to hear a preacher who preaches a good sermon, and then right in the middle of his sermon, or at the end of it, he throws in something that isn't sound. I remember years ago of attending a service where the preacher preached an excellent sermon, but when he came to the end of his sermon, he gave the worst Arminian invitation that I ever heard in my life.

I remember attending an associational meeting in Ohio and a fellow was called upon to preach a doctrinal sermon. He preached on the subject of the church. He had several things to say about the church that were worthwhile, but he also had several things to say about the church whereby he referred to it as a universal church. After we came out of the service, a Baptist preacher was talking with me. I said, "What did you think about the doctrinal sermon?" He said, "To tell you the truth, Brother Gilpin, it is just like eating tomatoes with rotten specks in them — there was a lot of good about it, but when he talked about a universal invisible organization that was started at Pentecost, you had to stop and cut the rotten specks out, and that ruined the rest of the message."

Beloved, that is definitely true. The Word of God says to hold fast the form of sound words. We are not to have any kind of words except sound words, and no kind of doctrine but sound doctrine.

Paul also said to young Timothy: "Holding fast in the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainers" (Titus 1:9).

May I say in passing that you just don't get sound doctrine in every church. You don't get sound doctrine in every Baptist church. Certainly you don't get sound doctrine when you go any place else except to a Baptist church. I say to you frankly, you are not going to get much doctrine unless you go to a sound church that is standing for the Word of God.

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The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Should we tell an unsaved person that Jesus died for him?

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A few days before His crucifixion Jesus prayed.. "Father, the hour is come; glorify thy Son, that thy Son may also glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (Jn. 17:1-2).

Jesus Christ prayed for those whom His Father had given Him. He died for those His Father had given Him. Jesus did not die for all men without exception, but only for those chosen by the Father before the foundation of the world. God reveals His redemptive plan very clearly in the book of Ephesians. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 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:" (Eph. 1:3, 4).

The Father chose a people before the foundation of the world, and determined to save them at an appointed time by granting them faith in the gospel. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). Therefore those alone we can assume Christ died for are those that have been given saving faith in Him. Thus to tell an unsaved person that Christ died for him is assuming something that has not yet been revealed to us. Also to assume that Christ did not die for him is just as wrong. We can safely say, as the Scripture states, that Christ died for all that the Father gave Him, for all that came to a saving knowledge of Jesus Christ.

With as much as was revealed to the Apostle Paul, he did not presume to know whom Christ had died for before their profession of faith, but rejoiced and gave thanks only after their faith was revealed. "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers" (Eph. 1: 15, 16).

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"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; (I Cor 15:3)."

All men are sinners and need

to be told of the death, burial and the resurrection of Christ. We do not know who the elect are, but at the point of witnessing this should not be emphasized. The doctrines are to follow after one has believed. Many times we tend to present the meat of the Word before the milk has been received.

In the above verse, the Apostle Paul was presenting to the Corinthians that which he had received. The place that Paul first heard the gospel was at the stoning of Stephen (Acts 7:51-60). The place where the Spirit made the gospel effective was on the road to Damascus (Acts 9:3-6).

We, as believers, can only present that which we have received: Christ died for our sins.

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No way. Jesus did not die for everyone, and we have no authority from God's Word to tell them. I realize that a lot of people try to use John 3:16 to prove that Jesus did die for everyone; but if one would read it carefully, he could see that He didn't. Look, John 3:16, "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." Anyone can see clearly that this verse is limited to whosoever believeth and not to the whosoever won't believe. Some take this verse and try to prove that Jesus died for the world. If this be so, why do we find Jesus praying in John seventeen to the contrary? Look — John 17:9 "I pray for them: I pray not for the world, but for them which thou has given me: for they are thine." Now it stands to reason; if Jesus died for the world, He would have prayed for the world. Now another popular verse is found in II Peter 3:9, "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing, that any should perish, but that all should come to repentance." What Peter is saying is this, the Lord is not willing that the us-ward (elect) perish, and that all that were given Christ before the foundation of the world should come to repentance. We read in Matt. 20:28, "The Son of Man came to give His life a ransom for many." You will find this in Isa. 53:12, Heb. 9:26, John 10:11. Does this sound like Christ died for every one?

Beloved, the world, the all, the whole world, every man should not be used without some reservations, a lot of study, and a good knowledge of the Bible. Always remember Daniel 4:35,

"And all the inhabitants of the earth are reputed as nothing, and he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou." And another verse in the New Testament found in Ephesians 1:11, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Beloved, in the Scriptures that I have presented we see that God is not trying to do anything, but rather working all things as it pleases Him. He will save everyone that was given to the Son and who was purchased by the Son on Calvary's Cross. Look at John 17:2, 9. You might say this has to do with the disciples. No beloved, look at verse twenty. So you see that Christ died, not for the whole world, but rather the sheep, the elect, the many given to Him. Those who believe in Him are those given. So instead of telling someone that Christ died for him, tell them that Christ died for sinners and ask them if they are willing to admit they are such. You might ask if they are lost, or if they are saved. Why tell them that Christ died for them? Does this help the cause in witnessing? I think not. This just might give them a false hope in that if Christ died for them, they just might make it by chance. No my friend, don't tell a sinner that Christ died for him. This is an Arminian approach.

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Sovereign grace missionary Baptists teach and preach the doctrine of eternal election. That this election is of particular persons. That this election took place in eternity past. And that this election of particular persons was performed by the Father. And the election of the people of God was by covenant with the Son and the Holy Spirit and it is called an everlasting covenant (Hebrews 13:20).

God foreknew every person that would ever believe, and the only way that He knew they would be saved was because He appointed or elected them to be saved. In time those whom the Father elected were called by the gospel, by the preaching of it, and those whom He called He justified, and those whom He justified He glorified. Every person the Father elected in eternity will in time come to Christ without a single exception, and those who come will be saved (John 6:37).

To tell some unsaved person that Christ died for him would be an indication of our lack of

knowledge of the Scripture concerning the doctrine of election. This would be in effect a denial of the doctrine of election. Election is of particular persons by the Father. Again, this would be a denial of the foreknowledge of God. To deny the foreordination of God is to deny the election of God.

To teach that Jesus died for every one indiscriminately, that He died as much for one as He did another, that He loved one as much as another, would be a denial of 2nd Timothy 1:9, Ephesians 1:4, and Romans 9:13, and a hosts of other Scriptures.

To teach that Jesus died for every individual without exception would be a denial of the foreknowledge of God. And to tell an unsaved person that Christ died for him, would in effect be teaching that election followed belief, and would imply that God was not perfect in wisdom and knowledge; and therefore, God would not be god. But God is perfect in all His ways and in all His attributes. God made provision for the redemption of sinners before the fall. To teach contrary to this is to teach contrary to the Scriptures, in such Scriptures as Acts 2:23; 4:28.

We must not tell a person that Jesus died for him, for how can we know whether Christ died for him or not? But we must teach, preach, exhort, and do what we can and all we can to get sinners to understand that they are lost without Christ. We can and should tell a person that Jesus died for sinners, sinners like unto ourselves. For such Christ came into the world. For such He walked among sinful men and suffered at their hands, for such He was tried in Pilates court, for such He bled and died. Wilt thou now believe in Him? We can and should make such a plea to an unsaved person.

UNITY

(Continued from Page 4)

We oftentimes hear about the Ecumenical Movement. We oftentimes read about what they are doing to get everybody together. I oftentimes read about union meetings. Now, beloved, there is no soundness so far as doctrine is concerned in the Ecumenical Movement. There is no soundness of doctrine so far as union revivals are concerned.

I often think about a union revival where all the denominations come together. I often think of it in the light of the man who was married to two women. One of them was old, and the other one was young. The young woman didn't like to see a gray hair in her husband's head, so every time she would see a gray hair, she would pull it out. The old woman didn't like to see black hairs in his head, so every time she had an opportunity she would pull the black hairs out. You know, beloved, it wasn't long until they had a bald-headed husband.

That is exactly what you have when you have a union revival meeting. A Presbyterian doesn't like the idea of immersion, so the preacher has to throw that doctrine out. A Methodist doesn't like the idea of the security of the saved, so you have to pull that out. A Campbellite doesn't like a lot of things that you might preach ordinari-

ly, and you have to pull these doctrines out. Do you know what you have when you get through pulling them out — you have a bald-headed doctrine to present to the world.

We are to speak the things which become sound doctrine. As a church, you and I need to be certain that we try to the best of our ability to mind the same thing.

I think as a church, God has given to us a group of people who mind the same thing to a great extent. I don't think I ever saw a church that was more solidly united concerning the Word of God than Calvary Baptist Church.. At the same time, I say we ought to be mighty careful to be sure that in the future we always mind the same things, the same doctrines, the same truth, and the very same teachings.

Now there are some four truths that I would like to mention to you, which I think we ought to be particularly careful concerning, that we mind the same thing about them.

I. THE CHURCH.

We ought to mind the same truth relative to the church that Jesus built. The Lord Jesus Christ said: "I will build my church: and the gates of hell shall not prevail against it" (Mt. 16:18).

You'll notice He said, "I'll build my church." He didn't say that He would wait a few hundred years, and let the Pope start one. He didn't say that we would wait a few hundred years longer and let Martin Luther or John Calvin or John Wesley start a church. Rather, He said, "I'll build my church." Beloved, if the Lord Jesus Christ kept His Word, and if He started His own church, back there in the first century, then those that have come into existence since that time are certainly not the churches of the Lord Jesus Christ.

We read: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:15).

Here is a house standing, and underneath that house is a foundation. There is a pillar, and underneath the pillar is the ground, so that the ground supports the pillar, and the pillar supports the house. The Apostle Paul said to Timothy that the church is both the pillar and the ground of the truth — that underneath all truth is the church of the Lord Jesus Christ.

The Methodists are certainly not the pillar and ground of the truth. When we think about all the heresies that they teach — their falling from grace, their sprinkling, their baby baptizing, and all the things that they teach — they are not the pillar and the ground of the truth.

The Campbellites are far from being the pillar and ground of the truth. I grew up a Campbellite and I know what a Campbellite stands for. That is why I hate Campbellism with every ounce of my being. I'll never forget the Campbellite preacher who preached for two solid weeks in a revival meeting and had almost everybody in the community to be baptized for the remission of their sins. Everybody there had been urged to obey the Gospel, as they say,

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QUESTION: Who instituted every member weekly church of-ferings?

ANSWER: Paul, First Corinthians 16:1, 2. "Now concern- ing the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

UNITY

(Continued from Page 5)

had come to the meeting night after night. He was a stock trader and walked around with a cue stick in his hand. He used that cue stick for a cane. He used it to herd cattle and the hogs when he was loading them in a wagon. In other words, it was more or less his trademark. This man went down to the millpond the day that this Campbellite church was getting ready to baptize. This Campbellite preacher took a crowd out into the water and baptized them. Then he said, "Is there anybody else here that wants to obey the gospel? If you do, now is the time to do so." He said, "I'll guarantee you that if you will come out here and let me baptize you, you will have your sins washed away right here in this millpond." This old man — shoes, clothes, cue stick and all, went right out into the millpond. When he got out there, he said, "Now did I understand you to say that you would guarantee that all of my sins would be washed away if I would submit to you to baptize me?" The Campbellite preacher said, "That is exactly right." The old man said, "Well, I have come out here to take you up on it. You don't know how bad a sinner I have been, and I have a terrible burden for my sins. I tell you, when I come up out of this water, if this burden isn't gone and my sins are not washed away, I'll wear this cue stick out on you before we get to the bank." Do you know what that Campbellite preacher did? He dropped that man's hand and ran for shore. He just wasn't willing to risk his doctrines in the light of a cue stick.

Well, I say to you, the Campbellites just do not support the truth. They are not the pillar and ground of the truth.

I read what the Apostle Paul said to the church at Ephesus. Listen: "In whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:22).

Notice, "an habitation of God through the Spirit." Where did the Holy Spirit live in Ephesus? He lived in a Baptist church. Have you ever heard of Him moving out and inhabiting a PTA? Have you ever heard of Him moving out and inhabiting the WPA? Have you ever heard of Him moving out and inhabiting the Red Cross? I say to

Faults are thick where love is thin.

you, so far as I am concerned, I would just as soon accept anything that the PTA, or the WPA, or the Red Cross, or any other worldly organization does as to accept what these modern churches do, because the Holy Spirit came to dwell, and abide, and to have His habitation in the church, in the days of the Lord Jesus Christ.

Let's get an illustration of this in the Old Testament. You remember when they built the tabernacle. For some period of time the people gave. They kept on giving until they had so much that the priests had to tell them to quit bringing in things with which to build the tabernacle. Then they started to build that tabernacle, and they built a marvelous building. The wall round about was made of curtains, and inside that curtain were the most beautiful embroideries that you can imagine. There was the most intricate work put on the curtains inside that you can possibly conceive of. They then built the pieces of furniture. I tell you, your mind and mine can't begin to fathom or comprehend the beauty of the furniture of the tabernacle.

Beloved, they did it on one basis — they did exactly what God told them to do. God had called Moses up to the mountain and there God had given to Moses the pattern and told him exactly how to make everything. It wasn't left for Moses to do anything whatsoever, but rather everything that he did, he did according to the pattern that God had showed him. He didn't make that fence on the outside of the courtyard at his suggestion by way of height, but he made it 7½ feet high, the exact height that God had told him to make it. Everything about that tabernacle was according to divine direction. When we come to the 40th chapter of the book of Exodus, we find that it says over and over again: "Thus did Moses: according to all that the Lord commanded him, so did he."

When Moses had done everything that God had commanded, and the work was finished, we read: "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle" (Ex. 40:34).

Notice, beloved, when they built according to the pattern — when they built according to God Almighty's direction, then the glory of God filled that tabernacle. They had built according to God's pattern and God filled that tabernacle with His presence, and all through the wilderness, it was the center of worship for that congregation.

You say, "Was there any other congregation? Was there any other place to worship?" Yes. There was Baal. There was Astaroth. There were those heathen gods. There was Molech, where they burned their children to a false god. Some of the Jews went to these false gods and worshipped, but the people that did what God wanted them to do, followed God Almighty's pattern, and they worshipped in the light of what God had told them to do through the pattern that He had given to Moses.

Now let's come to the New Testament. Our Lord built a church in the early part of His ministry. Then on the day of Pentecost, after that church was fully formed, the Holy Spirit came down and took up His residence within that church at Pentecost. In the Old Testament, just as the glory of God

overshadowed that tabernacle when they built according to God's plans, the Holy Spirit came to indwell that church on the day of Pentecost.

In the Old Testament, there was Baal, Astaroth, Molech, and other gods that some wanted to worship. Today we have Methodists, and Campbellites, and Holy Rollers, and Presbyterians and Catholics, and a lot of folklore that other people go to in order to worship. I say to you, back in the Old Testament they just had one true worship, and today God has one true worship, and that is the worship that is found in true, sound, Biblical, Missionary Baptist Churches.

I don't make any apology for this. I don't say at all that I wish that it were otherwise. I just say this to you, that the only church that Jesus Christ has on earth today is a Missionary Baptist Church, and it is the only church that He has ever had. These other so-called churches of today are just as much churches as Baal and Astaroth and Molech were places of worship in the Old Testament, for they are in opposition to the things of the Lord.

What I am saying to you is, we need to remember this truth — Jesus started His church and we ought to be true to that church right down to the end of the age. I grant you it is a whole lot easier not to be true. It is a mighty easy thing for a preacher to take a compromising position. The fact of the matter is, if he takes a compromising position he can just remain pastor and be treated mighty nice by all the members of the church. But some of these days we are all going to have to stand in the presence of God, and I want to be sure when I stand in His presence, that I have told you the truth about the church, and I want to be sure that we mind the same thing concerning the church.

I ask you, are we going to mind the same thing about His church? I hope so, I hope Calvary Baptist Church will always contend for the truth of the church just like we have been contending for it. I hope the time will never come when Calvary Baptist Church will cease to contend for the truth of the church, just like we have contended for it since we were organized as a church. I say, beloved, let us mind the same thing concerning the church.

II. BAPTISM.

I am a strong believer in Baptist baptism just as I am in a Baptist church. Some people talk about Christian baptism and some talk about believer's baptism. Beloved, I never use those terms. Instead, I like to talk about Baptist baptism because that is the only kind we have in the Bible.

We read: "There was a man sent from God, whose name was John" (John 1:6).

I ask you, why did this man come? Listen: "And I knew him now: but he that sent me to baptize with water" (John 1:33).

Notice, he was sent to baptize with water.

Now whom did he baptize? Among other brethren, he baptized the Lord Jesus Christ. He was a little reluctant to do so, but he did it because the Lord Jesus insisted upon it. We read: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now:

for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straight-way out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Mt. 3:13-17).

Notice, the Lord Jesus Christ came from Galilee to Jordan. Sixty miles He came to be baptized by John the Baptist. You say that is nothing at all, that some of us drive farther than sixty miles to go to church. That is right, beloved, but they didn't drive automobiles in those days. They rode burros, and sixty miles was quite a trip, and the Lord Jesus came sixty miles to get Baptist baptism.

I ask, why didn't He go to somebody in the community where He lived? Wasn't there some priest there that might have baptized Him? Wasn't there some religious leader in that community that might have done it? Jesus Christ went to the only one that was sent of God to baptize, and that was John the Baptist.

When the Lord Jesus came to John the Baptist, He said to him, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Beloved, Baptist baptism is a righteous act, for the Lord Jesus said, "It is up to us to fulfil all righteousness." So Jesus was baptized, and when He came up out of the water, God the Father spoke from Heaven, and the Holy Spirit descended upon Him.

Here is the only time that you will read about baptism in the Bible where the Trinity was actually present, and that is when the Lord Jesus Christ was baptized. Jesus was the one that was baptized, the Holy Spirit descended upon Him, and the Father spoke from Heaven, saying, "This is my beloved Son, in whom I am well pleased."

I ask, why was the Father pleased? He was pleased with the fact that Jesus Christ had just submitted to Baptist baptism. The only baptism that God ever spoke from Heaven concerning — the only baptism that He ever put His stamp of approval upon was the baptism of John the Baptist.

Sometime ago I was talking to a man and he said, "I don't think much of what John the Baptist did. I don't believe his baptism was good baptism. I don't think we had any Christian baptism until the day of Pentecost." Well, all I have to say is this, the baptism of John the Baptist was good enough for the Lord Jesus Christ, and it was good enough for all the twelve apostles. The baptism of John the Baptist was good enough for the Jerusalem church, for they were all baptized by him. Do you know how I know that? They couldn't even elect a successor to take Judas' place unless that successor had Baptist baptism. Listen: "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John" (Acts 1:21, 22).

Beloved, John's baptism was good enough for the Lord Jesus Christ, it was good enough for all the apostles, it was good enough for the church, and it is good enough for me.

I say to you, I'd like to urge each of you to search your hearts

and souls and see what kind of baptism you have. Is it the kind of baptism that would satisfy this first Baptist church in Jerusalem? If it isn't, if I were you, I'd run to a Baptist preacher and get that preacher to get authority from a Baptist church to immerse you in the name of the Father, the Son, and the Holy Spirit. My text says, "Let us mind the same thing." Beloved, that is the kind of baptism I want us to always be united about.

III. SALVATION BY GRACE.

I would like for us to be united also in the doctrine of salvation by grace. You say, "Brother Gilpin, all Baptists believe that." Beloved, don't let anybody tell you that. There are more Baptists today that deny salvation by grace than there are that preach it.

The Word of God emphasizes salvation by grace through faith. Listen: "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)" (Eph. 2:5).

Notice, He said, "Ye were dead and God quickened you, and made you alive."

Beloved, if you are saved, you are a spiritual resurrection. One of these days your old body is going down into the grave if the Lord Jesus Christ tarries. Then sometime that body is going to be raised from the dead. But, beloved, I am already a spiritual resurrection, for I have already been quickened by the Lord Jesus Christ. That is salvation by grace.

I couldn't have done it. You tell that a man could make himself alive spiritually. Go to a funeral and see that dead person there. Suppose you tell that dead person to get up and go home. I saw that take place once. A man was terribly disturbed over the death of his daughter, and when we got ready to leave, he walked up to the casket and said, "Let's get up and go home," but she didn't get up. She lay there within that casket. Why? Because she was dead. It takes a divine power to make a dead person alive. I tell you, a man can get out of the casket, lay aside his shroud, close the casket lid and walk out of the church building unaided and unassisted, just as easily as a man can be saved, without the power of God. It takes just that much of the power of God to save you.

God's Word says: "Which he wrought in Christ, when he raised him from the dead" (Eph. 1:20).

This is talking about the mighty power which was wrought in Christ Jesus when He raised Him from the dead. Beloved, the same power that it took to raise Jesus Christ from the dead, it took to save my soul. A man is foolish to talk about any salvation except salvation by grace.

"He shall see of the travail of his soul, and shall be satisfied" (Isa. 53:11).

This doesn't say He is going to see the crowd that has been baptized to get their sins washed away. It doesn't say that He is going to see the crowd that has worked in order to be saved. Rather, He said, He was going to see the travail of His soul, and shall be satisfied. The only ones that are going to be in Heaven are those that are the result of the soul travail of the Lord Jesus Christ.

That is salvation by grace. There is no works there, no baptism, no mourner's bench, no

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STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry" (Ezek. 37:1, 2).

God, in chapter thirty six, caused Ezekiel to prophesy to the mountains of Israel—the mountains which had been made desolate (v. 3). God promised that the desolation would be changed to an abundant harvest. The picture then is one of abundant life in contrast to dried up fields and streams. The land, in fact, is to be more productive than it was during Israel's beginnings (36:11).

The chapter before us takes our eyes from the beautiful and abundant fields to those who are to inherit the fields. The chapter before us, however, reveals that the condition of those who are to inherit the fields is much worse than the condition of the fields, that is, the fields when they were desolate. The house of Israel, in fact, is likened to bones — bones which are "very dry." The dryness of the bones indicates that there is not much hope for them as there is for a balloon in a briar patch during a wind storm. God, because of Israel's ways and doings (36:19), had brought them to the state which He likens to "very dry" bones. We may say that they were very dry bones in relation to their praise and worship of God as well as to their nation and national privileges. The dry bones show clearly that they had been skinned of every good thing. They were so far gone that their condition was as bones when even the moisture has been removed from the marrow. Then, to make matters worse, the bones were scattered here, there and yonder.

The "valley" in which the bones were found represents the nations, and the bones, of course, represent the people who had been scattered among the nations.

"And he said unto me, Son of man, can these bones live? and I answered, O Lord GOD, thou knowest" (Ezek. 37:3). God's question to Ezekiel was "can these bones live?" The answer, of course, when based on human reason and logic, was no! We have no facilities on earth to impart life to a dry bone or even a moist bone. This same reasoning can also be applied to a dead sinner. The sinner, in fact, is not a little bit dead, but totally so. One can take the sinner, as one might a dry bone, polish him up and put him in the church, but he is still a very dry bone until given life by way of the new birth.

Ezekiel, when asked, "Can these bones live," answered very wisely when he said, "O Lord GOD, thou knowest." Ezekiel knew of no human means to impart life to the very dry bones, but he knew that nothing was impossible for His God to accomplish. He, therefore, said, "thou knowest." You will observe, however, that before Ezekiel said, "thou knowest," he said, "O Lord GOD." This title says it all. Ezekiel, in fact, by way of this title, owned that God is God and that there is nothing impossible with Him. Ezekiel said,

in essence, "There is no bone too dry for you to restore. There is no problem too difficult for you to solve. There is no passion too strong for you to subdue. There is no mountain too steep for you to climb."

Ezekiel's answer was, "thou knowest." Thou knowest if it is in your plan and purpose to give these bones life. It is not a question as to whether or not you can give the bones life, but only a question as to whether or not it



Willard Willis

is your will to do so "thou knowest." "Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD" (Ezek. 37:4).

This passage is often used as an example relative to preaching to lost sinners. The sinner, as is true of the bones, is hopeless as far as the human element is concerned. God, in essence, asks us, as He did Ezekiel, "can these sinners live?" Our answer is, "thou knowest." Thou alone knowest if they are your elect. Our responsibility is to preach to the very dead sinners even as Ezekiel spoke to the very dry bones. Ezekiel was to say to the bones, "Hear the word of the Lord." It, of course, is obvious that aside from the intervention of God, the bones could never hear. It is also true that the sinner cannot hear the word of the Lord aside from God's intervention. Ezekiel received no credit for the life which was given to the very dry bones. It was all of God and so is it relative to the new life which is imparted to the dead sinner.

Many argue that the sinner is quickened without the preaching of the gospel, but this is no more true than that the very dry bones were made alive without Ezekiel first speaking to them. God used Ezekiel as His means and so does He use us. The argument is that this idea makes salvation of works, but such is no more true than that the bones were made alive by the works of Ezekiel. "Thus saith the Lord GOD unto these bones, Behold, I will cause breath to enter into you, and ye shall live" (Ezek. 37:5). chance for Israel becoming a nation and enjoying peace and tranquility as a nation, were equal to imparting life to very dry bones. There, for example, were 50,000,000 Arabs who said that the 500,000 Jews could not become a nation. This is equal to growing 500,000 tomato plants in the midst of fifty million cut worms. It is therefore obvious that the birth of the nation of Israel in 1948 was a miracle. The fact that she has not been overthrown in the last several wars is also a miracle. The odds, in fact, were fifty million to five hundred thousand. God, in fact, in our text (v. 5), declares "I will cause breath to enter into you, and ye shall live." We have already seen this passage

fulfilled when Israel became a nation in 1948. We are now observing the part of this passage which states: "And ye shall live." Ye shall live even though all the Arabs and Russia come against you. Ye shall live because I will not leave nor forsake you. It is as stated in the following passage: "No weapon that is formed against thee shall prosper" (Isaiah 54:17).

I observed on television when Egypt's Nassar boldly stated that he would drive Israel into the sea. Mr Nassar was convinced that he would succeed and humanly speaking he should have succeeded. I make this statement because, along with his allies, he had 2382 tanks, 862 war planes and 631,000 soldiers. Israel, on the other hand, only had 800 tanks, 350 warplanes and 275,000 soldiers. It becomes obvious as to why Mr. Nassar was so confident. He had a three to one edge. God, of course, made the difference and He will continue to make the difference.

Let me add that the Arabs did not lose the war because of a lack of their will to fight. This fact is evident from the contents of a little shirt-pocket booklet which all Egyptian soldiers carried into battle. One paragraph, for example, from this booklet, read: "O believers, when you encounter the unbelievers marching to battle, turn not your back to them. Whoso turns his back that day to them, unless withdrawing to fight again or removing to join another host, he is laden with the burden of God's anger, and his refuge is Gehenna—an evil homecoming!" (Koran 8:15, 16).

The "breath" (v. 5) which God has given Israel, is a reference to their life as a nation after being resurrected from their graves or the nations in which they were abiding. It is as stated in the following passage: "And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves" (Ezek. 37:13). "And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD" (Ezek. 37:6).

Israel, due to their sins, had lost their sinews, flesh, skin and breath. They, in other words, ceased to live as a nation. They had been reduced to very dry bones. The question presented to Ezekiel was, "Son of man, can these bones live?" The question, in other words, was, can Israel be a nation again? Can the people be up-rooted from all the nations to which they have been scattered and returned to the homeland of their fathers? Will all of those Jews out there in the nations give up their fine homes, warm beds, and luxurious cars and return to the land of their fathers? If they do return, will they be any match for the fifty million Arabs who hate them in the worst way? God's answer to the above questions is, yes! Yes, they will return home. God promised to lay sinews (tendons or physical strength) upon them. He promised them flesh, skin and breath and that they would live. The reference, then, to flesh, skin and breath is a reference to Israel's life and activity as a nation. The reference to "sinews,"

or tendons is a reference to strength and endurance in contrast to sickness and failure. The "sinews" in fact, are like the pillars which hold up a large building.

"So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and skin covered them above: but there was no breath in them" (Ezek. 37:7, 8).

It is interesting to observe that, at the first, there is to be "no breath" in Israel. The "breath," or "spirit" (v. 14) is to be put in Israel after they are brought into their land (v. 12). Israel, today, has flesh, skin and sinews, but not the Spirit. They will have the Spirit after all the elect in Israel are born again. It is as stated in the following passages: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:24-27). "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins" (Rom. 11:26, 27).

"Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came unto them, and they lived, and stood upon their feet, an exceeding great army" (Ezek. 37:9, 10).

The word "army," according to Webster, can mean a great number and doesn't necessarily have to have reference to fighting men. The "exceeding great army" is in contrast to the "very dry bones." The one speaks of utter defeat while the other speaks of total victory. They were dead, but now they are "exceedingly" alive. God, by way of this action, will bring water from the very dry rock, or meat from the eater. He will defy the laws of nature and do that which nature says can't be done. Why will our God act in such a manner? The answer is found in verse six which states, "...and ye shall know that I am the LORD." "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the

land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD" (Ezek. 37:11-14).

Israel said, "Our bones are dried, and our hope is lost. We are cut off from our parts." We, too, often find ourselves in a similar dilemma. Our human hopes for the removal of a particular problem is equal to "very dry bones." It is at this point that our God intervenes and gives life to the very dry bones. He waits until the bones are very dry so that we will know that He gave us the victory. The same rule applies to planting corn in the ground. The corn is buried under the soil. It, in a sense of speaking, is placed in its grave and covered with dirt-dirt which speaks of no hope-dirt which states that the corn has vanished. One day, however, the corn can be seen as it rises above the dirt which covered it. So it is with Israel and so is it in our own lives. The dirt cries out, "impossible!" The word "impossible," however, is not in God's dictionary.

"The word of the LORD came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand" (Ezek. 37:15-17).

The Jews were divided at the time of their overthrow by Nebuchadrezzar. They, however, when returning to Israel, will return as one so that their state will be far superior to that which it was before they fell. The nation, in fact, will be as stated in verse twenty-two where we read: "I will make them one nation." One of the two sticks was to have "For Joseph" written on it and the other was to have "For Judah" written on it. These two dry sticks were to be joined as one stick in the hand of Ezekiel.

The joining of the two sticks together without the aid of glue or tape, is not within mortal man's power. The sticks, in fact, as is true of the bones, are very dry. They, as was true of Sarah, are past the age of bearing. They are like the dry rock from which no water could be obtained without God's intervention. The laws of nature assert that two sticks can never be one. God, however, will defy the laws of nature (His laws) and bring Judah, Ephraim, and their companions together as one.

"And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph,

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EZEKIEL

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which is in the Land of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezek. 37:18-22).

I had just gotten out of my car a few weeks ago, and was walking into the office, when suddenly I heard more birds than I had ever heard at one time in my entire life. I looked up and observed birds which spanned approximately one half mile wide and as far back as I could see. They kept coming for about five minutes. I thought of those birds when I began to read about Israel's return to their homeland. The birds were flying south and the Jews are returning to Israel, or as God states (v. 21), "I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land." "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments and observe my statutes, and do them" (Ezek. 37:23, 24).

It is obvious from a close observation of the chapter before us that it deals with the initial regathering of Israel and on to her one thousand years reign with Christ during the Millennium. This chapter, in fact, deals with the very dry bones, the coming together of the bones, breath in the bones, His Spirit put within them and then (v. 24) His servant David (Christ the Lord) assigned to rule over them. We can be positive that what we are observing in Israel today is part of this entire program. It is all a definite sign that the end is drawing closer and closer. "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever: and my servant David shall be their prince forever" (Ezek. 37:25).

This passage is based upon God's ancient promise to Israel. God's promises sometimes lie buried like corn planted in the earth. The word "hopeless" is written over the buried corn,

just as "hopeless" is written over God's promises. The "very dry bones" certainly present to us a hopeless picture just as the two dry sticks present to us the same picture, but the passage before us (v. 25) knows nothing of dry bones or dry sticks. This passage presents to us an unqualified promise that they "shall dwell in the land."

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (Ezek. 37:26-28).

The promises of a covenant of peace and that God will set His sanctuary in the midst of them for evermore, are very precious promises. God, after purifying Israel, will dwell among them. God is greater than every obstacle. We are to see then that His dwelling among them assures them that all their frustrations, doubts, fears, tears, etc., will have fled away. There will be nothing remaining to mar the fullest enjoyment of an abundant life.

UNITY

(Continued from Page 6)

living up to the Golden Rule, no giving to missions. I tell you, this is salvation by grace.

Notice again: "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep" (John 10:15).

For whom did He lay His life down? For the sheep. That is limited atonement. Atonement is limited for one group — it is limited for the sheep. The Lord Jesus Christ didn't die for a single goat. He didn't die for a single one that is going to Hell.

One man said, "I believe the sufficiency-efficiency theory of the atonement — that the atonement was sufficient to save everybody, but efficient only for the elect." I don't. I believe that the atonement of Jesus Christ was in behalf of the elect of God, the sheep of God, and none but the sheep were died for, and none but the sheep are going to be saved. Jesus said, "I lay down my life for the sheep." That is salvation by grace.

The greatest illustration of salvation by grace to me is in the 16th chapter of the book of Ezekiel when it talks about the little girl that was cast into the wilderness as an unwanted babe when she was born. If you will read that chapter, you will see the picture of a little girl baby that has been born, that nobody wanted. She wasn't even washed when she was born. The birth blood was all over her. She wasn't even cleansed nor washed. Her navel wasn't taken care of. She was just a little unwanted baby, cast out to die. Then somebody came along immediately afterwards and picked up this little unwanted baby, washed her, and attended to her navel, and clothed her. When she grew up, she was decked with ornaments — she was clothed.

What does this story mean? Simply this: You and I are just exactly like that unwanted baby. That babe couldn't do one thing but die. If someone hadn't

come along, that babe would have died. That someone was God Himself. God came by for me. God picked us up when we were in a dying condition. When we were actually dead. God picked us up, and God has taken care of us and clothed us.

I tell you, beloved, I am clothed, for I am clothed in the righteousness of the Lord Jesus Christ. It just blesses my soul when I think about how I am dressed. I am all dressed up, and I have some place to go. I am going to Heaven. I am all dressed up and ready for it. Do you know how I am dressed? Not in anything I have done — no righteousness on my part, no works on my part, nothing I have ever done, but I am dressed in the righteousness of Jesus Christ and I am going to Heaven when I die. That is salvation by grace.

I tell you, beloved, when I think about it, it puts me on shouting ground. It makes me so happy I just bubble over when I think that all my salvation depends upon is what Jesus Christ did for me. I couldn't do one single thing, but Jesus Christ did it all.

IV. SECURITY.

Another thing we ought to mind is the doctrine of security. I tell you, if you are a child of God now, you will be a child of God a million years from now. You can never lose your salvation. Some people talk about how you are saved provided you hold out. Well, there is no "provided" to it. If you are saved, God is going to hold you out.

I tell you, the doctrine of the security of the saved is the most wonderful doctrine any child of God ever heard except that Jesus Christ died for his sins. It thrills my heart when I think that the Lord Jesus Christ died for my sins — for all of them — and I am saved for eternity. Listen:

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand" (John 10:27-29).

Beloved, if you are saved, you have a salvation that all Hell can't take away from you. You say, "Suppose I sin?" Well, you will. But who died for those sins? The Word of God says that Christ died for our sins. You say, "Well, I am going to break the law." God's Word says: "For sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:14).

I ask you, why should a child of God fear the law when the Word of God definitely says that we are not under law, but under grace?

I am not worried in the least about going to Hell. I'd like to live better than what I live. I'd like to live more for my Lord's glory than what I do. It worries me because I don't do any better than what I do live, but I am not worried one particle about my eternal destiny, for that is all settled in the Lord Jesus Christ.

CONCLUSION: I am glad to pastor a church that believes the Word of God. I am glad to be pastor of this church that stands for the Word of God, and backs up its pastor in that for which he contends. I hope it will always be thus. I want us to always let this text ring in our ears: "Let us mind the same thing." I want us to be sound, and stand together. I want us to stand cor-

rectly on the church. I want us to stand Scripturally on baptism. I want us to stand squarely on salvation by grace and the security of the saved. There are a lot of other things that I would like for us to stand on too, but especially do I want us to stand firm on these four great doctrines.

I am so glad for God's goodness to us, and I trust that God will help you to leave this place resolving to do your best to stand a little bit closer, and a little bit firmer, for the things of the Lord than you ever did before.

May God bless you.

SODOMITES

(Continued from Page 1)

evidence of His deeds, His holiness, and His wrath against the ungodliness of Sodom. Those who would openly prance through our streets boasting of their foul deeds need to openly hang their heads in shame for such sin. The shame of our nation is that there are also "sodomites in the land."

In less than 400 years after the whole earth was destroyed by a flood, we find in Genesis that the Sodomite makes his appearance. Halley writes: "It had been only 400 years since the flood, almost within the memory of men then living. Yet men had forgotten the lesson of that cataclysmic destruction of the race. And God 'rained fire and brimstone' on those two cities, to refresh men's memories, and to warn of the wrath of God that is in store for wicked men; and perhaps, to serve as a token of the earth's final doom in a holocaust of fire."

Before we search the Scriptures concerning the Sodomite, I would like to share with you some very valuable comments from Jay E. Adams book, "The Christian Counselor's Manual" (73 Ed; Chap. 35) concerning homosexuality: "Homosexual practices may begin in many ways, but always constitute learned behaviour (sin). In prison or on shipboard, where men are denied access to females for lengthy periods of time, homosexual sin is rife. Lesbianism often develops among women who fail to find husbands... Homosexuality is said to be 'against nature' (which, incidentally, militates against any genetically determined view)... Homosexual drives are not the result of innate needs; they are secondary, learned drives associated with habitual perversion growing out of a sinful way of life. It is just as misleading to speak of 'homosexual needs' as to speak of 'adulterous needs' or 'intoxicating needs'... It is quite wrong to suggest that homosexuality is natural in any sense in view of Romans 1... Homosexual behaviour is sin, not the product of irresistible Satanic influence or demon possession or control. Such an idea involves an attempt to moderate the plain Biblical position regarding homosexuality and, as a result, removes hope from those who accept this faulty explanation. In no passage in which homosexuality is condemned is it ever especially linked to Satanic or demonic influence... the desire as well as the act is condemned as sin in the Scriptures, which fail to distinguish the one from the other as acceptable and as unacceptable. Paul described the sin of homosexuality (as Christ described adultery and murder) as including both

the desire and the act (Rom. 1:27)... Homosexuality is a life dominating sin which permeates every phase and activity of his life. One may begin with homosexuality as one aspect of his total life, but before long a fixed pattern develops, and once having become a habit, homosexuality becomes a total way of life... Apart from the work of Christ in their lives, all sinful men will distort God's marvelous gift of sex in one way or another. The particular style of sin (whether homosexual or heterosexual in its orientation), however, is learned behaviour. A learned behaviour, I might add, that stems from the same deceitful and wicked heart of man that "drinketh iniquity like water." Many have held to the belief concerning sodomy, that the cause was in the DNA make-up, or genetic structure, or in other words, that Sodomites inherited the "sickness" thus making one helpless and defenseless against such acts of depravity. In part the theory is correct in the sense that man is totally unclean throughout by inherited sin, and all are capable of such sin; yet it remains that man is accountable and responsible to God for all his actions and therefore has the ability to refrain from such evils.

James Strong's definition of a Sodomite agrees well with Mr. Adams in that sodomy, "becomes a total way of life, that is, it becomes the god of the Sodomite to which he or she pays worship with every aspect of their lives; thus we can see how the conclusion is reached that the act of the sin of sodomy includes idolatry, false religion, and is against all that is truth."

Let us now consider the land which first gave rise and its name to the homosexual, which is more properly termed, the "Sodomite." I assume it to be somewhat unnerving to today's Sodomites to know of certainty, that Sodom and Gomorrah yet exists. They exist still, but at the bottom of the Dead Sea; still speaking words of warning, words of wrath, words of pure Divine justice without mercy, for where there is no repentance there can be no mercy. As concerning the cities of the plain which included Sodom and Gomorrah, Unger writes: "The cities of the plain are to be found under the slowly rising water of the southern part of the Salt Sea. Their ruins were still visible until the first century A.D." I was once told that divers had gone down into these waters for exploration and had made the remark that the area, particularly at the south end of the sea, gives the impression of an atomic explosion. Oh beloved, such a horrible end for such wicked deeds; to perish in the flesh by an all consuming fire and discover as the soul departs the body, the suffering, the pain, the agony, is only the beginning of an eternal torment in hell and the lake of fire. If only those, who boast of "gay rights" could see and know the severity of punishment for such gross evil as sodomy. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor adulterers nor effeminate, nor abusers of themselves with mankind... shall inherit the kingdom of God" (1 Cor. 6:9). Alas, the first mention of Sodom in the Word of God is in close association with the child of God. The glory and delights of that wicked city were so enticing

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SODOMITES

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to Lot that he first pitched his tent toward it and then made that place of evil his home as he entered into it. Genesis 13:12-13 declares, "...Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the LORD exceedingly." "Sinners exceedingly!"

Dear sinner friend, do you not see the Lord's declaration here? Do you not understand that there can never be a "right" to such sin that surpasses even the boundaries of sin, as it were, and that the justice of God demands penalty for such disobedience of His Holy Word?

Then we consider Lot pitching his tent toward Sodom. We believe that he did so that he might behold not only the glory of that city, but the very goings on. Ah, the lusty eye must not be denied! Yet today we do not pitch tents; what we do is go down to the store and buy televisions, and we can observe the enticements of the world in the privacy of our own "tents." Now, I do not want to seem prudish here, for there are many blessings and knowledge that can be had from the television, but be aware of its allurements and enticements. Corporations do not use it for an advertising medium for naught, for they are aware of its power of persuasion. As for Lot, the life of a simple nomad could not satisfy, and thus he entered the gates of Sodom (Gen. 14:12) fully and well aware of the wicked deeds of that city. (Gen. 19:7).

There are some further messages related to us concerning the city of Sodom which we as Baptists and Americans might carefully consider. Firstly, when the city was besieged by the four kings (Gen. 14:1 & 2) it is recorded that the leaders (Kings) of Sodom and Gomorrah fled and fell into the slimepits (Gen. 14:10). Now, I do not take this to mean that they died therein, but the rather were entrapped in the slimepits for we later (Gen. 14:17) find Abraham meeting the King of Sodom after he liberated them from the Assyrians. In any event, we find the rulers and leaders of these cities in the slimepits, which contained a lustrous black substance similar to tar. This speaks to us of an awful darkness from which one cannot escape without help. This, beloved, describes the condition of not only our lawmakers and leaders of America, but also the leaders of the world. These, who being appointed "by the people and for the people," give full dastardly consent through the guise of "liberty," liberation, or liberalism as they themselves wallow in the slimepits looking for support from this so called "minority" or "gay community." Yes, and some openly confess themselves as partakers of such evils; and sadly, was not the child of God, Lot, also a leader in the community of Sodom as he "sat in the gate of Sodom" (Gen. 19:1)?

We take note that were it not for the intercession of faithful Abraham, Lot would have remained in poverty and bondage to the enemy (Gen. 14:5, 11-12). Likewise for America, were it not for the directing power of the Holy Spirit, the prayers and intercessions of the elect we, as a

nation, would already be overthrown; but lest we begin to become too restful in these matters, we must remember that the siege was unsuccessful because Lot was a child of God, and because of him, "Father Abraham" restored them all with their goods. Yet surely, Lot and the citizens of Sodom failed to give heed to this warning and deliverance sent of the Lord. Grace and mercy had been displayed through the intervention of Abraham. We observe America as thousands of Sodomites openly display themselves, and greatly marvel at the grace and longsuffering of the Lord towards this fallen nation. Yet has not the Lord sent an enemy against them? An enemy that is taking "all their goods", yea, even their lives through the form of "social diseases" which includes the new and deadly killer called

"AIDS." Time Magazine (8-2-85) states: "...Some six-thousand people-most of them young, and until recently, healthy, struggle with the idea and the painful reality of dying of AIDS. During the past four years, an equal amount of AIDS victims have already succumbed... Most Americans had become aware of AIDS, conscious of a trickle of news about a disease that was threatening, homosexuals and drug addicts. AIDS, the experts said, was spreading rapidly. The number of cases was increasing geometrically, doubling every ten months, and the threat to heterosexuals appeared to be growing... More than one normally understated scientists has termed AIDS the disease of the century!... It is the virtual certainty of death from AIDS..." What saith the Lord concerning such sin? "And likewise also the men, leaving the natural use of the women, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error

which was meet... Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1:27 & 32). Again, "Thou shalt not lie with mankind, as with womankind: it is abomination. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion. Defile not ye yourselves (the nation of Israel) in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore upon it, the iniquity thereof upon it, and the land itself vomiteth out her inhabitants... If a man

also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them... And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast" (Lev. 18:22-25; 20:13 & 15). Herein is the law without mercy. Paul, in writing to Timothy stated: "But we know that the law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers

and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind..." (1 Tim. 1:8-10). The Word of God is quite clear concerning "sodomites in the land", i.e., an abomination that defiles the nation. Just as the Lord observed Sodom (Gen. 18:16) He is even now observing America. Oh beloved, how we should weep and lament over our land for this thing. "The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not, Woe unto their soul for they have rewarded evil unto themselves" (Isa. 3:9). Such, beloved, is the case of many of our large cities as the Sodomite has "come out of the closet" to "declare their sin as Sodom." How long shall it be, ere that "they weary themselves to find the door"? (Gen. 19:11). Alas, will the day come when the sun shall rise on our land for the last time, even as Sodom? (Gen. 19:23-24). Faithful Abraham prayed that the righteous might not be destroyed with the wicked, and his prayer was answered in the deliverance of righteous Lot (Gen. 19:29). Who can tell the heart of Abraham as he rose early in that final hour and "looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace." Will the "Sodomites in the land" be our destruction also! Will the sins of our land be our destruction?

We, dear friend, have sought to place before you some of the fearful things that can result from such a life of gross sin. Fear now encompasses America because of the sins of the Sodomites; the Lord yet speaks and will smite the land, perhaps even worse than we can even imagine. Sinner friend, are you fearful? Are you fearful for your life? It is written that the Lord Jesus Christ has the "keys of hell and death" and that "the fear of the Lord is the beginning of wisdom." Christ declared: "...but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28). True humble repentance, a turning around, a "humble and contrite heart" that cries out "be merciful to me a sinner" shall not go unnoticed; for the great physician, the Lord Jesus Christ alone, can heal you and save you from your sins, for "the blood of Jesus Christ cleanseth us from all sin."

In closing, beloved, lest we appear uncompassionate to those who are now in bondage and slavery to the sins of Sodom, I do sincerely believe that the Lord has, can, and will deliver many from such; for we who now know of our Sovereign election of God were also once in bondage to sin, and were it not for Sovereign Grace daily, could easily fall. Earlier we mentioned

I Corinthians 6:9 which spoke of "abusers of themselves with mankind," yet Paul declares further in 6:11: "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." "There is a fountain filled with blood. Drawn from Immanuel's veins, and sinners plunged beneath that flood, lose all their guilty stains."

THREE

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please keep this in mind as you study the rest of this brief article.

On what particular day did the Lord die? On the day of preparation. John 19:31: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was an high day)."

What was this Sabbath? Was it the regular Sabbath? No, it was an annual Sabbath. It was an exceedingly high Sabbath, and certainly this was never said of the regular weekly Sabbath, or Saturday.

Now, if you will read the first six verses of Exodus, twelfth chapter, you will notice that the Jews were to take a lamb and put it up on the tenth of the month and keep it until the fourteenth of the month, at which time they were to kill it, and this as to take place (the killing of the lamb) at the beginning of the fourteenth.

The day following, or the fifteenth, was a Sabbath Day or Holy Convocation; Leviticus 23:5-7: "In the fourteenth day of the first month at even is the LORD'S passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. In the first day (the fifteenth) ye shall have an holy convocation; Ye shall do no servile work therein."

Thus it is fixed that this fifteenth day was always a Sabbath regardless of the day of the week.

We find the Lord at the passover with His Apostles, the twenty-second chapter of Luke, and this was on the fourteenth at even or the beginning of the fourteenth. His prayer, arrest, trial and crucifixion were on the 14th day before the great high Sabbath Day which was an annual Sabbath. (Notice John 19:31 again).

Now what time of day did Christ die? Around three in the afternoon, Luke 23:44-46, "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice he said, Father, into thy hands I commend my Spirit; and having said thus, he gave up the ghost."

The ninth hour spoken of here was about three in the afternoon, being the ninth hour since daybreak, and so the Master died at three in the afternoon of the 14th, and had to be buried the same day, since the great high Sabbath was only three hours away. He had to be buried before this high Sabbath began. In other words, they had only three hours in which to take Him down from the cross and prepare His body for burial.

When was our Lord buried, and how? He was buried the same day that He was crucified, but temporarily, that is to say, the burial on the day that He was crucified was not the final burial, as we shall further notice. Luke 23:52-54: "This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on."

This was still the fourteenth, late in the afternoon, and this exceedingly high Sabbath would begin about six in the afternoon. Also, I want you to notice in the above Scripture that the singular pronoun is used: He took it down.

There were two burials. Matthew, Mark and Luke all say that he, that is Joseph, buried the Lord. Matthew, Mark and Luke employ the same word relative to linen (the Greek, sindon, means a linen cloth or sleeping garment). But in John, we not only find a different word employed, but we find Nicodemus helping Joseph in the final burial. John 19:39-40: "And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they (plural) the body of Jesus, and wound it in linen clothes (the Greek, othonion, this acts as our adhesive today) with the spices, as the manner of the Jews is to bury."

In the Gospel of John, we notice that Jesus was buried after the manner of the Jews and that both Joseph and Nicodemus were present. Both in Matthew, Mark and Luke only Joseph was present, which suggests that due to the lack of time, because he had only about three hours before the annual Sabbath began, he buried Him temporarily, and rested on the annual Sabbath; then he and Nicodemus went back the day after the annual Sabbath and buried Him after the manner of the Jews.

There were also two visits by the women to the tomb which is further proof of the two burials. Matthew 27:61: "And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre."

This verse has reference to the first burial. In other words, they were present at His first burial. This text is very important, so please keep this in mind.

In Matthew 28:1 is recorded the first visit: "In the end of the sabbath (this Sabbath spoken of here was the regular weekly Sabbath or Saturday) as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre."

Mark 16:1 is the other visit: "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him."

And thus we prove conclusively the two burials of our Master. For two of these same women were present at the first burial, see Matthew 27:61; and had Nicodemus been present then and anointed His body for burial, certainly these same two women would not have gone back to the tomb to anoint the body of Christ knowing that Nicodemus had already anointed it. But these two women were not present when the body of Jesus was anointed, for they were present only when Joseph buried the Lord temporarily. But when Joseph and Nicodemus prepared and buried the Lord after the manner of the Jews, they were not present, hence the second visit.

Now, when was the Lord raised from the dead? On Saturday

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THREE

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afternoon. He was resurrected on the first visit of the women.

Mark, Luke and John record the second visit, but Matthew records the first visit (Matthew 28:1-6). Now notice verse one, "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre."

Now notice verse 6: "He is not here: for he is risen, as he said. Come, see the place where the Lord lay."

Now, in the Greek it reads like this in verse one: "Now late on the Sabbath." It was not on the first day of the week, for the word says that it was on the Sabbath, that is the regular weekly Sabbath, for the Scriptures teach that it was only dawning toward the first day of the week, and when the women arrived He was already raised, for the angel said in the sixth verse of Matthew 28, that, "he is not here, he is risen, as he said," and this was on the Sabbath, or late on the weekly Sabbath, somewhere between 3 and 6 in the afternoon. Inasmuch as He was buried in the afternoon, and had to remain in the tomb 72 hours, He would of necessity have to be raised at the same time of the day that He was buried. So the Lord was raised from the dead on Saturday afternoon somewhere between three and six.

You might want to ask: Since He was raised on the first visit of the women, then why the second visit? Well, because they did not believe. John 20:9 - "For as yet they knew not the scripture, that he must rise again from the dead."

Now, you might want to know on what day did the Lord die. He died on Wednesday afternoon, the fourteenth. You can count back from Saturday afternoon, 72 hours, and you will see that He died on Wednesday afternoon.

You might want to know why we observe the first day of the week as a day of worship and rest. It is because the apostles were not convinced of His resurrection until the first day of the week, and too, Jesus appeared to them on the first day of the week.

HATED

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people, for ye were the fewest of all people" (Deut. 7:6, 7).

The Lord chose Jerusalem from among all the tribes of Israel as His chosen city. For it is written, "Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem the city which the Lord did choose out of all the tribes of Israel, to put his name there" (I Kings 14:21).

The case is the same with kings. God raiseth up one king and putteth down another at His pleasure. "For there is no power but of God, the powers that be are ordained of God" (Rom. 13:1). When Pilate said unto our Lord, "Knowest thou not that I have power to crucify thee and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee

from above" (John 19:10, 11). Christ knew that His death was a predestined affair, as the Holy Ghost also declared through Peter at Pentecost day. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have slain. Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it" (Acts 2: 23, 24). Nebuchadnezzar, king of Babylon learned the fact that God was sovereign, though he learned it the hard way. Daniel reminded King Belshazzar on the night of his death, that Nebuchadnezzar was driven to the fields to eat grass like oxen, till he knew that the most high God ruled in the kingdom of men, and that He appointed over it whomsoever He would (Dan. 5:21). Daniel further tells Belshazzar that God is sovereign in verse 23. "And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

The witnesses of the Lord in His special service are chosen by the sovereign Lord of all grace. He chose Noah for His witness in the wicked days preceding the flood. Noah found grace in the eyes of the Lord (Gen. 6:8), while the rest of the world perished except his house. No one was bid to come into the ark except Noah and his house (Gen. 7:1). God told Noah the end of all flesh had come before him; this He told Noah before He told him to build the ark. It was in the following verse of Scripture that He told Noah to build him (not those for whom the end had come) an ark (Gen. 6:13, 14). God was as sovereign in bringing Noah and his house apart from anyone else into the ark, as He was in bringing in the animals and fowls. They came in as God effectually drew them in.

He chose Abraham to be a father of the Jewish nation from the viewpoint of the flesh and to be a father of many nations from the Spiritual viewpoint, that is, the father of them that believe (Gen. 12:1; Rom. 4:11).

He chose Moses to be the law-giver and delivered of Israel, for we read of three rebellious fellows who protested against Moses, — Korah, Dathan, and Abiram. Thus Moses said, "And he spake unto Korah and to all his company, saying, even tomorrow the Lord will shew who are his, and who is holy, and will cause him to come near unto him, even him whom he hath chosen will he cause to come near unto him" (Num. 16:5). God had not chosen these rebels to serve Him, but they who tried to rebel against His will, found His will done in their destruction. (Num. 16:32).

He chose David as His king over Israel, from among all the fine sons of Jesse. (I Sam. 16:12).

The Lord ordained Jeremiah before he was born to be a prophet to the nations. (Jer. 1:5).

Christ was called the servant and elect of God, seven hundred years before His birth. "Behold my servant, whom I uphold, mine elect in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles" (Isa. 44:1).

John the Baptist was a chosen vessel, and it was foretold seven hundred years before his birth, that he would be the voice of one that crieth in the wilderness (Isaiah 40:3). This also reveals

that God chooses whom He will.

Christ chose the apostles of His own will (Luke 6:13). His church was begun by election and it will be consummated by the same. There will not be left out of it one stone. Man is not doing the building of it, though he may be used as the instrumentality. Christ will build it and see to it that the gates of Hell do not prevail (Matt. 16:18). We rejoice in this fact, for if it was left up to man it would surely be a failure.

Those elected unto eternal life from eternity being accepted in the beloved (Eph. 1:6) surely have something to fall at the feet of Christ and praise Him for. While in a general sense the grace of God that bringeth salvation hath appeared to all men (Titus 2:11). God is good to all in the way of nature. He sendeth rain on the just and the unjust, (Matt. 5:45). Think of the way He has blessed our nation even with all its sin and corruption. His grace has appeared to all men. It is only God's mercy that keeps wicked men alive another moment. How thankful ought sinners to be for God not quickly casting them down into Hell. How many sinners are like the dog that bites the hand of his master while feeding him. God gives wicked men every enjoyment they ever have here in this life, and they deserve none of it. Yet they curse Him, and despise Him, and have no use for Him or His only begotten Son. All of the fallen members of Adam's body are prone to sin and hate God as the sparks that fly upward. What a marvel then that in His infinite goodness He has chosen some of them to eternal life before the world, and laid upon the sinless One their sin for which He died. Were any of them worthy of such goodness and love? Nay, I say, they were all worthy of Hell. Me! worthy of Hell, Ah, I have been made by the Holy Spirit to realize it. The very fact that men do think any of Adam's wretched body worthy of God's mercy or goodness, is evidence of sin in them. The Holy Spirit reproves the world of sin, and honors Christ.

It is not God who is unjust in saving some of Adam's wicked race and punishing others. He is just in all His ways and His doings are perfect. I don't like the thought of the electric chair or gas chamber, but I believe in law and order, and I know it takes these punishments to carry out the law. Fury is not in the Lord (Isaiah 27:4). Yes He is a just judge and will in no wise pass over evil. He is not like the unjust judges of this wicked world. Bishop Oxnam, one of the ringleaders of the Federal Council of Churches, once said, "God was a dirty bully if He sent a flood on the earth." We know which of the two, Oxnam or God, the dirty bully was; we know it was not God. That is what Arminianism had led the Methodist Bishop to. God pity. When men and so-called preachers deny the sovereignty of God, the next thing they do is to condemn Him for His justice. God is not a God that takes mere pleasure in cruelty. Such, is one thing God says He has no pleasure in. He will perform His will in judgment, but with no enjoyment to Him. He delighteth in mercy, He doth not delight in chastening him whom He loveth, but He purposeth to do it for His children's good. I never enjoy punishing my children, but I know it is essential for their good that I do it. So he that spareth his rod hateth his son. Hath He not said, "As

many as I love, I rebuke and chasten" (Rev. 3:19). It is as necessary for God to destroy the wicked and punish them with eternal fire, as it is for Him to chasten him whom He loveth. However, be it remembered that though it is His will and purpose to judge the wicked in Hell, yet He takes no delight in their death. "For I have no pleasure in the death of him that dieth saith the Lord GOD" (Ezek. 18:32). This reveals God has no delight or enjoyment in punishing the wicked even though His purpose is to destroy the wicked and unredeemed. Surely no true judge enjoys passing a death sentence on a criminal, but the law demands it, so the judge must be true to his position or be unjust. The wages of sin is death, and God is a just judge and He will be true to His position, "and whosoever was not found written in the book of life, was cast into the lake of fire" (Rev. 20:15), as it says.

Be it known that God's elect have marks and privileges that the non-elect cannot and do not manifest. As to the marks of the elect, there are but few that we take time here to discuss. First, they bear the mark of Scripture in being saved. Such a mark is that they believe on the Lord Jesus Christ (Acts 16:31). Only those ordained to eternal life believe effectually (Acts 13:58). Secondly, they bear the mark of the Holy Spirit, who bears witness with their spirit that they are the children of God (Rom. 8:16), furthermore, the seal of the Holy Spirit puts them in union with Christ as His forever (Eph. 4:30). They further bear the mark of chastisement. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). As many as I love I rebuke and chasten" (Rev. 3:19). They do also bear the mark of persecution. For it is written, "For unto you it is given in the behalf of Christ, not only to believe on him but also to suffer for his sake" (Phil. 1:29). "Yea, and all they that will live Godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). And moreover for the comfort of the elect God hath spoken very graciously saying, "And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation and that of God" (Phil. 1:28).

As to the privileges of God's elect, there are very many, and very great, such as we shall not be able to discuss but few. First, the elect are privileged to come boldly to the throne of grace to find help in the time of need (Heb. 4:16). "Having therefore brethren boldness to enter into the holiest by the blood of Jesus" (Heb. 10:19). The believer's throne rights and intercessory privileges are worth more than all the wealth of this world. Seeing they are in Christ Jesus, they have access to God and His store house of indispensable riches. The ungodly have no such privileges, they have no access to God. Jesus said, "No man cometh unto the Father but by me" (John 14:6). There is no access to God outside of Christ. "How then shall they call on him in whom they have not believed?" (Rom. 10:14). What a privilege in time of trouble and sickness to call unto God and be answered. Sometimes God does not see fit in His wisdom for our own good to answer immediately. Sometimes we ask for things that would be for our own hurt,

and our Father who loves us so dear, would withhold a serpent from us lest we be bitten. We know not what to pray for as we ought, but the Spirit itself (or Himself) maketh intercession for the saints according to the will of God (Rom. 8:26, 27). Sometimes it is God's pleasure for His little ones to pray in their importunity; for this reason He tarries long with them, for their own good. "And shall not God avenge his own elect, which cry day and night unto him though he bear long with them?" (Luke 18:7). Furthermore, blessed be God, the elect have the golden privilege of fellowship in the household of faith. "And truly our fellowship is with the father, and with his son Jesus Christ" (I John 1:3). This fellowship hath the elect only. Paul the blessed chosen of the Lord, fellowshiped with Christ in his sufferings with triumphant joy, even in prison (Phil. 3:10). Bunyan said concerning his imprisonment, "I never had in all my life so great an inlet into the Word of God as now. The Scriptures I saw nothing in before are made in this place and state to shine upon me. Jesus Christ also was never more real and apparent than now, here I have seen Him and felt Him indeed. Were it lawful, I could pray for greater trouble, for the greater comforts sake." Such is the case of fellowship divine, the elect's privilege alone. To-wit the elect also have "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Peter 1:4, 5). What shall we say more but to say with the beloved John, who by the Holy Ghost wrote, "Beloved now are we the sons of God, and it doeth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is" (I John 3:2). "The path of the just is a shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

As touching God's elect I would entreat your patience to bear with me a little here in my personal experience. My conscience began to be awakened at an early age in life. It pleased God to save me and reveal the gospel of my Saviour to my poor sin sick soul at twelve years of age. Thus did the light dawn upon me at that time. Yet for years afterwards, I was made to pass through mysterious trials of faith and manifold temptations (I Peter 1:6, 7). Some such temptations as described in Bunyan's book on "Grace Abounding." I never thought surely that there was another child of God who met with the conflicts of Satan as I did, until I read John Bunyan's book. Satan did often tempt me with blasphemies. Such as to curse the Holy Spirit. Then later to envy Christ of His lofty position as the Son of God with glory and power. If ever I had a thorn in the flesh break my soul to shivers, this was one. I saw all this corruption to be in my flesh and more until I have cried in the bitterness of my soul. "O! wretched man that I am" (Rom. 7:24). Furthermore, I have discovered by the light of the blessed Holy Spirit in my soul, that this carnal nature is full of unbelief, and will not receive the things of the Spirit of God. Still further I was made to

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behold that there is no good thing in the flesh of my being (Rom 7:18). In all the things of God it profiteth nothing (John 6:63). Yet in all this discovery, I was made to see at times when my reason was clear, that indeed God had in His goodness and mercy, wrought a work of redemption for my soul through the death of my Lord Jesus Christ. The Holy Spirit bore witness to it, bearing witness with my spirit that I was a child of God, and being made conscious of the corruptions in my flesh, it serves to keep me from being exalted above measure. I do know both now by the Scripture and by experience, that it is all of grace that I am what I am (I Cor. 15:1). In all this I was made to see by His grace that He had given me a broken and a contrite spirit. "The sacrifices of God, are a broken spirit, a broken and contrite heart O God, thou wilt not despise" (Psalm 51:17). From the night of my conversion to Him, hath He removed the stone, to this day, to Him be glory forever for amazing grace. As I have journeyed on my pilgrimage towards home, at times it has pleased my Lord to carry me to wondrous heights in experimental joy, unexplainable. In times of the hottest battle He has made me to sing of His mercies. Oh! joy unspeakable in knowing Jesus Christ as a personal Saviour and Lord. This I say to the praise of the glory of His grace. I better understand today my earthly father's last testimony when asked by his pastor, "Dear brother, how is it now with your soul?"

To which my father replied, "By the grace of God I am what I am." Who of God's elect can say more than this. I know that I cannot say more than to say with blessed Paul, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief" (I Tim. 1:15). the working of God's grace in the souls of His elect, is something to be fully understood more in experience than in theology of words. Yet we cannot fully understand to the highest measure in experience the greatness of His doings. We are made to wonder with great admiration at His mighty working upon our souls. We can here but see through a glass darkly, and to know but in part (I Cor. 13:12). Mysteries I do not know, but "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:2). All this too is of grace.

In preaching the glorious gospel of our Lord Jesus Christ, I have gone in the heat of my spirit at times and felt in me that I would die almost in-so-much that my misery was so high I prayed to die many a time. Much trembling was upon me much greater at such times. When at these times I witness the effectual working of His power upon the souls of men, and such joy makes me desire to tremble more if it be His will. "...for when I am weak then am I strong" (II Cor. 12:10). These experiences of grace I have found God to lead me in, to whom be glory.

In conclusion of this part of God's message, may we by the assistance of the blessed Holy Spirit add, that there are no misfortunes to God's elect, and

that all that happens in their pilgrimage, serves but to the means of their preparation for their future state in glory. The Holy Spirit has told us this through the apostle Paul. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). Those who do not believe in election, so often misquote this Scripture, as they do many other Scriptures, which betrays them of their unbelief in divine revelation. What Scriptures therefore on election they do not entirely ignore and pass over, they usually misquote. You have doubtless heard them quote but half of John 6:37, saying, "...him that cometh to me I will in no wise cast out." Why do they not quote it all, for the Scriptures cannot be broken. They know the first part is election, which says, "All that the father giveth me shall come to me, and him that cometh unto me I will in no wise cast out." Another Scripture only partly quoted because of this unbelief and denial of the truth is found in II Peter 3:9. They say quoting but a small portion of this verse, "...the Lord is not willing that any should perish," and in saying this much and leaving the other part of the verse unquoted, they abuse this Scripture and do not rightly interpret the verse. The verse teaches that God is long suffering to usward, that is the elect, not willing that any should perish. If this verse would apply universally and not to the elect only, when would the Lord ever come? The reason Christ never came in the centuries past, His elect number had not been brought in through the preaching of the gospel. There were some, thank God, in the twentieth century to come in. So the Scripture says. The Lord is not slack to us-ward not willing that any should perish (none of the elect shall perish, thank God), but that all should come to repentance. Now as to Romans 8:28, they also quote but the first part of it leaving off the last phrase. That is, "Who are the called according to his purpose." This part of the Scripture is the foundation for the first part. Being called according to His purpose, He directs our steps and so doing, He directs them in the way for our good. Though sometimes it seems a peculiar path, but it shineth more and more unto the perfect day. Martin Luther once said, "A Christian life is much like a printed matter. Before it is put on the printed page it looks confused, but afterwards when stamped on the page it is made clear." So here God's leading may appear to us as a wilderness, but He will bring us to the good land nevertheless. Oh! to be still and know that He is God in every trial, problem, or infirmity, or calamity. He led Israel forty years in the wilderness, but He fed them manna from Heaven, and gave them water from the rock. Their clothes never waxed old. (Neh. 9:21).

Here we pilgrims walk through the valley of death, but like David let us fear no evil, for Christ our shepherd is with us, His rod of correction, will keep us in the path, and His staff of protection will defend us against the enemy. Why should they not then comfort us. Not a hair of our heads will be touched without His notice and permission. If He leads us through persecution, it is to give us a

brighter crown above and comforting grace to sustain us below. The Psalmist says by the Holy Ghost, "For thou, O, God, hast proved us, thou hast tried us, as silver is tried. Thou broughtest us into the net, thou laidest affliction upon our loins. Thou hast caused men to ride over our heads. We went through fire and through water, but thou broughtest us out into a wealthy place" (Psalm 66:10-12). Welcome tribulation then, dear child of God, for great will be thy comfort in return. Yes, election reveals the victory of Christ in every conflict for God's own elect. Chosen in the furnace of affliction, He will but consume our dross, and refine our gold. The flames shall not hurt us, He only designs our dross to consume, and our gold to refine. "Blessed is the man whom thou chooseth and causeth to approach unto thee, that he may dwell in thy courts" (Psalm 65:4).

WITNESSING AN ABORTION

by Arla Rendle

It has been said that one human death is a tragedy, but a thousand are merely statistics. In no arena is this ancient proverb more appropriate than in the field of abortion. Each year in North America over a million and a half pre-born children are destroyed by this process; our minds have been dulled and our hearts hardened because of the horrendous numbers involved and the considerable semantic gymnastics employed to give credibility to the lucrative abortion industry. But who has ever seen one of these little ones in their life and death struggle with the abortionist?

Last week for approximately twenty minutes, I was an eyewitness to the stark reality of a woman's "freedom to choose." I watched an abortion from the perspective of an unborn child who was, in a few brief moments, barbarously raped of her life.

No, this was not one of our continent's estimated 60,000 annual late-term abortions (over 15 weeks) where the well developed, sensitive baby is dismembered alive by the increasingly popular D and E method (dilation and evacuation); popular because there is no possibility of the dreaded "complication" of a live-born baby. Nor was it a late-term saline infusion or "salting out" abortion where the fully formed baby is chemically poisoned by an injection of toxic solution and burned to death.

Rather, this was your everyday, garden variety abortion — a suction aspiration of a twelve-week fetus, the kind that occurs over 4,000 times a day in North America — once every 20 seconds. The real-time, ultra sound documentary film was the brainchild of Dr. Bernard Nathanson, who at one time ran the world's largest abortuary in New York City. Through his subsequent experience as the head of fetology at a large teaching hospital, this self-confessed Jewish atheist has become a stalwart in the Pro-Life ranks. Highly suspicious that the unborn child (who, by the way, is considered a "patient" if he/she is wanted) did not passively submit to the abortion procedure, Dr. Nathanson filmed an actual abortion from

the victim's point of view, a documentary which he entitled "The Silent Scream."

As the film began, I watched the living, delicately formed and minutely detailed little girl enjoying the security of her inner-space capsule. She stretched, turned, and easily found her mouth and sucked her thumb.

Then, her sanctuary was invaded by the abortion instruments. For several minutes the abortionist thrust at the amniotic sac and tried to break the baby's bag of waters. It was not difficult to see that the small child instinctively knew she was under attack. With each thrust, she would quickly retreat to the farthest corner of the womb, trying to keep the maximum distance between herself and the instruments. Her heart beat accelerated dramatically. After each attempt she would lie on her back and grasp in her mouth the only source of comfort available — her thumb.

Finally the amniotic sac was pierced and in an instant the fluid was gone. At this point, the tiny girl thrashed violently in a futile attempt to escape. As the instrument touched her body, sucking it apart, the child's face turned toward men and then turned upward while she arched her back in agony. Her mouth opened and seemed to utter an anguished silent scream. Her limbs were quickly ripped off and a part of her spine disappeared. Her tiny heart finally stopped beating and I watched her die.

The dismembered remains were quickly sucked out, all but the head, which was too large to pass through the tubing. A pliers-type forceps with locking ratchet teeth was inserted. The abortionist hunted down "number one", as the head-removing procedure is called, and crushed it. In seconds the pieces flew through the tube.

Another "safe, legal" abortion was completed. A little girl's life was gone, forever. Interestingly enough, the doctor who performed this procedure (and had previously performed thousands of abortions) was present at the editing of this film. To this day he has never performed another abortion.

This, then, is the "health care" spoken of by Canada's No. 1 advocate of unrestrained feticide. Dr. Henry Morgen-

taler. This is what happens ten to fifteen times a day when his Toronto abortuary is running "beautifully" (Vancouver Sun, January 16, 1985). We must also be aware that this is exactly the same procedure performed some 10,000 times per annum in our tax-funded Canadian hospitals and rubber stamped by so-called "Therapeutic" Abortion Committees under the guise of "health care."

I would challenge all those who espouse the "pro-choice" position, particularly those editorial writers who assail the so-called "persecution" of the "good" Dr. Morgentaler to view this film. I am convinced they will find that the direct object of the "persecution" is not the abortionist, but the unborn child who is forced to make the supreme sacrifice in order to facilitate his/her mother's "freedom of choice."

How ironic that Morgentaler, once himself an "unwanted" human being in Auschwitz, describes his survival in the July edition of *Saturday Night* as a "celebration of life." There will be no such "celebration" for the 18,000 lives (Morgentaler's own figure) cut down by this man's hand. (Our pro-abortion B.C. Teachers' Federation should be interested to know that the abortion toll of Morgentaler alone is just 3,000 shy of the entire 1985 school population of Greater Victoria.)

These little ones, small though they may be, are none the less human beings. As the toddler of to-day is the teenager of tomorrow, the developing baby today is the child of to-morrow. The difference is size, growth and refinement, but there is no difference in essence. Each and every abortion is an act of violence — hidden from our eyes, perhaps, but violence nevertheless. Every abortion wipes out the entire life span of an innocent human being.

The real questions facing our nation today have nothing to do with Morgentaler's euphemistic right of a woman to "health care." The real questions are: "Is it a criminal act to kill developing babies, such as each of us once was?" Does the "freedom to choose" stop where the basic rights of other human

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ANNOUNCEMENT



The Philadelphia Baptist church of Birmingham, Ala. has organized the Philadelphia Baptist Church of Aztec, New Mexico. This church has called Frank James as her pastor. Anyone who lives in this area, and who loves the truths taught in The Baptist Examiner, is urged and invited to attend services at this new church. Of course,

all are invited. For further information contact Frank James at 306 Mesa Dr., Aztec, N.M. 87410, or call him at (505) 326-0631. Pray for this new church and her pastor.

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TUNE IN TO THE CALL TO CALVARY

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

WITNESSING AN ABORTION

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beings begin?

No one will argue a woman with an unwanted pregnancy deserves our compassion and practical assistance. But if our answer to this social problem is the surgical holocaust of unrestrained abortions, we will adopt a policy which has already made Herod's slaughter of innocent look like a trivial pursuit by comparison.

(Mrs. Arla Rendle is President of B.C. Pro-Life and an active member and leader at Central Baptist Church, Victoria)

—The B.C. Regular Baptist Copied from The Gospel Witness

APPRECIATED LETTERS

I do love the Lord and love His Word, also The Baptist Examiner. Enclosed is a check to be used for the paper, or wherever it is most needed. I covet your prayers for my health if it is the Lord's will. I'm always praying God's blessings on you, yours, and the men who write in the paper. I enjoy all of the paper. It means so much to me in these last days of sin, sorrow, and turning God's Word into fables. Yours in Christ.

Mrs. O.L. Young
Bullard, Tex.

A NOTICE AND RECOMMENDATION

notice and a recommendation

Brother Earl Smith of Plumerville, Arkansas preached for Calvary Baptist Church in a Revival Meeting, October 14-20. I had not met Brother Smith prior to our last Bible Conference. I was much impressed with him as a preacher and person at that time. From shortly after the conference, he was on my mind as a revival speaker at our church. The church agreed to have him for this meeting.

None of us were disappointed in this choice of a speaker for our revival. Elder Smith did some very fine preaching during this meeting. His sermons were all from the 17th chapter of John. The sermons were a great blessing to all who attended the meetings. I have heard nothing but good comments relative to this meeting and Brother Smith's preaching. He is a very sound and able preacher of God's Word.

In addition to his preaching, Brother Smith is a blessing to be around. I greatly enjoyed the fellowship with him. All who visited with him at anytime while he was with us were impressed and blessed thereby. I would highly recommend this brother to our kind of churches as a speaker for any special services they might have.

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GOD'S STANDARD OF LIFE

In the last place, let us beware of supposing that the gospel has lowered the standard of personal holiness, and that the Christian is not intended to be as strict and particular about his daily life as the Jew. This is an immense mistake, but one that is unhappily very common. So far from this being the case, the sanctification of the New Testament saint ought to exceed that of him who has nothing but the Old Testament for his guide. The more light we have, the more we ought to love God. The more clearly we see our own complete and full forgiveness in Christ, the more heartily ought we to work for His glory. We know what it cost to redeem us far better than the Old Testament saints did. We have read what happened in Gethsemane and on Calvary, and they only saw it dimly and indistinctly as a thing yet to come. May we never forget our obligations! The Christian who is content with a low standard of personal holiness has much to learn.

(Copied from Ryle's Expository Thoughts on the Gospels)

BOOK REVIEW

We have a great old book available in our book store. It is "Our Lord Prays For His Own" by Marcus Rainsford. It is a verse by verse, almost word by word, exposition of John 17. Surely, we all know that this is one of the greatest of Bible chapters as it records for us a sample prayer of that intercession that our Lord is now carrying on in heaven for His people. No man has, or ever can, plumb the depths of this marvelous chapter. However, this book is certainly one of the recognized classics on this portion of the Word of God. I cannot recommend this book too highly. Anyone who wants to get more out of this chapter, to teach or preach it to others, simply cannot afford to be without this great exposition. The book is practical and devotional throughout. It is a paper back book of nearly 500 pages. It sells for \$14.95. Order from our book store and remember that the profit goes into our ministries.

A RECIPE FOR THE WORLD

Uncontrolled time flies by like the wind across the blue sea.
Each new day seems priceless and made only for you and for me.

Perhaps its because inside our homes we can't see or touch,
All those lost and lonely souls that need the Lord so much.

Within our own little world we miss much of the things we ought to see.

An orphan child crying out, or a lost soul searching for the key.

Oh! the doors we could open if the time and prayers were there!
Just think of all the broken hearts that could learn, their burdens to bear.

With true concern and the Bible placed firmly in their hands,
Sprinkled with prayers by a church that loves and understands.

Why; The world could be conquered with a recipe such as this,
With the Lord our God leading us, how could we ever miss?

Written by:
Kimberly F. LaBare

These were at our conference.
We hope they and you will be at our next one.



Laura Faye Zamaveon sings.



Let's hurry and get back to the next session.



Sister Bernice West and the editor sing a special.



Gordon Buchanan.

AN IMPORTANT CORRECTION

In the August 10th issue of The Baptist Examiner we printed an article "Merry Christmas." We listed the author of this as Chuck Talley. We have learned that the true author of this material is Daniel Parks, a missionary in the Virgin Islands. Brother Talley has explained to Brother Parks as to how this error came about. We were only printing a tract that had come into our possession. Brother Parks was satisfied with Brother Talley's explanation and apology. We are sorry for our inadvertent error in this matter, and apologize to Brother Daniel Parks.



A favorite part of the conference.



Two Theologians