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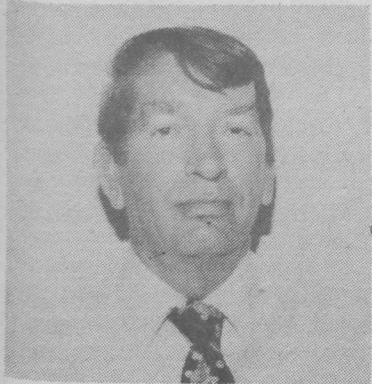
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## STRONG AS DEATH

by Ray Hiatt

"...Love is strong as death" (Sol. 8:6). "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Mt. 12:36).

How powerful is death? When death visits a soul it can no more be turned aside than can love for they both work with force. How binding is



Ray Hiatt

death? It is as binding as the force which exercises it. How binding is love? Love is as binding as the power of God. Love

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## PRAYER

by Ray Brown

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). The word "upbraideth" means to



Ray Brown

find fault with or to upbraid a person for error. When we approach God and we approach Him not in error; if we do not find fault or try to reprove God. A lot of people try to find fault with God. They go to God in error. They don't go in the attitude which God sets in His Word that we are to approach His throne in prayer. We must petition what we want God to grant us. We must have the desire in our heart that this is what Jesus would ask on the behalf of His people. So verse five is saying that, if we desire divine wisdom, God will give it to us freely if we ask in the right manner and attitude.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the

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## THE DIVINE CALL TO GLORY

by John Alber

It has already been pointed out in previous messages that there are a number of different calls that stem from the throne of God: the call to salvation, the call to separation and the call to service. In the last of our four different messages, I wish to speak about our call home, glory. There is far more to life than what is going on right now. God saved us for a number of reasons - at least four. (1). Because it so pleased Him to do so. (2). Because our salvation brings great glory and praise to His wonderful name. (3). Because God has ordained that His chosen elect people should testify of what God has done in behalf of the redeemed. (4). Because God has and is preparing a wonderful place for His own, Heaven.



John Alber

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also....Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the

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Ideas live; men die.

## THE WOMAN'S HEADCOVERING PART III

Part III

by Pastor O.B. Mink

An axiom that all matrimonial aspirants should learn is: LOVE BUILDS UP. A marriage deficient in love on the part of either spouse cannot escape bitterness, and the fearful corollary of bitterness is downwardness. If the downward trend is not soon reversed, the superficial and shoddy easy out of civil legislation will become more and more attractive, and the marriage which with due honor for the precepts of the omniscient marriage Counsellor could have been a paragon of excellence,

end sin the pandemonium of divorce.

Adam's priority in creation involved his authority and



Oscar Mink

dominion. He was the federal head of mankind in the Edenic covenant, and he was responsible for all that transpired in Eden. A covenant cannot exist between equals, nor can the need for such a covenant ever arise. In the nuptial contract, Adam was the God appointed head, and Eve was the subordinate helpmate. They were not co-rulers, for Adam was given the primacy in the marriage relationship, and Eve's ranking or position was that of subordinate to Adam. However, it is seen that Eve was remiss in her obligations in that she acted in-

(Continued on Page 7 Column 5)

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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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## TITHING PART III

by E.J. Daniels

In the past two issues we have studied tithing as practiced in the Old Testament. Now let's see it as revealed in the New Testament.

There are many who say that the tithe was only for those under the law and that Jesus "did away with the tithe;" that the New Testament does not teach it. Let me say first of all that it was the ceremonial and not the moral law that Jesus nailed to the tree. The moral law is still in effect as a rule of conduct. Let me again say, that the tithe was in effect long before the law was given on Sinai.

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## THE CHURCH THAT CHRIST LOVED

by C.R. Peterson

"...Christ also loved the church, and gave himself for it" (Eph. 5:25). What is this thing which called forth such infinite love from the Son of God? Is it a matter of small consequence? Are all of the 217 sects of this country churches? Is one church just as good as another, and are they all going the same way? These and similar ones are questions that repeatedly present themselves for consideration. Are the Scriptures sufficiently clear in their

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## GREAT IS OUR LORD

by Velmer B. Paler  
Philippines

"Great is our Lord, and of great power: his understanding is infinite" (Psa. 147:5).

The Bible declares that there is only one true and Sovereign God. He is the God that reigns who is supreme in heaven. Our hearts were compelled to acknowledge the uniqueness and the majesty of our sovereign God.

"Great is our Lord" The believer cries out and bows in adoration and worship of the living God. We are constantly



Velmer B. Paler

challenged by the atheist, skeptics and hecklers generally conceded; that God does so over this world, is almost universally denied. Not only is it denied that God created everything, by personal and direct action, but few believed that He has any immediate concern in regulating the works of His own hands. The Creator banished from His own creation. But we need not

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## TWO CRIES FOR MERCY

"And he cried and said, Father Abraham, have mercy on me...." (Lk.16:24).

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner" (Lk.18:13). The great truths of the Bible are often illustrated in the characters and events of the Bible. Though the Scripture in Luke 18 quoted here refers to a parable, still the character and event express what has been really true

in a multitude of cases.

If we define technically, I suppose we would say that mercy is the withholding of deserved wrath. We would say that grace is the bestowal of undeserved blessings. Defined in this way, these two words certainly describe great blessings. I think, that in ordinary usage, we would say that either of these words includes the other. Rarely would we make this technical distinction in using these words. Therefore, in this sermon I am using the word "mercy" to refer to all that God

does for the sinner in saving him from the hell he deserves and unto the heaven he could never deserve - in other words, I am talking about the saving grace of our sovereign God.

This mercy is the greatest need of any and every man. Man, from conception in his mother's womb, is an eternal being. He must exist consciously, feelingly, knowingly somewhere forever and forever. Now, there is a heaven of indescribable blessedness and a hell of unspeakable suffering.

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JOSEPH M. WILSON, EDITOR  
Office Ph. 606-325-2012  
Home Ph. 606-329-1758  
3205 Floyd St.  
Ashland, Ky. 41101-5836

DOUGLAS P. NEWELL, III.  
ASST. ED.  
Home Address  
Rt. 2 - Box 170-H  
South Shore, Ky. 41175  
Home Ph. 606-757-4714

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## TWO CRIES

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That's all there is; there isn't anymore. I know that the Roman Catholic will tell his lie about a fictitious purgatory; but this is an invented lie, designed to steal money from those left on earth, who hope by giving this money to shorten the time of a loved one in this false invention of Roman Catholic clergy. I know that the (so-called) Jehovah's Witness (a false witness) will speak of the grave as the only hell there is. I know that the cult of the Seventh Day Adventists will speak of annihilation. There are many others who deny the reality of hell. But, my friend, there is a hell that burns with fire and brimstone, where multitudes will suffer horribly during eternity. Every individual born into this world will spend eternity in a heaven that is so blessed and wonderful that we can only have a faint image of its blessedness, or in a hell that is as horribly bad as heaven is wonderfully good. And the difference will be as to whether or not one obtains the mercy of the Lord.

Man needs the mercy of God because he is born in sin. He comes forth from the womb speaking lies. He is a sinner by nature. He needs this mercy because he is a sinner by practice. Times without number man has chosen and practiced that which is contrary to the laws of God Almighty. Man is a sinner, and he knows he is a sinner. Man needs the mercy of God because the holy God of the Bible can only have an

attitude of wrath against sin. God's ineffable holiness constrains Him to adequately, properly, and totally punish sin. Man must obtain the mercy of this sin-hating God, or he must suffer the wrath of God eternally in a burning hell. I say again that this mercy is the greatest need of man. All other needs of man pale into insignificant nothingness compared with his need of salvation. My text and my subject, therefore, become very important. What can be more important than that cry for mercy that obtains the object of its cry?

In the two texts that head this message, we see two cries for mercy. One of them was answered. One who cried for mercy obtained it, was saved thereby, and is now in heaven and will be there forever (I speak of an actual case which Jesus illustrated by a parable). The other who cried for mercy did not obtain it



Joe Wilson

and remains in terrible agony in a burning hell. Surely, it becomes most important for us to study this matter, and to see if we can discover the reasons for this difference. How wonderful to cry for mercy and obtain it! How terrible to cry for mercy and be eternally unable to obtain such! What was the difference the vast and eternity-settling difference between these two cries?

There were surely some similarities between these two cries for mercy. Both realized their need, their great need, for the mercy of God. Surely, both had come to see that the mercy of God was their paramount need. Both cries for mercy were sincere; the one as much so as the other. There was no hypocrisy, no pretence, no mere show in either of these cries for mercy. Each one sincerely desired to obtain mercy. Both men were fervent in their cries for mercy. There were no studied phrases, no flowery language, no pretty speeches - the matter was too urgent. Each one cried out with great fervency of soul for mercy. Yet, one obtained mercy, and the other did not. Why this great difference in the response of the Lord to these two cries for mercy? Let us see if we can discover the answer to this question.

Let us study some differences between these two cries. They were made at different times relative to the man's life on earth. The rich man made his cry after death. All his life he had lived with no concern for the mercy of God. He was so satisfied with the things of life which his riches furnished him that he had no time for spiritual things, for God, or for eternity. His thoughts were altogether on this life and the things thereof. Yes, he was an eternity bound soul as well as the other one. But, oh, how hardly shall they that have riches enter into the kingdom of God? I suppose that he had heard the Word of God as to his great need of salvation, but if so, he had paid no heed thereunto. The care of the

world and the deceitfulness of riches had choked the Word and it had not become fruitful. He was too concerned about the possessions and pleasures of this world to give thought to the world that is to come.

Listen to the Word of God, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me" (Prov.1:24-28). "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Pro. 29:1). These Scriptures had been once again proven true, now in the life of this man who had no time for God while living on the earth, but now fervently cried for mercy. Too late! Too late!

The cry of the publican was made while still alive upon the earth. He had lived many years in sin. Doubtless, he had been a terrible sinner. He would not even lift his eyes up unto heaven. He smote upon his breast. He referred to himself as "the" (in the Greek) sinner, as if he were the only, or the chief, sinner. It may well be that the catalogue of his sins were blacker than those of the rich man. But now - now the Holy Spirit had wrought within him. He realized his sin. He realized that he deserved hell. He realized that he needed God's mercy (God's salvation) above all other needs. He cried out for that mercy. He cried out while there was still time to do so. He knocked at the door of mercy before death closed it forever to him.

Now, during this earthly life is the only time God will ever hear the sinner's cry for mercy. One sincere cry for mercy, here and now, will immediately obtain the eternal salvation of the Lord. But centuries of such crying after death will obtain nothing from the Lord. The publican cried out while there was still time to do so. This life is the only time in which a cry for mercy will be heard; but, praise God, ever true for mercy made during this life will be heard. Let the sinner realize his need. Let him sincerely desire the saving mercy of the Lord. Let him cry out for that mercy; and lo, he is eternally saved in a moment of time. I have said that only in this life will the cry for mercy be heard. I have said that every such cry will be heard. Do you object to this? Then find me one proof to the contrary. Multiplied millions have testified that when they cried for mercy, God heard them. Where can there be found one example to the contrary? Where is the man who will tell us that he realized his lost and undone condition, that he earnestly desired to be saved, that he cried to God for mercy; but that God would not hear him? Where is one such? There is not one such, and there never will be. This is one difference between these two cries for mercy, and it explains to us why one was heard and one was not.

A second difference between

these two cries for mercy is that one was made to man, the other to God. Surely, Abraham was a great man of God, but he was only man. The rich man cried, "...Father Abraham, have mercy on me..." Mercy demands and involves the forgiveness of sins, and, "...who can forgive sins, but God alone?" It is not that one man does not care for another. It is just that one man cannot forgive one's sins against God. You have sinned against God, and He is the only one who can forgive your sins; and without the forgiveness of sins, there can be no mercy from the Lord. The rich man cried to a man, and his cry

was unanswered. Why, we might almost say that the rich man was the first Roman Catholic. We might say that prayer to the saints originated with the rich man in the burning flames of hell, and surely, his failure to obtain the desired mercy is eternal proof of the futility of prayer to the saints. Are you listening, Roman Catholic friend? If Abraham, one of the greatest of the saints, could not grant mercy, then surely no other saint can do so. Oh, the sin, the blasphemy, and the utter folly of the Roman Catholic crying to the virgin Mary, crying to the different saints. The Catholic doctrine and practice of praying to

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## FROM THE EDITOR

**DOING THE RIGHT THING.** I recently heard a preacher say, "It is never right to do wrong, and it is never wrong to do right." Oh, how important it is that the child of God do the right thing! I wrote last issue on some things to beware of if one wants to know what is the right thing to do. I suggest that you read that again. Now, let me write of some things that are necessary if we really want to know what is right. We are faced with many decisions that determine our course of action. Surely, the child of God should, above all men, want to know and do the right thing.

We must really desire to know what is right. I fear that sometimes folk just do not really want to know what is right. I fear that often one has his or her mind already made up as to what he or she will do. I fear that often one does not want that which is right to interfere with the desires of his own heart. Oh, it is so easy to be blinded by our own desires and prejudices. It is so easy to be blinded by our love for others. It is so easy to justify what we want to do, even while we condemn the same or lesser things in others. I say that we must really desire to know what is right if we are to obtain that knowledge.

We must be willing to do what is right if we are to know what is right. There is absolutely no use in praying to God to show us what is right if we do not intend to do that which He shows us. There is no use to ask the advice of others, to give prolonged thought, or to spend time in prayer seeking to find out what we ought to do unless we are fully determined to do the right thing when we know what it is. You have heard of the wife who always did what her husband told her to, so long as it was what she wanted to do anyway. Some men could easily be the head of their house if they would just find out what the wife wanted, and then tell her to do that. I fear that maybe many Christians will do what the Lord tells them to, if they already want to do it. My friend, if you have already determined that you are going to do something, no matter what, then don't waste time praying about it. But look out for the chastening rod of God.

We should be well acquainted with the Word of God if we want to know what is right. There are times when we cannot find the answer in the Bible. But there are a multitude of times when, if we are well acquainted with the Word of God, we will know the right thing to do. I feel that a proper respect for and acquaintance with the Word of God would go far in giving us the answer to the question of what we should do. A Christian thinks she is in love with an unsaved man. Should she marry him? She does not need to ask the advice of others. She does not need to think about the matter. She does not even need to pray about it. If she is acquainted with the Word of God, she will know that she is not to be unequally yoked with an unbeliever. One who is well acquainted with the Bible should not have to ask advice, think long, or pray about what church to join when considering a true Baptist church or some other kind. The Biblical teaching on the church and on doctrine will settle the question for him. The better we become acquainted with the Bible, the easier it will be for us to decide what is right in the decisions we must make.

We should seek to be spiritually minded. We should seek to be healthy spiritually. Being right with God spiritually will go far toward our learning what is the right thing to do. The backslidden, cold, worldly, unspiritual believer (if there be such) will not be able to learn what is right in the decisions he faces. God makes His will known to those who walk in close and sweet fellowship with Him. The first step in a believer getting to know the right thing to do is for him to confess his sins and get into close fellowship with the Lord.

We should pray about the matter. If God's Word is clear on the matter, then we are not to pray for knowledge of what is right. But there are times when the Bible does not tell us what is right about a certain matter. Then we are to pray for God given wisdom and knowledge. And remember, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (Jms.1:5). When I am in fellowship with the Lord, when I am willing to do what God shows me is right, when I really want to know God's will in the matter; then I can pray in confidence that the Lord will teach me His will and way for my life. Yes, I can count on that; praise the Lord.

But don't be in too much of a hurry. The Lord may not reveal His will (and His will is what is right, and that which is right is His will) immediately. He may be desirous of teaching us more thoroughly in the school of prayer. Let us learn to wait upon the Lord. I do verily believe that eventually He will make it clear as to what is the right thing to do. Brothers and sisters, do these things if you really want to know what is the right thing to do. God will show you. God will give you strength. God will bless you in these things. Yours for what is right. May God bless you.



## TWO CRIES

(Continued from Page 2)

the saints is wicked and blasphemous sin. It is idolatry. And furthermore, it is totally useless. It is a waste of time and effort. It obtains nothing, nothing at all.

The publican knew Who only could forgive his sins. He knew Who it was that he had sinned against. He knew to Whom to direct his cry for mercy. He did not go through some man. He was wiser than the totality of Roman Catholicism. Praise God, he knew where to go. He by passed all pretended intermediaries. He went straight to God. He cried to God for mercy, and quick as could be mercy visited him in saving grace. Here is another difference between these two cries for mercy, and it shows us why one was heard and one was not.

Well, let me stick my neck out. I am sure several will be glad to chop it off. I am not as opposed to the sinner asking God to save him as many of our brethren are. Understand that I am opposed to the mourner's bench way of salvation. I am opposed to the idea that the sinner must pray and pray and pray, get others to pray with him; and after a long time of prayer, maybe God will save him. I detest such an unscriptural thing as this. Understand that I absolutely know and preach that no sinner will ever be saved apart from saving faith in Jesus Christ. Understand that I know and preach that a sinner can pray until he drops into hell, and without repentance and faith he will never be saved. But I am not at all opposed to the sinner, who is repentant, who is trusting in Jesus Christ, expressing that in prayer to God. I really think that doing so may well make the whole matter more real and much clearer to the sinner. Argue all you want to, the publican did pray for mercy. Jesus gave this parable. He said that the publican went home justified. He surely would not present a parable telling of the publican crying for mercy and being heard if this was as totally wrong as some believe.

I know that, "God heareth not sinners," but I also know that this publican prayed to God, and I know that, "whosoever shall call upon the name of the Lord shall be saved." I know that one cannot savingly call on One in whom he does not believe, but still the word "call" is in Romans 10:13. If you decide to crucify me over this, please be gentle. Do not label me a "mourner's bench preacher." I do believe that probably most people, as they come into the salvation experience, do some praying. How was it with you? (Comments welcomed)

These two cries for mercy about which I am writing were made from different motives and with different desires. The rich man desired to be saved from punishment. He was not sorry for his sins. He seemingly had no conviction whatsoever as to his sins and his deserving of his punishment. He had been caught. He was being punished. He wanted to escape his deserved punishment. He was like a multitude of men behind prison bars who have no repentance or sorrow for their crimes, but would surely like to escape their deserved punishment. Now, this is understandable. The rich man was being tormented in the burning flames of hell. Oh, what agony! Oh, what horrible suffering! Of

course, he desired to get out of this awful place of torment. But God does not, yea, He will not hear the cry of the sinner who remains wedded to his sins, who loves his sins, who has no repentance over his sins; but just wants to be saved from the deserved punishment thereof. Dear friend, every man will one day cry for mercy in the sense of desiring to be saved from the hell he is in, but no such cry will ever be heard.

It was different with the publican. He was concerned about his sins. He felt sin as a heavy burden upon his soul. He desired to be delivered from his sins. The rich man cried, "...send Lazarus, that he may dip the tip-of his finger in water, and cool my tongue; for I am tormented in this flame." The publican cried, "...God be merciful to me a sinner." See the difference in these two cries? God saves no man from hell that He does not save from sin. Read that a dozen more times. Balaam desired to, "...die the death of the righteous," but he wanted to live the life of the unrighteous. He wanted to spend all his life in sin, and then die and go to heaven. God's salvation does not work that way. Paul said, "For to me to live is Christ, and to die is gain" (Php.1:21). Most people want to have gain when they die; but they want to live for sin, fame, fortune, worldly pleasure, etc. Unless one comes to live for Christ in this life, he will never know that death is gain. For him, death will be the loss of everything. God hears no cry for mercy except from one who realizes his sins, who repents of his sins, who desires to be saved from his sins - not just the deserved punishment of his sins, but from his sins.

A very important difference between these two cries for mercy was the ground upon which the pleas for mercy was made. The rich man based his claim for mercy on a fleshly relationship. He cried, "Father Abraham..." He doubtless, had been raised in the belief that being a Jew after the flesh assured one of eternal salvation. He would say, "I am the seed of Abraham." He depended for eternal salvation on the things of the flesh. Oh, how many there are who make such pleas for mercy. They will plead earthly relationships. They will plead good works. They will plead reformation. They will plead religious ceremonies. I asked a man, "Are you saved?" He replied, "I have been baptized." If that is all the religion one has - and it is all that many have - it will not save from eternal hell. Friend, is your hope of heaven, is your cry for mercy based upon earthly and fleshly claims? If so, you will never be heard. Hell is your destiny. Multitudes of church members have no more hope of heaven than that which is based on their church membership, their participation in church rituals, their living a fairly decent life - all these are not enough.

What did the publican plead? What was his ground of hope that he would obtain mercy from the Lord? Why, he pleaded the blood; he pleaded the blood of the substitute. This is brought out in the word "merciful" which he used in his prayer. He was not depending upon his works as was the Pharisee - he had none. He was not depending upon his prayer. He was trusting in the blood of the Lamb. This word is

the word for "propitiation." It is the word used for the mercy seat in the Old Testament tabernacle. The mercy seat was the lid for the ark of the covenant. It was the place where God said He would meet with them. Once a year, on the Day of Atonement, the high priest went into the Holy of Holies and sprinkled blood on this mercy seat. Thereby, atonement was typically made for the sins of Israel. As God looked on that blood, he was propitiated - He was satisfied as to the sins of Israel. Of course, all this was typical. It is not possible that the blood of bulls or of goats could take away sin. The saved Israelite knew this. He did not trust in animal blood for salvation. He looked through the type to the blood of the Lamb that God would provide - even the Lord Jesus Christ. Of course, God was not actually propitiated by the animal blood on the mercy seat. He saw the blood of His own dear Son, who was the Lamb slain from the foundation of the world. By asking, "God be merciful to me a sinner," the publican was actually saying, "be toward me as Thou art when Thou lookest on the blood. The publican was pleading the blood of the substitute. No plea for mercy based upon the blood of Jesus Christ will ever fail to obtain eternal salvation. All pleas based on any other thing will surely fail of their object.

My friend, there is a mercy seat in heaven, and there is blood on that mercy seat. The mercy seat in the Tabernacle was patterned after the one in heaven for God told Moses, "And look that thou make them after their pattern, which was shewed thee in the mount"

(Ex.25:40). There is blood on the mercy seat in heaven. It is the blood of Jesus Christ. The Old Testament priest; "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people" (Heb. 9:7). Christ fulfilled this type. He went into the holy place in heaven, not without blood, but with His own precious blood. He put that blood on the mercy seat in heaven, it is there now. It will be there forever. If the sinner's cry for mercy is to be heard, it must be based upon that blood. I cannot obtain mercy by good works. I cannot obtain mercy by religious ritual. I can only obtain mercy by trusting in the shed blood of Jesus Christ. As to the two cries for mercy in this article: one was based upon fleshly relationships, and it was not heard. The other was based upon the blood of Jesus, and it was heard. Of course it was heard. When the word "merciful" was used, showing that the publican was pleading the blood, it was absolutely certain that it would be heard.

My friend, you will cry for mercy. Yes, you will. There is no doubt about it. The only question is, will your cry be heard? That all depends. If you cry for mercy in this life, if you cry to God for mercy, if your cry is to be saved from sin, if your plea is based upon the blood of Jesus; it will be heard. You will cry in saving faith for mercy ere you depart this life, and you will be saved. Or you will cry for mercy from the burning flames of hell - cry forever - and never be heard. You will cry for mercy. Will your cry be heard?

That all depends. Oh, cry to God now for mercy, trust in the

shed blood of Christ and be forever saved. May God bless you.

## CHURCH

(Continued from Page 1)

revelation concerning the church that we may be led out of the confusion and darkness that prevails today in Christendom? The writer believes they are. "He that hath an ear, let him hear what the Spirit saith unto the churches."

Christ announced (Matthew 16:18) that He would build His "ekklesia," which Greek word is translated "church" in our Bible. Let us concede that in this first use of the word we cannot be sure of the meaning of it. But we find that Christ subsequently used the same word twenty-one times, and always to indicate a local assembly. It would indeed be a strange kind of exegesis that would make Him mean a local assembly in twenty one instances, and an altogether different thing when He used the word in Matthew 16:18. It is simply unthinkable. Hence the theory of any kind of a church except a local assembly cannot be established from the words of our Lord Himself.

It is also reasonable to believe that Christ had fully instructed His disciples concerning the church before His return to the Father. The history of their labors and achievements in establishing churches are recorded in the book of the Acts of the Apostles. Here we find the word "ekklesia" used twenty-four times, and each case clearly indicates a local assembly, including the three times that the word is used to denote the Ephesian mob in chapter nineteen. There is but one kind of a church to be found in the book of Acts, and that is a local church.

Paul was undoubtedly called to be the teacher of the churches. His use of the word "ekklesia" throws additional light on the meaning of it. He uses the word five times in Romans, twenty-one times in I Corinthians, nine times in II Corinthians, three times in Galatians, twice in Philippians, twice in I Thessalonians, twice in II Thessalonians, three times in I Timothy, once in Philemon, and twice in Hebrews. Paul, therefore, used the word fifty times in these epistles, and with the possible exception of the Epistle to the Hebrews, used it always to mean a local assembly. It is very probable that it has the same meaning in Hebrews. In Hebrews 2:12 it most likely refers to that meeting of the church when the Lord was present and instituted the Lord's Supper. Undoubtedly Hebrews 12:23 looks forward to the time when the Lamb shall take unto Himself His bride, in which case it will be a local assembly. There remain, therefore, of the Pauline epistles only the letters to the Ephesians and Colossians upon which to build a theory of an "invisible church," or any kind of a church other than a local assembly. "Ekklesia" occurs nine times in Ephesians and four times in Colossians. Twice in the letter it denotes a local church. Of the 115 times that the word "ekklesia" is used in the Bible, we have found that 104 times it refers to a local assembly. We have, therefore, only eleven instances left upon which to build a "visible" or "invisible" church theory. These eleven uses are in Ephesians and Colossians. Let us

look then into these two epistles that have been compelled to yield so much.

In Acts 20:28 Paul addresses the Ephesian: elders concerning the flock over which the Holy Ghost had made them overseers, and charges them "...to feed the church of God, which he hath purchased with his own blood." Here he uses "...the church of God..." to designate the church at Ephesus, a local assembly. It seems unreasonable, then, to believe that when about four years later he writes an epistle to this church he should mean something entirely different when he speaks of "the church." At a still later date Paul writes to Timothy, whom he had left at Ephesus, concerning his behavior "...in the house of God, which is the church of the living God, the pillar and ground of the truth," manifestly the local assembly. According to the "invisible church" theorists, Paul must have suffered frequent changes of mind, holding first to the local assembly idea, then when writing the epistle to the Ephesians suffered a complete change of mind and embraced the "invisible church" theory, and finally coming back again to the local church (I Timothy 3:15). If Paul uses "ekklesia" in an abstract or generic sense in the letter to the Ephesians, he has not departed from his use of the term elsewhere, as it is always a local assembly where the abstract or generic must find its concrete expression. Dr. B. H. Carroll has well said: "Because each and every particular assembly is the representative, or type, of the general assembly, to each and every one of them are applied all the broad figures which pertain to the general assembly. That is, such figures as 'the house of God,' 'the temple of the Lord,' 'the body,' or 'flock' or 'bride of Christ.' The New Testament applies these figures just as freely and frequently to the particular assembly as to the general assembly. That is, to any particular assemblies collectively." All of this finds confirmation when the Lord addresses the "church of Ephesus" (Rev. 2:1), as a local assembly, one of the seven churches of Asia. All that has been said concerning the epistle to the Ephesians applies equally to the epistle to the Colossians.

The word "ekklesia" appears once in James, three times in 3 John, and twenty times in Revelation. In all of these cases it designates a local assembly. Clearly, then, the Scriptures reveal the church as an organized assembly of saved, baptized people in a given locality, commissioned to carry on the work of the Lord Jesus Christ during His absence in person.

It should be borne in mind that there is a clear distinction in Scripture between the church of God and the family of God. The new birth makes one a member of the latter but not of the former. The Old Testament saints, the thief on the cross, and children dying in infancy are all in the family of God, but not in the church. There will be many in heaven who were never in the church (Rev. 19:9). All who believe on the Lord Jesus Christ are saved, and will have their place

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# The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT  
THE BAPTIST EXAMINER—P.O. BOX 60—ASHLAND, KENTUCKY 41105-0060

Was Paul wrong in going to Jerusalem the last time? Explain  
Acts 21:4.

JOHN  
LENEGAR  
126 N.  
Washington St.  
No. 5,  
Delaware, Ohio  
43015

PASTOR:  
Walnut Creek  
Missionary Baptist  
Church  
Delaware, OH.



"And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem." (Acts 21:4).

In view of the phrase, "through the Spirit," was it wrong for Paul to go on to Jerusalem? In spite of several warnings, was Paul being stubborn and adamant to the point of violating God's will in favor of his own desire? Could Paul violate, ignore, or change God's will in respect to his destiny in going to Jerusalem this last time? The answer to these three questions, in my understanding, is "no." We need to remember that the course of a child of God in this life is not left to his finite understanding, manageability, or manipulation. Philippians 2:13 says, "It is God which worketh in you to will and to do of His good pleasure."

I believe that the disciples here in Acts 21:4 had been given the knowledge of Paul's coming sufferings at Jerusalem. Consequently, concerned for his safety, they tried to persuade him not to go. They may have thought that what the Spirit had given them was conditional, i.e. "if he goes to Jerusalem," and that by persuading him not to go, he would avoid the coming trouble. I do not think that the Spirit is here telling Paul not to go by using these believers, but their concern is prompting them to dissuade Paul. On the contrary, it appears elsewhere in Scripture that it was the Holy Spirit's desire that Paul go. Acts 20: 22, 23 says, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." He was here "compelled by the Spirit" to go. He wasn't sure exactly what would take place, but he was led to go. Likewise, Acts 21:14 implies it was the will of the Lord that Paul continue on to Jerusalem; "And when he would not be persuaded, we ceased, saying, The will of the Lord be done." I also feel that the passage in Acts 23:11, where we see great comfort and assurance given by God to Paul, testifies to the fact that Paul had not stubbornly refused the revealed will of the Lord to himself. Acts 23:11 says, "And the night following the Lord stood by him, and said, Be of

good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Also, I believe that Paul's testimony in Acts 23:1 as he stood before the council of the Sanhedrin testifies to his obeying God's will. He said in Acts 23:1, "Men and brethren, I have lived in all good conscience before God until this day." We might note that in verse two, he then received the standard reply from false religion and the self-righteous world.

I do not believe that Paul was wrong in going to Jerusalem the last time, but that he was following the Spirit's guidance and God's will. I believe that he was reminded, as by Agabus, of what was awaiting him, but concern prompted those who tried to dissuade him; it was not a command from God not to go. We need to be ever careful that we do not mistake our will for God's will, or our desire for His desire.

SAM  
WILSON  
1490 North  
Spring St.  
Gladwin, MI  
48624

PASTOR  
Grace  
Baptist Church  
Gladwin, MI



Acts 21:4: "And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem."

I guess one of the favorite portions of God's Word is Acts 21:13. To know how Paul once felt about Christ and His people and now to see him happily willing to be bound or to die for Christ has been a great blessing to me. Surely it shows us the sovereignty of God in the lives of people. It shows us the great change that God's grace can make in our lives. Now let me answer the question at hand.

I assume the querist asks this question because of the phrase; "through the Spirit." The question arises, that if these disciples were in the Spirit, did Paul sin in being disobedient to the Spirit. Personally, I do not think that Paul was wrong to go to Jerusalem. I think two things need to be pointed out that help in explaining this verse. First, these disciples perhaps had been told by the Spirit that great danger awaited Paul in Jerusalem. Notice the phrase is that he "should not", not that he could not go to Jerusalem. I believe they were trying to warn Paul of the danger that awaited him there. We also want to notice that Paul was no stranger to the Holy Spirit. He had the same Spirit they had. He had been very faithful in following the leading of the Spirit. One writer describes this event as a gift of prophecy concerning what would happen; not a gift of knowledge telling Paul what

he should do.

I interpret the verse this way. Paul and these disciples all had the same Spirit dwelling in them. One of the major fruits of the Spirit is brotherly love. I believe it was love for the apostle Paul that caused them to urge him not to go to Jerusalem. It was a Holy Spirit moved spirit of love that caused them to urge him not to go. Notice verse 14: when Paul's mind is made up to go they in agreement say: "The will of the Lord be done." No; I do not think Paul was wrong to go Jerusalem. May God raise up some more Paul's men willing to suffer and die for Christ. May we become that type of saint. May God bless you all.

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

DEACON  
Calvary  
Baptist Church  
Ashland, KY.



"And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem."

In Acts 21:10, 11 Agabus, a prophet, told Paul that the Holy Spirit had said that when Paul came to Jerusalem he would be bound by the Jews and delivered to the Gentiles. Paul's answer to those who tried to persuade him not to go to Jerusalem was, "—I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." He must have convinced his friends for they said, "The will of the Lord be done."

Paul, in talking to the elders of the church at Ephesus said, "And now I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:22-24).

Was Paul wrong in going to Jerusalem? I do not know, but one thing seems to be very clear, and that is that Paul was certain that he was doing the right thing in going. He went bound in the spirit. He went to testify to the grace of God. His purpose in going was to finish his course which would indicate he was doing God's will. He said he was going for the sake of Jesus. Paul's great concern was for his brethren and he was willing to face any danger in order to witness to them.

## CHURCH

(Continued from Page 3)

in heaven. But the church as the bride of Christ, is to be accorded a peculiar place with Him who will then be "King of kings, and Lord of lords." She is to reign with Him. Since the church is now a local assembly on earth, one must join himself thereto in order to become a member. He can do this only by baptism. Perhaps a personal experience will illustrate this point. When the writer was pastor at Cheboygan, Michigan, some years ago, a man made public profession one Sunday evening of being saved through Jesus Christ, and was received by the church "for membership after baptism." The baptism was to take place the following Lord's Day. On the Tuesday intervening he was stricken with apoplexy and died. None can question that he became a member of the family of God by virtue of the new birth, but the fact remains that he never was a member of the church.

We have in this country today 217 different kinds of "churches." Since God is not the author of confusion, He cannot be responsible for 216 of these (Matthew 15:13). What about the remaining one? Inspired Scripture tells us that there was a man sent from God. And the Lord Himself called this man a Baptist. By authority from heaven, John baptized His disciples. This would make these disciples Baptists just as those become Baptists today who are baptized by a Baptist preacher. John's mission was "to make ready a people prepared for the Lord" (Luke 1:17). Out of this prepared material the Lord began to build His church (I Cor. 12:28; Eph. 2:20). It was Baptist then; it is Baptist now; and has been Baptist all the time between. What it believed then it believes now, and has believed all through nineteen hundred years. No matter in which century you look at it, it has been the same in doctrine, belief and practice. Verily, the gates of hell have not prevailed against it. True, it was not called a "Baptist" church in the beginning. It was unnecessary to thus designate it, as there were then no churches of human origin. It would not be necessary to so designate it today if Luther, Calvin, Henry the 8th, Wesley, Alexander Campbell, Mrs. Baker Glover Eddy, Mrs. Aimee Simple McPherson Hutton, and others, had not built rival organizations and called them "churches." These rival institutions have compelled us to bear a distinguishing name, and because it is necessary we are content to be known by the only name that the Head of the church ever bestowed upon anyone, viz: Baptist.

In addition to the establishment of His church, Christ also promised the perpetuity of it (Matt. 16:18). He has fulfilled this promise, as history adequately records. It is a gruesome story, this record of the martyrdom of forty million of Baptists during these nineteen centuries. But it is also the history of the triumph of faith in the hour of bitter persecution. These heroic Baptists, persecuted by pagans, Catholics and Protestants, counted not their lives dear unto themselves, but they did esteem as of priceless value those things which the Lord had made known concerning His church. And the world owes a debt to these

pioneers of soul-liberty and freedom which it cannot pay. They have preserved intact the faith once for all delivered unto the saints in spite of dungeons, fire and sword.

Christ's love for the church is further evidenced by His present ministry at the right hand of the Father. He is "sanctifying and cleansing it with the washing of water by the word." But the Word would be ineffectual without the administration of the Spirit. Hence the Holy Spirit came upon the waiting church on the day of Pentecost, baptizing it for power to carry out the great commission given by the Lord. And it is only by this Divine power that the church can accomplish its three-fold task of making disciples, baptizing them, and instructing them. Whenever the church has been true to her mission, the living Lord has manifested His presence in the midst of the candlesticks, preparing her for her final and greatest triumph.

That triumph will come when His wife, having made herself ready, the Heavenly Bridegroom will descend from heaven to take her unto Himself. Amidst the splendors of the glories of heaven, and the hallelujahs of the great multitudes, as the voice of many waters, the glorified Lord will present Himself "a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." It is the consummation of the purpose of the ages; it is the hour of the church's triumph; it is the Lord's achievement of the joy that was set before Him. "Christ also loved the church, and gave himself for it." The sufferings of the present time will speedily be forgotten in the glory that shall be revealed. That hour seems to be at hand. The midnight cry, "Behold the bridegroom cometh," is growing louder and louder. The signs of the times indicate the imminence of His coming. In spite of scoffing and apostasy, the true church loves His appearing. Arrayed in fine linen, purifying herself even as He is pure, she maintains her age-long vigil, sustained by "that blessed hope." He which testifieth these things saith, "Surely I come quickly." And the waiting bride replies, "Amen. Even so, come, Lord Jesus."

(copied from The Baptist Examiner, November 16, 1931 issue.)

## THE DIVINE

(Continued from Page 1)

Father, but by me" (John 14:1-3,6).

Beloved, what a wonderful passage of Scripture and it was written for us - the believer. One of these days, the elect of God will hear a wonderful and beautiful cry, "Come up hither" (Rev. 4:1). That is why our Lord Jesus Christ could say, "Let not your heart be troubled" (John 14:1). He is coming back for His own - to take us to heaven and there we shall live forever with the King of Kings and Lord of all Lords. What a day that will be! Therefore, we need to understand that our Lord will return to earth (or in the heaven) to take His own out - perhaps that may be sooner than we realize. Our prayer ought to be, "Even so, come, Lord

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# The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT  
THE BAPTIST EXAMINER—P.O. BOX 60—ASHLAND, KENTUCKY 41105-0060

Explain "respect of persons" (Rom. 2:11) with reference to Unconditional Election.

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

TEACHER:  
Grace Baptist Church  
Toledo, Oh.



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

Everything that God does, He does according to the pleasure of His own will. When God, before the foundation of the world, determined to choose a beloved people out of mankind that He would create (Gen 1:26), His choice was not based on anything good that He saw in man. He chose the elect without respect of persons. He predestinated those chosen in Him. The word "predestinate" means to determine beforehand. It was determined by God before any action by man.

The question indicates the word respect in relation to Unconditional Election. The word "respect" is translated from the Greek word PROSOPOLEMPHIA, and means an acceptance of faces. It denotes partiality on the part of the one responsible to give judgment. This could never be true of God relative to this matter. In the verse indicated in the question, we see that the word respect is preceded by the word no. The word no means not or no not. So when the word no is used with respect it means that there is not, or there is no respect (acceptance) of faces with God. God has not chosen with respect to that which man will do, or will not do.

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

PASTOR  
Bethel Baptist Church  
Ludlow, KY



In order for God to redeem sinful man from just condemnation through grace, He could in no wise respect one sinner over another. If God had considered some virtue in those He purposed to redeem, His action would not be of grace, but of debt. They would have earned recognition and disannulled the free grace of God. Those that God elected to redeem have been, or will be given spiritual life, faith and repentance in due time, just because He loved them. None deserved this mercy nor these gifts

of grace. But God desiring to glorify His Son in them chose them before the foundation of the world, sent forth His Son to purchase them, and cleansed them in His own blood, and sends forth the Holy Spirit empowering the gospel and quickens them. They believe and repent, and are sealed unto eternal glory. Then God respects them in the Person of His dear Son as His own children. Read the first two chapters of Ephesians.

## THE DIVINE

(Continued from Page 4)

Jesus" (Rev. 22:20).

Faith believes that great and wonderful truth. Hope anticipates that grand event. Love will cause the children of God to want to share with others that truth. Patience will await for that grand and wonderful day. Thus, one may say, here we must stand and to stand fast and sure; and that because, our Lord Jesus Christ is returning soon for His own.

This is one of the most fascinating subjects in the Word of God. The Bible is a book that is pre-eminently a book about God, and particularly His Divine Son, the Lord Jesus Christ. No wonder then, that the Word of God speaks so much about this coming event.

In the early years of my life, shortly after being saved my belief in the coming of our Lord Jesus Christ was challenged. As a young lad of nineteen, I did not know any better than to take my pastor's word. But then, I was removed from my church and his influence because of Uncle Sam. I turned to three sources for help: the Word of God, The Baptist Examiner and Dr. Thomas Paul Simmons' book: "Systematic Study of Bible Doctrine". It was not long thereafter that this preacher was solidly convinced of the pre-millennial and pre-tribulation rapture. It is a truth that has been implanted into my heart by Biblical convictions.

Change gears with me for a moment if you would. How important is man? I am honest in my question. Man is of little importance along side of Almighty God; that is until the Bible begins to speak of man's redemption. Then and only then, does the Word of God inform us as to what God thinks about us. Oh Beloved, God loves His own and that in a very special way. You see, because of His love for us (the elect), God the Father sent His only Son into this wicked world to die. To pay the ransom price that He demanded. Our souls were redeemed not with silver or gold or other corruptible things, but rather the precious blood of Jesus Christ. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ.

as of a lamb without blemish and without spot" (1 Pet. 1:18-19).

What has our God done for His own? (1). He chose us in Christ Jesus from before the foundation of the earth See Ephesians 1:4. (2). He saved us (the elect) from our sin See Ephesians 1:7. (3). He made us (His elect) accepted in His Beloved, the Lord Jesus Christ See Ephesians 1:6. (4). He forgave us (the believer) all our sins (past, present and future) See Ephesians 1:7. Listen, we could go on and on for hours and pages, but our subject (text) is: God's Call to Glory.

There are some major benefits with regards to this grand truth. (1). It will and yea, ought to comfort God's precious elect. "Wherefore comfort one another with these words" (1 Thess. 4:18). (2). It will give hope to those precious Saints who are afflicted because of sickness or persecution. (3). It will give many answers to those dear folk who are confused. (4). It will and does stimulate us unto God's service. (5). It will bring endurance to the weak brother.

Here are some important facts about our Lord's soon return. (1). The Old Testament Scriptures announced it many different times from the Book of Genesis through Malachi. (2). The New Testament Jews expected our Lord's appearance, but they did not totally understand the two phases of our Lord's coming: the first and second advent. (3). Our Lord Jesus Christ promised His church before His death at Calvary, that He would return for His own someday. (4). The angels announced the reality of His second advent when our Lord ascended to Heaven.

(5). The apostles not only believed that He was coming again, but they preached it with fervor and great conviction. (6). The early church looked forward with much anticipation the Lord's soon return.

Oh beloved, "keep looking up" Jesus Christ our Saviour is coming again. What a day that will be! Are you looking for that great day? You ought to be. The Christian ought to live his life with great expectation believing that he will see the Lord return during his or her life time. What a day that will be. We are in a race and the Christian ought to be out there to win the prize. Are you running with the idea of winning? Why not? This is a race that you could win. Win what? That is a good question? The incorruptible crown. To hear those words, "Well done thou good and faithful servant"

The call to glory involves so many different things. It speaks in part of the end of this present age and the end of world wide Gentile oppression over Israel. Oh beloved, after the rapture takes place, God is going to deal with the nation of Israel like He has never dealt before. The end results Israel's salvation. But that is not all that is going to happen. For God's Church - the judgment seat

of Christ. I am convinced in my own mind - the church will be there - no outside on lookers. Satan, yes, but he will leave defeated and that because our Lord has paid the ransom price and God the Father is satisfied. Satan will not have a leg to stand on during that time. Then, that is, after the judgment seat of Christ the marriage of the Lamb to His Bride. Oh what a day that is going to be. When our Lord returns to this earth to reign. His Bride is going to return and reign with Him. That is going to be someday. Are you ready my friend? Will you be caught off guard and wonder what happened because the cares of this world took first place in your heart and life. There is far too much at stake. Look up because your redemption draweth near and there is much to be gained. Don't misunderstand what I am saying, beloved, you can not lose your salvation. That is settled for time and eternity. But you can lose your rewards. That is why the Apostle Paul said, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

I trust that something in this message has gripped your heart so as to make you walk with the Lord. You have everything to gain and a whole lot more to lose. Don't let Satan or yourself get in the way of receiving the crown of rewards. May God bless you.

## OUR LORD

(Continued from Page 1)

be surprised that men, in their unregenerate concepts, exclude the sovereignty of God from the realm of human affairs.

"Great is our Lord". Our land needs to be thundered that God still lives, that God still observes, that God still reigns. I am so thankful that God is an all wise God and so all powerful that nothing, absolutely nothing, can cause His purpose to fail. In fact, He is able in all things to make them work together for the good.

"Great is our Lord". "The people that do know their God shall be strong and do exploits." (Dan. 11:32). The world crisis is at hand, and everywhere men are alarmed. But God is not! He is never taken by surprise. God is on the throne. He is the One who "worketh all things after the counsel of His own will" (Eph. 1:11).

Brethren, I felt led to bring forth this message to you praying that the Holy Spirit may lead this message to the strengthening of the heart and comfort and hope of an increasing faith by His grace to His elect.

First of all, "Great is our Lord" IN CREATION. "For thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it..." (Isa. 45:18). Did you ever notice that the Bible reveals God as Creator?

Look around you. The sun that gives light, heat and energy makes the flowers bloom. See the morning dew in its sparkling beauty adds to the different colors of the flowers around us. The sun in its rising and setting is faithful and is a measurer of time for the Father of lights is

the director of them. "Lift up your eyes on high, and behold who hath created these things, that bringeth out their hosts by number: he called them all by names by the greatness of his might, for that he is strong in power; not one faileth" (Isa. 40:26). The Bible revealed this to us in the creation of the start. Man may not be able to number them, but God has numbered them all. Abraham Lincoln said, I can see how it might be possible for a man to look down upon the earth and be an atheist, but I cannot conceive how he could look up into the heavens and say there is no God." Our God is a great and able God. Who measured the waters in the hollow of his hands, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" (Isa. 40:12). God measures the vast heavens as we might measure a small object in our hand. Have you considered the greatness of God. Look what God has done in creation? Oh, the natural man's thought of God is too human. "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way..." (Rom. 3:11, 12).

Let us consider ourselves. Man is more precious to God than all the creation. "When I consider thy heavens, the works of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psa. 8: 3, 4). The Bible declares that man was created by God and is God's property. This certainly is necessary to establish God's right to rule and to reign over man as He will. God is in control over man and knows the end from the beginning as much as He did. The very heartbeat of evolution is the rebellion in the heart of man, whose heart knows that if God is his Creator then God is his owner and that he is accountable to God. A lot of people said that the saved only are accountable to God. This is wrong indeed. Man is accountable to God whether he is saved or not. What I'm saying is that man is accountable to God and is the property of God. The Lord is mindful to man that it pleased Him to visit man. But man has deteriorated to a bad shape before God, that he became a rebel before God. The saddest thing is that man wants to be his own ruler and does not want (by nature) God to rule over him. When sin entered into the world, man became so corrupt. Man is fallen and is terribly depraved. Could God not have blotted man off the face of the earth? Surely He could! But, "What is man that thou art mindful of him?" Why would God show mercy to man? I cannot answer the question, but just have to say that it was God's decree. It was God's pleasure of His own sovereign will. "Great is our Lord!"

Then secondly, "Great is our Lord" IN CHOOSING US. God is great in election, limited only by His sovereign will. Great is the grace of God! His

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## OUR LORD

(Continued from Page 5)

love and power are irresistible. **"O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out"** (Rom. 11:33).

Ordained Before The World Began. Before the world was made, God made a choice, a selection, an election. Before His omniscient eye saw the whole Adam race, and from it He chose out a people and predestinated them **"unto the adoption of children,"** predestinated them **"to be conformed to the image of His Son,"** and **"ordained them unto eternal life, believed"** (Acts 13:48). **"Ordination"** of God is not merely external privileges but to **"eternal life,"** not to service but to salvation itself. Those who were ordained by God to eternal life will most certainly believe.

His Predestinated Time. When we received Christ as our personal Saviour was not an accident, but it was God's choice who purposed to give grace (saving grace) in eternity past that we received today.

Good Pleasure Of His Will. Election is of the sovereignty of His grace. God is the cause of our election and in Christ is the effect of our salvation. It is the first and last moving cause. Faith and repentance flows forth under the operation of the Holy Spirit. **"By grace are ye saved"** (Eph. 2:8). What glad tidings for the undeserving! What a marvelous grace! Amazing grace! Who can measure its breadth? Who can fathom its depth? God is full of life and mercy and goodness. It is because **"His mercy endureth forever"** that the elect sinner is not destroyed but is brought to Him and forgiven. God's choice lies within Himself. He chose the ones He did, simply because He chose to choose them according to the good pleasure of His will. **"Great is our Lord!"**

Then thirdly, **"Great is our Lord" IN CHRIST.** **"and being found in fashion as a man, he humbled himself and became obedient unto the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus is Lord, to the glory of God the Father"** (Phil. 2:8-10).

Redemption By The Blood of Christ. The death of Jesus Christ is mentioned more than one hundred and twenty times in the New Testament, and is spoken many times by the prophets in the Old Testament. His death was vicarious. Christ was God's substitute for sinners. On the cross, Christ was made sin for sinner. He was sinless, in that He **"Did no sin"** **"He had no sin and knew no sin"** before He could die, He had to be **"made sin for us."** The death of Christ was for our atonement. His death was not an after thought of God; it was before the foundation of the world.

**"The lamb was slain from the foundation of the world"** (Rev. 13:8). What then was the purpose of the Father why He gave His Son Jesus to die? We answer, Christ died for the elect. Surely, the Lord Jesus had an absolute determination before the Father when He went to the cross that the extent of that purpose limited and effected to the elect alone. Christ died not merely to make possible of all mankind, but to make certain the salvation of all that the Father has given to Him. He intended to redeem men from their sins, that He purposed to redeem by His atonement for them to reconcile them to Himself. **"For if, when we were enemies, we were reconciled to God by the death of his Son"** (Rom. 5:10). Let me tell that we were not just made reconcilable, we were reconciled by the death of His Son. Yes, Christ's blood atonement was definite under the blueprint of God that the elect alone were reconciled and redeemed by the blood of Jesus Christ.

Now lastly, **"Great is our Lord" IN THE CHURCH.** **"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen"** (Eph. 3:21). The Lord's plan of redemption to men is great. His sovereign grace was bestowed to His chosen ones. This is the very reason why Christ came to die purposely to shed His blood for the atonement of the elect. But listen, the Holy Spirit is doing in accord to His saving grace to quicken us and effectually call us that we were convicted of our sins and we have repented of our sins and found faith to believe Christ, that we are saved today. The ministry of the Holy Spirit is done only through the preaching of His Word. Preaching of the gospel is authorized only to a true church. God commissioned His local churches to preach the gospel to the world through missions.

This Church Is Devised By God. This church is identified by the name **"Baptist."** Christ is the founder. John the Baptist who pioneered and gathered all the materials and was founded and organized by Jesus Christ Himself. Through the ages the name **"anabaptist"** identified these churches that clung to the revealed truth and did not drift to error. These are the local visible groups of Baptists. Others have their nick name but they were always there and today's Baptists are identified with them. I'm glad I'm a Baptist.

This Church Is The Depository of Truth. This church is the **"pillar and ground of truth."** (I Tim. 3:15). God commissioned this church to propagate the gospel into all the world. **"Go ye therefore, and teach all nations..."** is the greatest command of the Lord of the church. God gave these churches their mission and nothing else should be substituted! God gave the churches their message and it should not be changed! **"Teaching them to observe all things whatsoever I have commanded you."** The mission and message given by God should be accepted as the will of God. This is done only through the New Testament way. This is God's way. God's way cannot be improved! I'm not saying that only Baptists are saved. Anyone who hears the

gospel, repents and by faith receives Christ is saved. But this does not alter the truth concerning Baptism and the Lord's Supper.

Brethren! This is our task. We will obey ourselves to God, following His message and His method. By His grace we will continue to persevere in this great service and mission until the last elect sinner in this grace period will be saved before He comes to take this church at the rapture. **"Great is our Lord"** God bless you. Amen.

## TITHING

(Continued from Page 1)

The tithe, just like the murder law, involves what is right under any dispensation. These principles grace did not change; it could not without changing right into wrong.

Who dares say Jesus did away with the law of murder? Did He not make it more binding? Did He change the principle of law relative to murder? Indeed not. Neither did He change the law of the first tithe. He abolished the two tithes having to do with Israel's ceremonial law, but not the first tithe which He gave before there was any Israel, or any Moses. This is still in effect today. It is demanded in the New Testament.

When Jesus entered upon His ministry there were moral laws in effect which were being kept in such a way that they needed not the stress of other neglected truths. For example, that concerning murder. This was also true of tithing. It needed not the stress of other truths. But Jesus certainly taught tithing. We hear Him saying, **"Woe unto you Scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone"** (Matt. 23:23). See also Luke 11:41,42. If **"these ye ought to have done"** does not prove that ye ought to tithe, I am unable to read. Of course, tithing does not exempt one from other weightier matters. We should attend to both. Some have said, **"But Jesus taught it but once."** We have but two Bible accounts of His teaching tithing but He said many things which are not recorded. However if Jesus says a thing one time it is as true and obligatory as if uttered a thousand times! And too, let us not forget that whatever is in the Bible is in the truest sense the words and teachings of Jesus, for He inspired the writers in such a manner that the message is His.

HEBREWS 7:1-8.

The seventh chapter of Hebrews clearly teaches that Christians under grace are to tithe. In this chapter God through Paul is showing the superiority of Christ's priesthood over the order of the priesthood of the Levites. As you read presently, notice that one of the proofs offered is that Abraham, the father of the chosen people, all saints, paid tithes to Melchizedec, a type of Christ, thereby recognizing the superiority of His type of priesthood. Now read: **"For this Melchizedec, King of Salem, priest of the most high God, who met Abraham returning from the**

**slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of his spoils. And verily they that are of the sons of Levi, who receive the office of priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And there men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth"** (Heb. 7:1-8).

There are two clear arguments presented in this passage. One is that Abraham in whose loins the Levitical priesthood potentially existed paid tithes to Melchizedec thus recognizing the superiority of his priesthood. Since Christ is a priest of the order of Melchizedec, He is superior to the Levitical priesthood and should receive tithes of all; of those represented by Abraham--Christians.

The other argument is that we should pay tithes to Christ as Abraham paid tithes to Melchizedec. **"Melchizedec is a type of Christ in three ways: first, in his person, combining the kingly and the priestly offices; second, a type of Christ in his names, combining righteousness and peace, for Melchizedec itself means 'King of righteousness,' and 'Salem' means 'peace,' and third, a type of Christ in that he pronounced blessing on Abraham and brought forth bread and wine, the memorials of His death."** (A. W. Pink). Abraham is also a typical character. He represents the believer, the saint, the faithful (see Rom. 4:16).

Thus we see in the incident of Genesis 14:18-20 that Abraham, our type, paid tithes to Melchizedec, Christ's type. (And remember this occurred long before the law was given to Moses). The writer of Hebrews argues that this typology and incident proves that we should pay tithes to Christ today. **"And here men that die received tithes; but there he receiveth them of whom it is witnessed that he liveth."** **"He received them"** certainly means that Jesus receives tithes now, for He it is of whom it is said **"that he liveth."** He must receive them of His people. Certainly heavenly beings cannot tithe; it is of us Christians that the passage speaks.

Let me remind those who want to hold on to their money and give it to Jesus at some future time that His is to receive our tithes now. Some folk must plan to give the Lord His tithe, His tenth, when they get to heaven for they give Him none of it now. I remember a story of a fellow who must have had this idea. An usher of a certain church was taking an offering. Coming to a pronounced **"tight-wad,"** he said, **"Do you have any money which you would like to give to the**

Lord?" The sharp reply was, **"Yes, but I will hand it to Him myself. I guess I will see Him about as soon as you will."**

But we cannot pay the Lord our tithe when we see Him. When He comes it will be to judge us for the way we have exercised our stewardship--given our tithe.

II CORINTHIANS 9:7-12.

Another Scripture which teaches tithing is I Corinthians 9:7-14. In verses 7-12 Paul establishes the support of the ministry of preachers, pastors, evangelists, missionaries, and so on. Some folk think preachers should work for a living at secular work and then preach on Sunday. They are to earn their bread through spiritual work. No preacher can do justice to a church or to God who has to give his time, thought and energy to secular duties. There is more to preaching than the work on Sunday. If a preacher studies his Bible and does his duty otherwise, he will stay busy sixteen hours out of every twenty-four. For this reason God demands that they be supported, if they give their time to His work.

God through Paul establishes the fact and method of supporting the gospel in the following passage: **"Who goeth a warfare any time at his own charge? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a Man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen. Or saith He it altogether for our sake? For our sake, no doubt, this is written; that he that plows should plow in hope; and that he that thresheth in hope should be partaker of this hope. If we have sown unto you spiritual things it is a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffered all things, lest we should hinder the gospel of Christ"** (I Cor. 9:7-12).

After Paul established the fact that God expects those who preach the gospel to be supported, he gives the method that their God hath ordained for their support. It is the same method as that of the Old Testament. **"Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers of the altar? Even so (in the same way or manner) hath the Lord ordained that they which preach the gospel should live of the gospel"** (I Cor. 9:13,14). This plainly says that the New Testament preacher, and worship, is to be supported in the same way as those in the Old Testament. This was the tithe as we have seen (Num. 18:20-22). The people tithed and thus supported the priests. **"Even so"** are the people to tithe today in order that God's Word may go forth into the ends of the earth. God hath ordained this way, tithing. Paul did not do it, nor any other man. God did it. Woe unto the church, and unto the

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## TITHING

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person who will not carry out God's ordained plan.

I CORINTHIANS 16:1-2.

Another New Testament Scripture teaching tithing is I Corinthians 16:1,2. The word "tithe" does not occur but it is certainly implied. "Now concerning 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."

Paul says that the collection is to be given according to order, not orders. This signifies a system; some definite proportion, the tithe. To "lay by" signifies a predetermined act, rather than a spontaneous impulse on the spur of the moment. It is laying by according to purpose and method. "As God hath prospered" is certainly a definite proportion. It is in proportion to one's income. If every one gives as God prospers, all will give the same proportion of their income. God wants the same proportion of their income. God wants this to be true. We learn in I Corinthians 8:14 that the giving of Christians is to be by "an equality." This means all the same proportion. What proportion are we to give? The tithe is the part God everywhere demands. Certainly it is what Paul meant in saying "as God hath prospered you."

Need I give any other Scriptures proving that the New Testament teaches tithing, that Christians under grace should tithe? Those which we have examined teach it so clearly and definitely that I cannot see how any honest person can say that we are not to tithe.

### OTHER ARGUMENTS.

Aside from the Scriptures we have given, there are a number of logical, common-sense arguments in favor of the tithe. Let us consider one or two of them.

Why should the dispensation of grace cancel the tithe when it makes the tithe more needed than ever before? The Jews had only their local and national worship to support, while under grace our mission is world-wide (see Matt.

28:18-20). Do we not need more money to send messengers all over the world than the Jews needed to keep them in their own locality? Certainly the tithe is needed and demanded today.

Then why should we suppose that Christ cancelled the age-long principle of one-tenth of our money being holy unto God?

Again, is it reasonable that God would make definite demands on us concerning our time, etc., but leave us to our "whims" as to our money? Would He leave us without a definite revelation concerning our duty on a matter so vital to us as our own possessions? How could we know we had given Him His part of our earnings except that He tells us what His part is? A right answer to this question forces us to the conclusion that some definite proportion of our money is required-- the tenth. (continued in next issue).

## PRAYER

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sea driven with the wind and tossed" (James 1:6). Like the sea being bound by common nature they all moved together as the waters of the sea follows the tide. We are all of the same flesh. We all have the same dogmatic nature. God didn't take it away. But God gave you a new nature. God gave you power to overcome that old nature. Yet when we get in the old nature we're like the sea that follows the tide.

"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20-21). So we are, in a sense of the word, when we get in the flesh, we move by the common bounds of every individual man. Because even the wicked has the same nature that we have. Only he doesn't have the power to subdue that nature by the new nature which God has given us. We are talking about the believer approaching the throne of God.

"Ye adulterers and adulteresses, know ye that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God"

(James 4:4). He is writing to believers here. It is not dealing with the natural sense but the spiritual sense. Believers which practice friendship with the world are breaking their spiritual fellowship with Christ. I am not talking about not having friends. I don't go to the establishments and the places they go to. I don't do the things that they do. But yet they are my friends in a sense of the word. Jesus in the book of Luke told the disciples to make friends with them of mammon. Jesus said it was all right to have friends. But we can not have them as bosom buddies. When we go to the places they go to and do the things they do, then we break spiritual fellowship with Christ. Then we are known as spiritual adulteresses.

"Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:" (Gal. 1:4). The same word "evil world" is the same word that is used in Ephesians 2:2 which means the course of this world. It means the age or time. Sin hasn't changed. Adultery is the same thing that it was two hundred years ago. So we live in essentially the same evil world; the mold, manner, custom, or matter of life. The same morals, for each has the same depraved nature. Being bound by common nature, they all move together as the waters of the sea follow the tide. What James is saying is that we can not approach God under these conditions.

"Who is a wise man and endured with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (James 3:13-18).

"Intreated" means easy to be obeyed. Our life must be Christ-like. We must have a peaceful attitude. This is talking about the fruits of wisdom. We have the fruits of the Spirit. And the fruit of the righteousness is

sown in peace of them that make peace. So we have to have the right attitude. In verse 4, the worldly man is the enemy of God. Not that God is our enemy, but that we are the enemy of God because we are taking sides with the world against God when we do these things.

Do you need divine power to subdue your raging lust? You have not because you ask not, or you ask and receive not because you ask amiss that you may consume it upon your lusts. We need power in our life to strengthen the feeble graces which we have. We need divine wisdom to solve our problems. We need to know how to approach the throne of God. We need to know how to ask God for the petition that we're asking of him. We need wisdom for this. We need the divine wisdom from Almighty God. Then we need divine ointment for our wounds. We need to have ointment to be applied to our wounds. But we have to ask. We need to know what is good for the wounds that we have. We need to grow near to God and ask God for our needs. God will wound us, and God will not heal that wound. He will not heal any self-righteousness.

"For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways" (James 1:7-8). Many saints of God are like that. We have to have one mind. The mind of Christ.

"From whence comes wars and fightings among you? Come they not hence, even of your lusts that war in your members?" (James 4:1).

You have lust from the way that you live. This is talking about the Christian life of the new nature. The new nature and the old nature in that individual battle, and how the conflict is going on in that person's life. It is like a war. We can blame ourselves because we have given the enemy a base of operation.

Moses said I would rather suffer the afflictions of God's people just a moment than to enjoy sin's pleasures for a season. Sin has its pleasures. But it has its punishment in the lake of fire.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). Jesus Christ paid the sin debt. Do you realize everytime we sin; Jesus Christ died for that sin. That sin that so easily besets us that we can't run the race with patience that is set before us. That little sin that gives us so much pleasure and contentment. Jesus Christ died and suffered for that sin on the cross of Calvary. That sin was placed on Jesus Christ when He died. He took the condemnation and judgment out of the way. But you will still have to pay because God will not let you get away with that. The Lord has a way of whipping His people.

"Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" (James 4:5). God is jealous over His people. He does not want us to share our love with anything else or to rob Him of His glory.

"Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not,

because ye ask amiss, that ye may consume it upon your lusts" (James 4:2-3).

You are asking for things in the flesh for your pleasure, and not to glorify God and the Lord Jesus Christ. It's hard to ask the things that will glorify and honor Him. The things that you believe you have asked; in your heart do you believe that this is what Jesus Christ would ask as your intercessor before God's thrice holy throne.

So we need to address our Father which is in heaven. We need to spread before Him or needs. We need to acquaint God with the longings of our heart. Our soul needs to cry out as David of old. David cried out in Psalms 40:16-17. He said, "I am poor and needy. My soul thirsteth after God. When shall I come before my God!"

What is true prayer? True prayer is the cry of a soul in need. Prayer is the voice of urgent longing of the soul and turning to the author of those longings for the satisfaction of them. James said how simple it is just to ask. Ask your Father which is in heaven for your needs. Be sincere and honest about it.

## HEADCOVERING

(Continued from Page 1)

dependently of Adam, and as a separate agent in dialogue with and defeat by satan. (Gen. 3:1-6).

For her pride and proclivity and for her ill-assumed independence and self-assertion, Eve was sternly rebuked by the Lord. The Lord's severe displeasure with her issued forth in the adding of excruciating pain to childbirth and great sorrow to motherhood. Eve's rebuke from the Lord also included a scathing reminder of her husband's authority over her. Unto Eve the Lord said: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). Eve's usurpation of authority introduced sin to the garden of Eden and enabled the evil process to proceed, but let us be reminded it was, "by one man sin entered into the world" (Rom. 5:12). Death came by "one man," not by one man and one woman as would have been the case had Adam and Eve been co-rulers in the Edenic covenant and family government.

It is to the shame of man that the offence which brought condemnation to the human family came by Adam (Rom. 5:18). Penal judgment of the human race is owing to the shirking of duty by our father Adam. He blatantly usurped the authority of his covenant Head, Jesus Christ, and miserably failed in his responsibility toward his wife; for had she been properly instructed by Adam in the rules handed down from God, she would have without a second thought referred Satan to her God-given husband and head, Adam. But being deprived of this essential training, she dared to tread where the archangel Michael refused to go (Jude 9).

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I count the days with joy  
When to Calvary's conference I go,  
There is excitement in my heart,  
What blessings will God bestow?

The beautiful truth of the Word,  
What blessings will it afford,  
Brought by God's men who labor,  
In the service of the Lord.

I'll see brothers and sisters,  
Who to me, are so dear,  
Those I haven't been able to see,  
For now, just short of a year.

Brother Joe surely will be there,  
To host the great occasion,  
The blessings of the fellowship,  
I'll seek with anticipation.

The spiritual food will be sublime,  
As well as the food the sisters prepare,  
Next to being in Heaven with Jesus,  
Is the only thing with this, - compare.

Marilyn L. Osborne  
Mansfield, Ohio

## ANNOUNCEMENT

Elder Sam Wilson will be preaching in revival services at the West Griffin Baptist Church of Griffin, Georgia. This meeting will be November 2-8. Services will be at 7:30 nightly, with regular services on Sunday. There will be a fellowship meeting on Saturday, Nov. 7, beginning at 10:00 A.M. There will be different preachers speaking at this fellowship. The church will furnish lunch for all who attend. The church is pastored by Elder Johnny Pruitt. Readers are asked to pray for this meeting, and to attend if possible. This is a great church. Sam is one of the finer preachers of today (A biased, but also true statement). Johnny Pruitt is a very fine and able preacher.



## HEADCOVERING

(Continued from Page 7)

Thus, it behooves every succeeding husband from Adam unto the consummation of the ages to tenderly and positively teach his wife the ordinances of God; and if he loves his wife as God has commanded, even as he loves his own body, he will be careful not to follow the evil example of Adam in this matter, but that of Christ toward His church.

The wife who has a Christ-honoring husband will be loved and led by him in the way she ought to go, and the wife who without reservation submits to her husband's heaven bestowed authority over her will never be identified with mother Eve's deception (I Tim. 2:14). Nor shall a wife of such demeanor ever need to be reminded of the insubordination of Eve and God's rebuke of her, but she shall be to her husband that virtuous woman whose price is far above rubies (Prov. 31:10). And she will never question her husband's rightful and heaven blessed authority over her, for she knows to do so would be to cast suspicion upon the majesty of her beloved Lord. Vs. 10. **"For this cause ought the woman to have power on her head because of the angels."**

The first rebellion against the sovereign Headship of God was in the angelic family (Isa. 14:12-15), but the elect and faithful angels are infinitely and eternally concerned for the honor and glory of their God. The good angels know God has been pleased to use the church in this age as the chief instrument in bringing glory to Himself (Eph. 3:21), and Paul says, **"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God"** (Eph. 3:10).

The expression **"principalities and powers in heavenly places"** (Eph. 3:10), is a reference to the elect angels who desire a greater comprehension of the betrothal of the church to Christ, and they know it is by observing the functions of the church this coveted knowledge may be gained. Thus it is that the church becomes the school of learning for the holy angels.

Peter says the angels **"desire to look into"** the things of the gospel of Christ (I Pet. 1:12), and the commission to preach the gospel was given to the Lord's church (Mk. 16:15). So it is that with the church holy angels assemble and look for further wisdom concerning the glorious relationship of Christ to His church. Angels will never be in the church as participants, but they do attend the worship services of the church as spectators. They are passionately interested in the church, for it is by the medium of the church that their understanding of the love of Christ for His bride is infinitely broadened.

Angels' attendance in the worship services of the church is one of the reasons Paul gives for the wearing of a headcovering by women in public worship (I Cor. 11:10). Angels know the divine order of headship and that the token of a woman's

subjection to man is a veiled head or a comparable covering. The awesome truth of angelic presence in the Lord's churches should restrain the members from taking undue liberty with the heavenly order of things and cause them to be thankfully aware that in Christ they have been brought closer to God than the angels; for there is no intimacy like that of a loving groom and obedient bride.

For a man or a woman to break the order or rank in which God has placed them is not to merely follow the evil example of Adam and Eve, but that of the reprobate angels which kept not their first estate (Jude 6). So as to stay free from such shameful example, the church is at all times to own the Headship of Christ (Eph. 1:22), and the man, without the least reluctance, is to humbly submit to the authority of Christ over him. And the woman is without irregularity to be subject to her own husband as unto the Lord (Eph. 5:22). However, it is feared that some churches "have entertained angels unawares," and that some husbands and wives are incognizant of the fact that God is privy to their insurrections against His established order of headship.

Verses 11 & 12, **"Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God."**

In the first verse of this text Paul emphasizes the truth that man is not preferred above woman in the eternal covenant, i.e. "in the Lord." Paul's name was not entered in the Lamb's book of life before that of Phebe's, nor was Peter's name written in the book before that of Priscilla's, etc., or vice versa. Judicially speaking, **"There is neither male nor female: for ye are all one in Christ Jesus"** (Gal. 3:28). But positionally, man is above woman, Christ is above man, and God is above Christ (I Cor. 11:3). It is true that man was created before woman, but in covenant love they stand side by side.

**"...The head of Christ is God."** This does not mean that Christ is inferior to God, but that in the covenant of redemption, Christ took upon Him the form of a man, and became subject to the law of God (Gal. 4: 4 & 5). **"...The head of the woman is the man."** This does not mean that women are intellectually or morally inferior to men, but it does irrefutably teach that as to authority, women are subordinate to men.

In the second verse of the text (Vs. 12), Paul speaks of the interdependence of man and woman. He is not in the text teaching equality of authority of the sexes, but of their uniform responsibility to seek peace and unity in the administration of their particular offices. However, if the divine dispatch or order of headship is not strictly adhered to, the blessings of harmony and mutual praise will go pathetically wanting, and the relationship will be characterized by confusion and contempt.

**"But all things of God."** The headship of man over the woman is rooted and grounded in authority that is above man, angels, and all of creation. Man's headship comes from Him of whom the Scriptures

speak, saying: **"He ruleth by His power for ever... let not the rebellious exalt themselves"** (Ps. 66:7). And Paul, who by divine inspiration penned the Scriptures which are the basis of this study, said, **"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God"** (Ro. 13:1).

A wife who stubbornly persists in dominating her husband will thereby make him a parody, and subject him to the ridicule of his peers. Why a Christian woman would want a craven husband is beyond right thinking, but such have blighted the marriage institution from time immemorial. When the wife assumes the authority which belongs to her husband and the husband condoned her usurpation of his authority, they are, whether conscious of it or not, giving us a contemporary replay of the gross mis-conduct and ill-fame of Ahab and Jezebel. For their rebellion against the ordinances of God, Ahab and Jezebel suffered a cut off of their posterity; and having lived lives of utter disgrace, they died in infamy (I and II Kings).

Paul admonished the Corinthians for their flaunting of God's ordinances, saying: **"For this cause many are weak and sickly among you, and many sleep"** (I Cor. 11:30). God does not take abuse of His ordinances lightly, and will rebuke the obdurate person who remains defiant to His softening overtures.

It is inconceivable why a Christian husband would violate the sanctity of his home

by maltreatment of his wife, but sadly, it is all too often the case. The Lord charges all husbands, saying, **"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel"** (I Tim. 5:8). The husband does not discharge all of his obligations to his family by bringing home a paycheck adequate to their physical needs. There is infinitely more to a husband's responsibility than providing food, clothing, and shelter for his family. The words "denied the faith," and the word "infidel" imply spiritually, or rather the lack of it. A Christian husband is to provide spiritual leadership for his family, the preponderance of which is preeminently above his nature or carnal liability. By frugality and industry a husband may get ahead of his material responsibility; but not so with his spiritual debt to his family, for it is inexhaustible. In the whole sphere of the husband's duty to his wife, that which is paramount and for which there is no substitute, is unfeigned love for his God given wife.

Verses 13-15, **"Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."**

Paul says: "Consult your own reason, doth not nature itself maintain a distinction between the sexes?" The woman's hair is

her natural covering, and it behooves her to wear it long so as to enhance her femininity and highlight the dissimilarity which the Creator has made between the sexes. Long hair compliments the sex of a woman, and based on this, Paul says it, **"Is a glory to her."** Conversely, **"If a man have long hair it is a shame unto him."** The one thing above all others which would make a man appear effeminate is the wearing of long hair. Paul says for him to do so is a "shame," and in another place, Paul places effeminate men in a class with the unregenerate (I Cor. 6:9).

When Paul says **"If a woman have long hair, it is a glory to her,"** he uses the term "woman" in the generic, and speaks aggregatively of womankind. If a prostitute has long hair, it is a glory to her. If a pagan priestess has long hair it is a glory to her. But something more than long hair is needed for a woman to be submissive unto her divinely appointed head, and that is a covering which she can put on and take off as often as the occasion demands.

Long hair is a glory to the woman, notwithstanding that some would be steeped in debauchery and void of fidelity. But long hair, be it ever so beautiful, is not the covering which brings power, honor, and respect to women in public worship. A hat or a veil worn by a woman in the official church vividly declares her willful subjection to her head, and earns for her, not only the high regard of her husband and esteem of

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## A LETTER AND ITS ANSWER

Dear Mr. Wilson:

I recently received a copy of the Baptist Examiner in the mail. I am usually very open-minded and receptive to most any Christian literature, so I looked through this copy of your paper.

At first I was appalled. Then outraged. Finally, I saw the humor in it and laughed. You have my sympathy, Mr. Wilson. Your "apology" for having printed something written by a Roman Catholic surely indicates the extent of your sickness. I frankly didn't think such prejudice still existed among Christian people, not to mention clergy.

This paper contained such errors and undisguised hatred against Catholics, that I began to inquire as to how I happened to receive this publication. I learned that my neighbors had given my name to their particular church which I assume is part of your sect. They call themselves Fundamental Baptists. Once I learned who had given my name, then things began to make sense. This particular family has been pulled asunder since the parents joined this church and now I understand why.

The only other group known to me who are victims of such shortsightedness and hatred and prejudice that could possibly be compared to your organization is Klu Klux Klan members. Perhaps you would do well to join them. Or maybe you are already in their ranks.

Needless to say, I wish you would kindly take my name from your subscription list.

I would much prefer that you be appalled and outraged than that

you laugh. I assure you that you will one day answer to God for your laughter in ridicule of the truths of His precious Word.

Prejudice is the wrong word. Uncompromising is a better word. Standing for the truth is a better word. Your usage of "prejudice" just shows your ignorance of God's Word. No true Baptist will knowingly print material by a Roman Catholic. If you want to use the word "prejudice" I suggest you use it in reference to the Roman Catholic Church - the most murderous, wicked organization to ever call itself a church. If you can't use this word in reference to this, again it just shows your ignorance.

Would you be so kind as to point out any error in our paper. You referred to "such error" I would like to know what they are. I sincerely don't want one single error in our paper.

I assure you that we have no hatred at all against even one Catholic. But we do hate with a holy hatred the awful, unscriptural doctrines and practices of the Roman Catholic (so called) church.

I suspect that the person who sent us your name belongs to the church pastored by David West. I assure you that, in placing you close to this fine church and pastor, God has given you a wonderful opportunity to hear one of the finest preachers in America and to attend one of the finest churches in America. Dear sister, God has given you a golden opportunity. I fear that your blind prejudice against the Word of God is going to rob you of the blessings you could have by attending this great church and

hearing this great preacher.

I wonder if you have ever read of how Jesus said that families would be divided because of Him. When some in a family learn the truth and become a part of a true church teaching God's Word, of course there will be a division between them and other members of the family who hate the Word of God and its precious truths. What else would you expect?

With your manifested hatred against true Baptists might I suggest that you join the Roman Catholics. Maybe they will again begin to murder Baptists (after all they murdered over fifty million Baptists in the Dark Ages). And maybe you could join them in this.

I am not a KKK, but I assure you that I would as soon be a member thereof as to be a Roman Catholic. Their history is not nearly as blood stained, their crimes are not nearly as many and enormous as those of the RC.

Of course we will remove your name from our mailing list. But in your requesting this, you may be depriving yourself of the last opportunity God will place before you of learning the truth. Not that there are not other places giving forth truth, but since God has put truth right before you in your home, and you have rejected it - He might, in judgment, blind your heart to any desire for truth ever. I hope this is not the case.

Should you ever learn the truth of the Bible and want a paper that teaches it, let me know, and I will be happy to send you The Baptist Examiner again.

Sincerely,  
Joseph M. Wilson



## HEADCOVERING

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her brothers and father, but also the commendation of the church family.

Paul never had, as some accuse him, a low estimate of womanhood. Paul knew God had through the means of a woman brought the Saviour of His people into the world, and that God was loud in His praise of Mary, the mother of our Lord. When considering Paul's prohibition against woman usurping the authority of her head, and his restrictions placed on women in public worship, let us remember Paul's glowing praise of the many noble women who were used of the Lord as helpmeets to his ministry. Paul writes to his yokefellows, saying: "...help those women which laboured with me in the gospel... whose names are in the book of life" (Phil. 4:3). Paul said it was among "false brethren," not sisters, that his life was in peril (II Cor. 11:26).

A home may exist without a wife or mother, and a church may exist without women; but neither a home nor a church can long endure without the feminine tenderness which is absolutely essential to their well being. It is said of the prudent woman, "in her tongue is the law of kindness" (Prov. 31:26), and this kindness and tenderness of subordinate women should be greatly appreciated by the brethren, for it is necessary to the peace and harmony of the home and the church. May God increase their lot and man's gratitude for them.

The word "covering" in Vs. 15 is a translation of the Greek word "peribolaion," and this word is used in only one other place in the New Testament and is translated "vesture" (Heb. 1:12). In both of these references it is used of what is put on by nature, such as long hair on a woman, and the heavenly "vesture" or cloak which covers the earth. The word "covering" (I Cor. 11:15) is a reference to a woman's natural hair, and Hebrews 1:12 refers to the firmament which covers our earth and neither of these coverings can be put on and taken off by the will of the creature.

The word "covered" in Vs. 6 refers to a veil or some other humanly provided headcovering. It is a covering that a woman can put on or off according to her choosing, but for her to choose not to wear it in public worship is for her to go against the plain precepts of God which He gave for His glory and the good of faithful women. The word for covering in Vs. 6 is something devised by the creature, something unnatural, which is put on and taken off by the wearer. Whereas, the covering in Vs. 15 depicts something natural, i.e., "her hair," which is wrought by and given of God.

Nature's covering of a woman's head does not declare her submission to her husband, nor does it help in complying with the command "let her be covered" (Vs. 6). And this is what Paul is laboring to get the Corinthian church to understand. If the case was that the wearing of long hair by women was sufficient to satisfy the head covering ordinance, then

the proper reading of Vs. 4 would be on this wise: "Every man praying or prophesying with hair on his head dishonors Christ." Hence, obedience to this absurdity would have every man shaving his head before going to the Lord in prayer. Away with such nonsense!

Vs. 16. "But if any man seem to be contentious, we have no such custom, neither the churches of God."

There are some men of scholarship ability, who abnormally assume and affirm that what Paul says in this text is: "It really does not make a whole lot of difference whether or not women wear a head covering to church, we ought not to be contentious over so little a matter." there is not the least shade or shadow in the entire context that gives one fragment of evidence to support this convoluted notion.

Such ill conception of the text makes Paul to oppose himself, and the Holy Spirit to contradict Himself. This fallacious argument expects intelligent people to believe that God would use fifteen qualified and distinct verses of Scripture to admonish women to manifestly own their subjection to their husbands by wearing a veil, hat, etc. to church; and then concludes by saying, "You can forget what I have said on this matter if you want to, for it is not of such importance as to cause the least dispute." Such a contention is utterly ridiculous, and the very opposite of what Paul is teaching in the text and context. What Paul distinctly says in the text (Vs. 16) is, "The churches of God have no such custom as women praying with uncovered heads."

Paul in the narrative has presented arguments from Scripture (Vss. 8-12), from the Divine order of the sexes and reason (Vss. 13 & 14), and from nature (Vs. 15). These arguments are all valid, and should dispel all doubt as to Paul's premise that a woman should wear a head covering in the church service other than her hair. While nature declares the glory of God (Ps. 19:1), and gives a woman long hair which is a glory to her; yet nature is not in and of itself sufficient to reveal any gospel ordinance. All that man needs to know about God is revealed in His holy and inspired Word, and the Author of that Word, asks: "Why call ye Me, Lord, and do not the things which I say?" (Lk. 6:46).

## STRONG AS DEATH

(Continued from Page 1)

is a force and the only force which is more powerful than death.

Does God love the non-elect? Some non-eclectic Baptists have affirmed this in print without blushing. Forgive my tirade but I am sick of men playing word games with the Word.

What is an idle word and how may we evade them? "Idle" means inoperative, non-working, moot, barren or useless. "Love" as men apply it to the non-elect is an idle word. A press secretary once issued a statement which he later retracted by saying that it was inoperative. This was a polite political way of saying that it was worthless and idle.

Men shall give an account of their idle words, for these words

shall be judged with severity as shall lies. This is therefore a somber subject and more so when men speak idle words of the very works of God.

Psychology tells us that men communicate by facial expressions and body language... by the way we move and walk, but God shall not judge these things. Our inoperative words, however, shall be measured by God as to their worth and content, and we shall be held accountable.

Does God indeed love the non-elect? The Reformed Baptists believe this, but then we don't expect anything from them anyway. Pathetically some men who allege that they are Sovereign Grace Baptists are now trailing after the Reformed Baptist line. I do wish that Reformed Baptists would reform.

Since men with loose literary habits do not look at the details of what they say; then this task is left to us who must clean up after them. If God loves the non-elect; let's see where such a thought shall lead us. Men who wear our name loosely are quite good at beginning doctrines, but they never seem to follow where these fanciful doctrines ultimately lead. Let's then follow this bizarre doctrine to its liar.

What is the nature of love? The Bible says that God is love; therefore; the nature of love is the very intrinsic nature of God. Men's inconsistencies still startle me though I should be accustomed to them by now. Men say that the atonement is infinite in value because Christ is infinite. These self same men inconsistently ignore the fact that God's attributes are as eternal as the Lord Himself. God's love is eternal, not transient. If God loves the non-elect, then He has loved them from eternity; and His love is as unceasing as God Himself is unceasing. Can God love a person and then cease to love him? If so then we are all at hazard. Will those who say that God loves the non-elect say also that He still loves those non-elect who have perished into the nether regions of hell? Dare they say this? I think not, for if they did they would enflame their doctrine to ashes. One of two things must be true... either God never loved the non-elect at all, or He loved them until death claimed them and then withdrew His love. If it is possible for God to withdraw His love, then His love is not an eternal attribute. Does not this show the pitfalls which await you a little way down the trail of any false doctrine? It is quite easy to begin a doctrine, but not so easy to complete it outside the precision of the Word.

Is God's love eternal or not? If it is then any soul whom God loves can never lose the benefits of this love. They cannot forfeit this love nor will God withdraw it from them. No one who is loved of God can provoke God to withdraw His love, and even if a saint's mind becomes disaffected and he disclaims his love for God; God nonetheless still loves him. God's love once given is strong as death... yea, it is stronger for it triumphs over death in the victory of Calvary. Death is strong but it must give way to love. We were all once dead in sins, but love recovered us by its heavenly power.

God has never loved the non-

elect, for if He did then His love, which is the manifestation of His eternal self, would of necessity continue forever. It would also work good for those it touched. A love that does not bring eternal benefits is not the love of God, but a passing fancy of rather human like affection. If God ever loved the non-elect, His love would wrench them from the peril of hell; for, being the love of God, it could do no other.

There is an ancient political statement which says, "Treason doth never prosper; what is the reason? For if it prosper, none dare call it treason." When treason prospers it becomes the norm. I shall paraphrase this, "God doth never love the non-elect; what is the reason? For if any soul be loved of God he is chosen to be His son." God does not love the devil's children for if He did His love is of such power that He would wrench His loved ones from the devil's grasp. Those who say that God loves the non-elect know nothing of even the rudimentary facets of love. The man who has ever seen Calvary can but know the overcoming power of love.

God's love is eclectic for God's love is a companion piece to His act of choosing. If God chooses to love a person, is not this person thus the very elect of God? A person God loves is elected to this benefit. If he is elected to this benefit, then he is the very elect of God. Men who say that God loves the non-elect make God's love an action divorced from election, and this cannot be.

God does as He pleases after an eclectic fashion. The gods of this world do not choose, but are chosen. Man made gods, which spring from basement laboratories (or college classrooms), are always popular because they can be manipulated by their builders like a toy doll. Natural men imagine that they have the facility of choice; so they choose their gods rather than having their gods choose them. Dead men have dead gods. Please note "dead men" for it is important.

The non-elect are dead men and shall ever be. They are separated from all things spiritual by their dead nature. Men who subscribe to the strange theory that God loves the non-elect will agree that those folks are dead, and also that no man can come to God without a divine call from the Lord. In this case they see death in its strength. They see that when death lays a claim on a soul that death shall triumph because of the force of its nature. Yet, these same men, in a baffling inconsistency which I still cannot grasp, will say that the love which God is supposed to have toward the non-elect is not powerful enough to force loose the binding grasp of death. They tell us of a love which death triumphs over. They show us a death which is more binding than the power of God's eternal love. They show us a God who loves, but whose love is powerless to alter the death state of the one loved. I believe that there must be some blinding agency in false doctrines which darkens the spiritual senses of men.

Love is love and death is death, and they both have a binding power. Death is defined as a separation, and love is an eternally fixed affection of God for

His chosen creatures. When we were dead in sins, we were separated from God, and such is the power of death that no act of our will or determination could sever these bonds of death. Only an eternally decreed love of God has the overcoming power to outface death and overcome his power.

Love gives. There is no better definition of love. What does God's supposed love for the non-elect give them? It gives them hell and condemnation. May I be spared from such a love which has hell as the result of it.

I find another curious inconsistency among the scholars who prate the novel view that God loves the non-elect. They say that the atonement is infinite in value because Christ is infinite, but strangely they will not say that Christ's supposed love for the non-elect is an infinite factor, but rather they truncate it at the death of the non-elect and allow his soul to perish.

Does not "infinite" mean without end? How then can God be said to love the non-elect while they abide upon the earth and then have this love disown them when they die? Is not God's love as infinite in its continuity as the person of God Himself? How then can God be said to love the non-elect and then transform His infinite love into merely a temporary and transient benefit to men while they breathe on the earth, but have the value of this love cease at the grave? A strange love this for the non-elect which brings rain on the fields of the non-elect but which does not have the force or power to stay them from eternal punishment. Such a love is not love at all but a hypocrite. Among the ancient Greeks it was felt that the gods merely played with the lives of men capriciously and slew them for sport. A love which cannot bless a man beyond the grave is no love at all but the acting out of a Grecian farce.

The God of the Bible does not toy with the lives of men like a precocious child. He is in earnest when He treats with men. His Word is as clear on His eternal love as eternal light. Arminians in their multitudes and in the multitudes of their tenets and ideologies make God rather Grecian in His nature.

Can love be divorced from mercy? Mercy is the natural product of love. God loves, therefore He shows mercy, and His love and mercy overcomes even the power of death. "His mercy endureth forever" is the continuing litany of the Bible. Continuity is the very nature of mercy Love and mercy are not the same thing and I would not wish to be charged with introducing extraneous factors into a discussion of love and death. Yet, mercy flows from love, and love is not a fleeting emotion nor an earthbound factor limited by a span of time. Mercy endures, as love endures, as God endures... forever. Let mercy fail and with it fails also God and His love.

God does forbear with lost souls whom He has created for destruction. But, His forbearance is neither mercy

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## STRONG AS DEATH

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nor love. It is merely forbearance. I cannot know why God allows reprobate men to live long on the earth, but can only say that it pleased Him to do it so.

The vessels fitted for destruction abide a short span on this earth, and are then cast out. Forbearance is nothing more than a God ordained timing of things. Forbearance is not love; it is merely an awaiting of an eternally decreed time to act; and this timing is left to God's choice.

God allows the non-elect to live, breathe, and occasionally prosper. Does He then love them? If He does then He must love them forever.

Our idle words are many and we shall account for them all unto God. The word "love" as applied to the non-elect is idle and inoperative simply because God never has used it in His Word. This alleged love for the non-elect is an anomaly which cannot be reconciled either in the nature and being of God or in the eternal nature of love.

My wife is the kindest and most patient of women, and being married to me required great patience, for I try my wife's patience time and again with a word which has come to be a family joke. The word is "temporary." I am a very poor handyman around the house, and my repairs are always "temporary", for I never seem to complete them in any permanent fashion. My children have now appropriated this word and when their mother chides them for half done tasks they say, "It's all right Mom, it's just temporary." I tell my wife that God did not call me to be a plumber, carpenter, or electrician; and this comforts me even while I know it is an alibi for my incompetence. I perform temporary works... but God doesn't.

The Lord of creation does not perform temporary spiritual benefits for men. His love is not temporary, but everlasting. His mercy is everlasting. There is no innate attribute of God which is not as eternal in its longevity as is God Himself.

Those who say that God loves the non-elect but that He will not alter their hell bound course by the power of His eternal love have manufactured a god who looks very much like me. My very best efforts are all "temporary" for I am finite and unskilled. Yet, God is infinite and very skilled in eternal matters.

A temporary love is much like that evidenced in modern marriages which rend asunder after a short turbulent time. A love which begins but which cannot continue is not infinite, but very man-like.

Idle words are word games and they can be calamitous and especially when they strike at an attribute of God and hence at the very deity of God Himself. To attribute to God a love which is worthless to the recipient is a soiled and somber thing to do.

My second son is an artist who paints with great pictorial accuracy. He can paint anything

he can see and make the picture exact and to scale. He does not deal in abstracts. I sorely wish that our neo-abstract Bible scholars would do the same. I studied art in college and enjoyed it, but when we came to abstract art I floundered, for abstract art means whatever you want it to mean. I have studied abstract art, given the required answers on tests, made A's for the course; and not know for one moment what I was talking about. My art professor was a female of the liberationist gender, and she told us that we could see anything we liked in the abstracts. I therefore said that abstract art looked like scorched scrambled eggs to me and got an A for the course.

The Bible is not a book of abstractions, for it is a concrete Book set in concrete wordings which teach concrete concepts. When men say that God loves the non-elect but that His love for them cannot bar them from hell, then they have gone to abstractions. They have gone to a scrambled egg world of cloudy images which shift and change with the mood of the beholder.

All of this is more important than it might seem at first glance. If you begin to paint a picture of an existent item and then diverge into abstract art you alter the nature of what you paint. Men are altering the very nature of God when they say He loves the non-elect. These same men who preach His infinite being in the atonement now picture Him with a finite, transient, temporary love when they say He loves the non-elect.

There is more than just idle words involved here. This is not just using sprinkling for baptism or calling the church universal, for these errors do not touch the nature of God. But when men say that God loves the non-elect, but that His love is so ineffectual that it cannot stay them from eternal flames, they are striking at the very nature of God and making God a dealer in temporary abstractions. The Bible says that God is love. When you speak of everlasting love you speak of God's nature and if you say that God loves, but that His love is not redemptive and leaves men in peril, you preach blasphemy. If you cannot see the seriousness of this, I pray that God grant you sight. This just isn't some pretty wrangling over an obscure doctrine, for it touches on who God is. In their idle words and careless manufactures, men are painting God to be temporal in His nature.

If God's love is not a binding force wherever it is applied then it is worthless. If God loves the non-elect but declines to redeem them then His love is a maladroit curse unto them. A love which leaves men under judgment is not a benediction but a blain. Men are better to have never known of such a love, than to have God say to them "I love you" and then cast them into hell. Have we forgotten that the wicked shall be cast into hell? They are not going to volunteer and leap in. Can we credit that God loves a non-elect, and then in loving him casts him into hell? Such an anomaly is so absurd that we can hardly believe that it comes from Baptist lips.

Some men who say that God loves the non-elect also say they are Sovereign Grace Baptists. I

cannot accept this. They are Arminians. They flirt so devotedly with Arminian doctrine that they have become tainted by it, though they will deny this. John R. Rice was never any more wrong on God's love than these alleged Baptist brethren.

This is somber business. Men have devised a doctrine which they must buoy up with idle words. They have said that men who are dead, have always been dead, and will always be dead and separated from God are yet loved by God. I shall show you a picture of absurd religious abstract art. The picture shows God standing over the abyss of hell casting in the non-elect, and while He casts them in He says "I love you." Can you credit such a picture? I cannot.

Curiously, the abstract Baptists who preach this vile thing do not give a single Scripture which says that God loves the non-elect, and this for the very good reason that no such Scripture exists. They have merely abstracted this doctrine in the distorted recesses of their own minds.

Love is stronger than death. It shall vanquish death. It shall destroy death. A love which is overcome by death and bested by it is not of God. This vile doctrine which says that God loves the non-elect is not of God. If it is not of God, then who devised it? Who else but Satan could have developed a doctrine which so insults and assaults the power of God's love. This doctrine is anti-Christ work and those who preach it are aligned on this point with the devil. No softer words will serve. This is the devil's doctrine. Here I cease.

## ANNOUNCEMENT

For some years I have heard much praise for the book, The Baptist Encyclopedia by William Cathcart. I have long wanted to own a copy, but could not find one for sale. The Baptist Standard Bearer of Number One Iron Oaks Drive, Paris, Arkansas 72855 is planning to republish this book. The book will sell for \$49.95, but is being offered for a pre-publication price of \$25.00. They need 500 orders in order to enable them to proceed with publication. I would think that our kind of Baptists would want this book.

Sixteen hundred years ago the church was adopted by Rome. Millions of pagans flooded its membership; and they brought with them their pagan culture, tradition, and faith. It took that "successful church" a thousand years to recover from that brilliant success. Something like that has happened in our day here in America. In this century the church and religion have been adopted by society, politicians, entertainers, and popular persons. All of a sudden "Jesus" and "the gospel" have become quite popular. Millions have joined up to swell church membership to an all-time high. Results: a church today that bears no resemblance to the church of our Lord Jesus Christ. "Religion" has become man's chief defense against the true gospel! If there is one place that a man does not dare to preach the gospel of God's sovereign grace, it is in the average church!

## FOUR THINGS THAT HAPPENED TO THE RICH MAN, OR IT COULD HAPPEN TO YOU

by Harold Brunson

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 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. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, Father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment, Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:19-31).

These verses of Scripture furnish us with the picture of a man who was lost and didn't know it, who died and didn't expect it, who went to hell and couldn't change it, who wanted another chance and didn't get it. This experience has doubtless been repeated millions of times in the history of the human race.

### He Was Lost And Didn't Know It

First, this man was lost and didn't know it because he valued not his soul. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36-37). The most precious possession any man has is his eternal soul. Men will pamper their physical bodies which are worth, scientifically speaking, about \$1.25. They will array them in the finest of clothes, but they will allow their soul to remain naked and unclothed.

Second, this man was lost and didn't know it because he had a seared conscience. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9:14). "Speaking lies in hypocrisy;

having their conscience seared with a hot iron;" (1 Tim. 4:2). Oftentimes today men speak of their conscience as being their guide. Some will even state that if they follow their conscience all will be well. However, 1 Timothy 4:2 tells us that man's conscience can be seared, and Hebrews 9:14 informs us a man's conscience needs to be purged by the blood of Christ.

Third, he was lost and didn't know it because he was completely devoid of the Holy Spirit's conviction. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44). "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged" (John 16:7-11). There never has been a person who illustrated the state of sinners any more than the rich man whose life was evidenced with complete absence of the Spirit's conviction. Let me affirm here that no sinner can be saved until the Spirit of God apprehends, convicts, renders helpless, and quickens the soul of the individual.

### He Died And Didn't Expect It

The average experience of man in this business of dying is

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## ANNOUNCEMENT

I am often asked about a place that binds books and Bibles. I can highly recommend the work mentioned in this announcement. B & C Bindery, P.O. Box 350, Bluff City, Tenn., 37618. Book binding and foil stamping. Don't throw your hymnals away. We rebind hymnals, stamp, and trim in gold. \$3.85 in lots of 50 or more, plus tax.

We rebind Bibles and all types of books. Our price depends upon the condition of the books. All work is guaranteed. For estimate or further information, call 615-538-7817.

## ANNOUNCEMENT

Elder Sam Wilson will be preaching in revival services at the West Griffin Baptist Church of Griffin, Georgia. This meeting will be November 2-8. Services will be at 7:30 nightly, with regular services on Sunday. There will be a fellowship meeting on Saturday, Nov. 7, beginning at 10:00 A.M. There will be different preachers speaking at this fellowship. The church will furnish lunch for all who attend. The church is pastored by Elder Johnny Pruitt. Readers are asked to pray for this meeting, and to attend if possible. This is a great church. Sam is one of the finer preachers of today. (A biased, but also true statement). Johnny Pruitt is a very fine and able preacher.



## FOUR THINGS

(Continued from Page 10)

an experience which can be labeled usually in bold letters, unexpected! Many of you who read these words will die at an unexpected moment.

First, he died and didn't expect it because he was apparently healthy. Just because a man has good health is no sign or promise that he will live through the morrow. Let the words of Job ring in our ears with reference to living and dying. "In whose hand is the soul of every living thing, and the breath of all mankind" (Job 12:10). Once when Billy Graham was being examined by a physician, this doctor told him to slow down his pace in the ministry or he would die soon. Today Billy Graham is still living, but six months after the doctor issued this warning to Billy, he himself died unexpectedly in the prime of life with a heart attack. The rich man was apparently healthy, nevertheless he died unexpectedly.

Second, he died and didn't expect it because he had plenty of money in case of illness. With his reserve of earthly wealth, if needed, he could have hired the best of physicians, but it is important to note the Great Physician is not for hire. We are liv-

ing in an age when men spend their health in acquiring wealth, and then in turn spend their wealth in trying to buy back their health. It is true that money can hire a physician, reserve a room in the finest hospital or clinic, command the best of medical attention, but it is also true that money cannot buy health or ward off unexpected death. The rich man had plenty of money, nevertheless he died unexpectedly.

Third, he died and didn't expect it because death is usually unexpected. "Man that is born of a woman is of few days, and full of trouble" (Job 14:1). "Seeing his days are determined, the number of his months are with thee, thou has appointed his bounds that he cannot pass;" (Job 14:5). "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14). "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Proverbs 27:1). "Forty thousand people die annually in automobile accidents on our highways here in the United States. Hundreds of others are killed in plane crashes, train smash-ups, and in a hundred other miscellaneous ways. These facts serve only to add power to this preachment,

"death is usually unexpected."

He Went To Hell

And Couldn't Change It

Second chance salvation is not found taught in the Word of God. Purgatory and limbo are heathenistic superstitions which the Roman Catholic hierarchy has palmed off on the gullibility of the unthinking masses. Hell is not a myth, but rather a Scriptural reality.

First, he went to hell and couldn't change it because it is God's unpardonable penitentiary. "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46). Criminals are pardoned many times, not to a life or rehabilitation, but to a life of increased concentration in crime. Many pardoned criminals return shortly as "repeaters" to the penitentiary. This will not be the case with reference to the wicked. Once in hell, always in hell!

Second, he went to hell and couldn't change it because Jesus, not some of his friends, possesses the keys. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death" (Rev. 1:18). It is my convictions that if some of the demon possessed criminals of our society possessed the keys to hell, they would gladly unlock the doors and release upon the world those who are presently in hell.

Third, he went to hell and couldn't change it because he knew not Jesus as his Saviour. "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" (John 3:18). This man is not in hell because he was rich, or because he neglected Lazarus, or because he was selfish, or because he was a thief, or because he was a murderer or an idolator or an extortionist — he is in hell because he was unsaved!

He Wanted Another

Chance And Didn't Get It

Today if you could visit all the penitentiaries in the world and talk with all their inmates, most of them would tell you they were innocent or framed, and deserved another chance. Even so in hell men will want another chance though they know they do not deserve it. It is my conviction that those in hell who want another chance would probably pursue the same sinful course should a release there-from be granted. Of course, no person will ever be released from hell.

First, he wanted another chance and didn't get it because God's holy decree. "If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be" (Ecc. 11:3).

"The place the tree falleth, there it shall be" means just what it says. Men who die lost are lost for eternity and will never be granted another chance!

Second, he wanted another chance and didn't get it because it would have made God a respecter of persons. "For there is no respect of persons with God" (Rom. 2:11). God is not a respecter of persons. Therefore, He could not give the rich man another chance while millions of others were in the same condition.

Third, he wanted another chance and didn't get it because he rebelled against the truth while he lived. "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 3:19). Truth presented to man will either melt or harden the man. The sun which shines above melts wax, but at the same time hardens clay. The truth is a savour of life or a savour of death. The rich man loved the latter, and therefore will never receive another chance to be saved.

Lost and didn't know it, died and didn't expect it, went to hell and couldn't change it, wanted another chance and didn't get it; this is the epitaph which rightly fits the rich man, and it could happen to you.

## LOVE TO CHRIST AND HIS CAUSE

That love to Christ is basic to any profession of religion is indisputable. Without love to Christ any profession of religion is worthless. "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." The curse of God rests on those who do not possess love to Christ. The reason why this is so should be evident to all who have any understanding of the way of salvation through a crucified, risen and exalted Saviour. It is not only the love of the Father in choosing a people for Himself and giving His beloved Son to be their Saviour and Deliverer, nor only the love of the Holy Ghost in applying to sinners the redemption purchased by Christ, that is revealed in the Gospel of God's grace, but also the love of the Son in giving Himself a sacrifice to satisfy divine justice and to reconcile sinners to God. That manifestation of the love of Christ in giving Himself so freely and so willingly on Calvary's Tree to bear the sins of many demands an appropriate response of love to Him by all who are partakers of His love. This can be nothing less than the love of their whole heart to Him, who loved them and gave Himself for them. It is the inflowing of divine love into

their soul that begets this response, as the Scripture reveals: "We love Him because He first loved us."

The love of Christ to His people is an unfathomable deep, a wonder too amazing for them to fully grasp. The desire of the apostle for the Ephesian believers was that they might "be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." That Christ humbled Himself in taking our nature into union with His divine Person was an act of infinite condescension and love on His part. And if this was so, how much greater a manifestation of love there was on His part to be willing to suffer and to die, to give Himself a ransom for many in His sufferings unto death on Calvary's accursed Tree. The redeemed on Mount Zion above have their hearts ravished with that love, and so it will be for all the redeemed host — throughout the endless ages of eternity. Certain it is that His love for them will never grow cold, a love that was tested in the greatest furnace of affliction ever kindled, else their hope of eternal blessedness would fail. And as it is certain that Christ's love to them will never fail so is it certain that their love to Him will never abate. The reason for the latter flows from the former, for as long as His love flows out to them it cannot but produce in them a proper response. It is impossible to be loved with a divine love and have the experience of it in one's soul and yet give no return of love. The soul cannot but go out to God in love through the Lord Jesus Christ and by His Holy Spirit. It is the Holy Spirit that implants that love in the heart, as He implants all the other graces in the soul. God in Christ is the object of the soul's desire and longing. Christ is all and in all to His believing people. Their hope is set on Him and the love of their heart goes out to him.

But what now of love to His Cause or His people in the world? Does love to the people of God in the world or love to His Cause and interests in this world militate against love to Christ? Is the one the antithesis of the other? Can we love Christ's Cause and His people in the world more than Himself? No doubt we can have a hypocritical love to Christ's Cause and people in the world which exceeds our love to Christ, but such a love indicates no true love to Jesus Christ. There is no contradiction between true love to Christ and true love to His Cause and people in the world. Indeed the one will be commensurate with the other. If a person has little love to Christ's people and Christ's Cause it stems from little love to Christ. It is in the measure that we love Christ that we will have love to His people and Cause in the world. It is true that the Pharisees pretended great love to God and his Cause in the world but they showed it was false by their enmity to God's

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Praise, my soul, the King of heaven,  
To his feet thy tribute bring;  
Ransomed, healed, restored, forgiven,  
Who, like me, his praise should sing?  
Praise him! praise him!  
Praise the everlasting King!

Henry Lyte



## LOVE TO CHRIST

(Continued from Page 11)

Beloved Son and their refusal to accept Him as their Messiah. Had they truly loved God they would gladly have embraced Him whom the Father had sent. They would have loved those who were followers of Christ instead of despising them and persecuting them to the death. They would have prized Christ's cause instead of seeking to destroy His kingdom. They were actuated by false zeal which did not stem from true love to God. While recognizing, on the one hand, the danger of such false zeal for Christ's kingdom, we are to recognize the danger, on the other hand, of pretending love to Christ while we have no love to His Cause or people in the world. Such love to Christ will be shown to be a sham at last.

We are commanded then to love Christ and to love His Cause in the world. If our love to His Cause weakens we may well attribute it to the fact that our love to Christ is growing cold. This is especially true in a dark day, when the Cause of Christ is under savage attack by the world, the flesh and the devil, and when iniquity abounds on every hand. It is then that the love of many waxes cold — to Christ and to His Cause in the world. On the other hand if we are more devotedly attached to Christ's Cause the more it is attacked by wicked and faithless men, we may have reason to conclude that it is because of our increased attachment to Christ Himself.

## ANNOUNCEMENT

Readers of The Baptist Examiner are invited to attend services at the Calvary Baptist Church of Reserve, Louisiana. The church is located on the Airline Highway (Westbound on the right). The church believes and practices, in the main, the things that The Baptist Examiner stands for. Services are: Sunday School - 9:45 a.m. Morning Worship - 11:00 a.m. Evening service - 4:00 p.m. Wednesday Evening - 7:30 p.m. Elder Kenneth is the sound and able pastor of this church. For further information, contact him at 425 Kenilworth, LaPlace, La. 70067, or call him at 652-4395 (area code not known).

We have no reason at any time to glory in ourselves nor in our works, but only to thank, praise, and give glory to God Who is pleased to redeem such worthless creatures and to use us in some way to accomplish His purpose. Matthew Henry once said, "As much against the grain as it is for a proud man to acknowledge his infirmities, so much is it against the grain of a child of God to speak in his own praise." It is not the man who praises and commends himself who is approved and accepted, but it is the person who accepts and approves in Christ. Proverbs 27:2.

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