

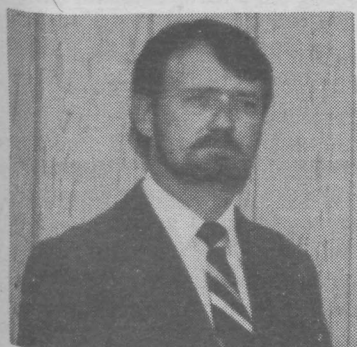
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A BAPTIST CALL TO ARMS

by Bob Belanger
704 Liberty Hall
Rd., Lo 22
Goose Creek, SC
29445

Genesis 19:1-7: "And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you,



Bob Belanger

into your servant's house, and tarry all night, and wash your feet, and ye

(Continued on Page 3 Column 3)

PROPER ELEMENTS IN THE LORD'S SUPPER

by T. P. Simmons
(Now in Glory)

It is not through love of controversy that I am writing on this subject. I am disposed to shun controversy when I can do so consistently. Nor am I writing on my own initiative. The editor of this paper has asked me to discuss this matter in these columns in view of a request he has had from a West Kentucky reader and I am unable to find any good reason for refusing. This is the sole reason for the appearance of this article. And I write with the best of feeling toward those who take a contrary position.

The Kind Of Bread To Be Used

It is certain that the Jews used unleavened bread in the Passover, for the Passover was celebrated during the days of unleavened bread, called "the feast of unleavened bread" (Exodus 12:17). This was in commemoration of the fact that the haste of Israel in leaving Egypt was such that they did not

(Continued on Page 8 Column 3)

LET THE DEAD BURY THEIR DEAD

by T.B. Freeman
5010 Panther Lane
Mims, FL. 32752

"FORWARD"

With joy I have written this discourse as the Holy Spirit hath enabled me. I have but merely hinted at the text. I could have elaborated, and expanded, on the text had I been impressed to have done so. It is well enough that apples of gold be placed in pictures of silver, but simple language, and plain words, are easier understood by the common run of people. My objective, therefore, is that my readers get the message. The Tabernacle in the

Wilderness was clothed on the outside with badger skins. It was rough and rugged, but the inside was made of fine linen. Perhaps



T.B. Freeman

to the styled literary scholar, my message will be without form or comeliness, but though this message be clothed in humble language, I trust it will be a glory to Christ our Lord, and a blessing to all who may read it.

As to the brevity of the message, I am aware of the fact that these are days when people are so busy with the affairs of this life, that they are not giving much time to the reading of lengthy discourses. There is no end to the making of many books, and much study is weariness to the flesh. This message can be read within a very short time. We be-

(Continued on Page 6 Column 1)

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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.

WHOLE NUMBER 2536

ASHLAND, KENTUCKY, APRIL 30, 1988

VOL. 60, NO. 9

SANCTIFICATION

by Velmer B. Paler
Philippines

"but ye are sanctified..." (1 Cor. 6:11).

The importance of the subject we are about to consider may be gathered from the fact that so much is said about it in the Bible. Sometimes men divide revelation into "essentials" and "non-essentials". By these terms they mean truths that are essential to salvation and those that are



Velmer B. Paler

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BEING BORN AGAIN JOHN 3:1-12

by John Alber

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). "Being born again, not of corruptible seed, but of incorruptible, by the word

of God, which liveth and abideth for ever" (1 Pet. 1:23).



John Alber

One of the first Bible messages that this preacher ever presented was from this dear and wonderful passage of Scripture. It still is dear and precious to my heart. It should be dear to your heart as well! Nevertheless, in recent studies and preaching this preacher has learned some new lessons from this particular passage of Holy Wit that is so well known. Let me share with you what this preacher saw and had the privilege of sharing with his church.

(Continued on Page 9 Column 2)

WILL GOD CONTEND WITH MAN?

by Ray Brown
Box 203
Cannelton, WV 25036

"I will say unto God, Do not condemn me; shew me wherefore thou contendest with me" (Job 10:2).

"The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" (Proverbs 18:14).

The word contend means to engage in a contest, earnestly contend, to convey force, to



Ray Brown

strive, to dispute, maintain, or to assert.

Will God contend with a man? If God be angry can He not take away the breath of man's nostrils and lay him low in the dust of the earth? If the heart of the almighty be moved to have this pleasure, can He not speak in His anger? Will not the soul of man sink into the lowest hell? Will

(Continued on Page 10 Column 1)

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

WILL GOD SAVE SINNERS?

"For the Son of man is come to seek and to save that which was lost" (Lk. 19:10). The good Shepherd has found a lost sheep, Zacchaeus, and brought him to the salvation experience. He tells Zacchaeus that He is going to abide at his house that day. The self righteous Pharisees (likely) criticized this action of Jesus saying, "That he was gone to be a guest with a man that is a sinner." Jesus defended and explained this action by telling them that this was

why He came into the world - to save sinners. Will Jesus save sinners? I am glad to tell you that He will.

Salvation is the sinner's greatest need. Man is an eternity bound being. Man is a sinner by nature, choice, and practice. There are only two places to spend eternity. One is a heaven that is more beautiful and wonderful than mind can conceive or tongue can tell. The other is an eternally burning, tormenting hell that is more horrible than one can ever imagine. Jesus and His salvation

is the one and only difference between these two. Yes, man needs to be saved. He needs salvation more than he needs anything else. He can afford, if need be, to do without everything else that men hold dear and count worthwhile; but he cannot afford to be without salvation. Since this is true, the question of my sermon becomes exceedingly important. Let me give several arguments or proofs of my answer to this question, which is: Yes, God will save sinners.

(Continued on Page 2 Column 1)

The Baptist Examiner

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PUBLISHED EVERY 2 WEEKS at 3339 - 13th St., Ashland, Ky, with paid circulation in every state and many foreign countries.

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SINNERS

(Continued from Page 1)

Why should there be a Bible at all if God will not save sinners? It has been (I speak as a man) with great difficulty that God has given us the Bible. Why has God gone to such great lengths to have a Bible written, to have it preserved through the ages, if He will not save sinners. I tell you that the very existence of the Bible is proof that God will save sinners.

The contents of the Bible have much to do with the saving of sinners. How many wonderful promises of salvation does the Bible contain? Look at all the types in the Old Testament. Why, they are so many pictures telling us that God saves sinners. When God killed an animal, made coats of skins, and covered Adam and Eve; He was picturing forth the salvation garment that would be provided for sinners by the death of Jesus Christ. The blood of the passover lamb, put upon the doors of the Israelites that night when God passed through the land of Egypt, killing the firstborn of every house - that blood which secured the life of the firstborn in every house where the blood was placed - that blood surely speaks to us of the blood of Jesus Christ that saves from judgment all those for whom it was shed. I could fill many pages of many T.B.E.'s expounding on the Old Testament types that set forth the truth that God will save sinners.

There are many warnings in the Bible. Why give warning to men to "flee from the wrath to come" if there is no one to flee to? If there is no city of refuge,

why warn and urge the sinner to flee thereto? Look at the invitations of the Bible. We will say more about these later, but why are men invited to the Saviour if He will not save? Then, there are many, very many, examples in the Bible of men and women being saved by the grace and power of God. Adam and Eve were saved. Abraham, Isaac, Jacob, and Joseph were saved. David knew the Lord in saving grace. The thief on the cross was saved just a short time from eternity. Saul of Tarsus was gloriously saved on the road to



Joe Wilson

Damascus. Yes, multitudes were saved in the days of the Bible.

What is the main subject of the Bible? Why, the preparation and accomplishment of the way of salvation by and through Jesus Christ is the major topic of the Word of God. Yes, the fact that there is a Bible and the contents of that Bible prove that God will save sinners.

The doctrines of grace are irrefutable evidence that God will save sinners. The enemies of these precious truths often picture them as being opposed to the salvation of sinners, of standing in the way thereof. My friend, the salvation of sinners is what the doctrines of grace are all about. Total depravity shows us the sinner's need of salvation, and that he is totally helpless to save or help to save himself. Unconditional election tells us that God has unconditionally chosen a great number that no man can number and ordained them to be the recipients of eternal salvation. Why, election is no hindrance to salvation. How could it be when it is an election unto salvation? The limited atonement of Jesus Christ is an effectual and saving atonement. That blood was shed to save sinners. All for whom Jesus died will be saved, for His death secured and guaranteed their salvation. The irresistible call of the Holy Spirit is that by which the elect sinners are brought to the experience of the predestinated and purchased salvation. Perseverance is the work of the Holy Spirit by which those once saved are kept saved forevermore. Yes, these glorious doctrines of grace are so many arguments for the truth that God will save sinners.

The Biblical teaching about Jesus Christ is a grand and unanswerable proof that God will save sinners. What means that sweet and precious name, the name of Jesus? Listen to one of the sweetest verses in the Bible: "...thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). Jesus not save sinners? Why that would be a contradiction of that worthy name by which He is called. He will and must save sinners, or He must change His name to something else. Jesus Exactly Suits Us Sinners. He is all we need.

What was that mission upon which He came? Why did He leave the ivory palaces of glory and come into a world of woe? Why, to save sinners, that is why. Why did the shepherd leave the ninety and nine and go into the wilderness? To find His lost sheep; that is why. My text tells us that the mission of the Son of man was to seek and to save that which was lost. Will Jesus save sinners, you ask. Why, of course He will for that was His reason for coming into the world. His mission was to save sinners. He cannot fail. He will save sinners.

Look at His earthly life. He taught much about salvation. Was not this the central message He came to bring? How many of His parables deal with the salvation of sinners?

Who can read that wonderful story of the Prodigal Son, and not realize that truly, God will save sinners? What about His healing miracles. Why, I feel sure that they were always connected with the soul healing of salvation. Those healings of the body were pictures of the healing of the soul. I cannot imagine our Lord healing one's body and still letting the soul remain sick with sin and going on to eternal hell.

Look at the many that He saved during His earthly mission. He saved eleven of the twelve disciples. He showed forth His mighty saving power again and again during His earthly ministry. And, just before He died, He put an exclamation point beside the saving meaning of His name, beside the declaration of His saving mission; by saving the thief who hung by His side. The Pharisees and scribes criticized Him in Luke 15:2 saying, "...This man receiveth sinners, and eateth with them." But He gloried in their criticism and defended and explained His doing so in the three-fold parable of that chapter. That which His enemies spoke to shame Him became His greatest glory. Oh, the Son of God has covered Himself all over with great glory by the saving of lost sinners. Multitudes will give Him eternal glory and praise in heaven for this wonderful salvation.

Look at His death. What was it all about? Why did the Saviour die? Why, it was to save sinners. He took upon Himself all of the guilt of all of the sins of all the elect (all who will ever be saved) of all ages, and the Father punished Him for that guilt. He took that cup to His lips and drained it of its wrath. He, by His death, secured and guaranteed the eternal salvation of all those for whom He died. Look at Gethsemane, look at Calvary, and then answer my question: Will God save sinners? Of course He will. Look at His resurrection. What does it tell us? Among other things, it tells us that Jesus saves sinners. It tells us that the Father has accepted the ransom price paid by the Substitute and is fully satisfied therewith. It tells us that Christ fully atoned for the sins of those for whom He died, and that because He lives, they shall live also. Yes, the name of Jesus; His mission; the teachings, miracles, and deeds of His earthly life; His death; His resurrection; all these tell us that God will save sinners.

The gospel is a strong proof of my thesis that God will save sinners. The gospel is a major subject of the Word of God. There are many doctrines in the Bible, but among them all the

gospel stands high and lifted up. How many of the doctrines are connected with this one? What is more prominent in the Bible than the saving gospel of Jesus Christ? What is the gospel? The Bible gives the answer, "...I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand: By which also ye are saved...For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:1-4). This is the gospel; God's good news about His Son, about who He is and what He did. All who trust in

Him and in His saving work are saved eternally.

The purpose of the gospel is the giving of life to dead sinners by the accompanying power of the Holy Spirit. We are Missionary Baptists. We are not Hardshell heretics. They may teach that the gospel is for information, or for bringing to church membership, or for saving the life from the practice of sin and false doctrine. We know that the gospel is given for the purpose of the eternal salvation of the elect of God. The gospel is the power of God to salvation. It is not God's power unto information. It is unto salvation. The giving and usage of the gospel proves that God will save sinners.

The existence and perpetuity of

(Continued on Page 3 Column 1)

FROM THE EDITOR

SHOULD I LOVE EVERYBODY? I leave out of this discussion the people that I do not even know of their existence. I don't know just how I could go about loving them except they move out of the realm of my not even knowing they exist, into the realm where I become somewhat conscious of them. Let us just leave this alone. Let us talk about everybody that I know or know of and about. Should I love everybody that I know or know of and about? Let that expression "know or know of or about" define "everybody" in the context of this discussion.

Should I love everybody? Well, is there anyone that I am Scripturally released from loving? I am to love my friends. I am to love my brothers and sisters in Christ. I am to love my neighbors. I am to love my enemies. I am to love my fleshly relatives. Well, does this leave anyone out? I hardly think so. It seems that these categories that I am commanded to love include everybody. So it seems that I should love everybody.

DO I LOVE EVERYBODY? Ah, that's another question, isn't it? That is a cutting, searching question, isn't it? Well, if we admit that the answer to my first question is "yes," then I should be able to answer this question with a "yes." What think ye? I am wanting to say that, if I cannot answer this question "yes," I am not saved. But dare I say that? Should I say that? Is it true that a man who does not love everybody is not saved? Comments welcome. Help me here.

It seems clear to me that the Bible teaches that, if I hate anyone, I am not saved. "Whosoever hateth his brother is a murderer: and Ye know that no murderer hath eternal life abiding in him" (I John 3:15). What think you? Can a truly saved person really hate another person? Well, if I should say that I don't love everybody, but also say that I don't hate anybody; is there some emotional attitude in between that I can have toward some? Can it be true of some individual, that I don't hate him, but I don't love him either? Well, maybe so; but it would be hard to say what that emotional attitude is, and it would be hard to justify it from Scripture. Again, comments welcomed.

It just may be that, if I don't love a person, I hate him; and if I hate him, I am unsaved. Wow, that is tough, isn't it. If this just may be true, then I really need to answer this question, do I love everybody? Let me search and see.

Is there anybody that I wish ill to? Is there anyone that I would really like to see something bad happen to, and I would rejoice if it did? Would I do something bad to them if I thought I could get away with it? Let me answer this honestly.

Is there anyone that I do not wish for him all the good that God would see fit to give him? If God should bless him in some way or other, would it grieve me? Would I grumble against the sovereign providence of God in doing this? Is there someone that I would not do some good for if I could? If they needed some good, and I could do it; what would I do?

Is there someone that I would refuse to pray for? If a person should ask me to pray for him, would I absolutely refuse to do it? Is there anyone that I cannot get down before God and sincerely and earnestly pray that God will bless him as He sees fit? I am not asking if there is anyone that I do not pray for. Oh, how I fail in this. And I suppose that it would be impossible for one person to pray for everybody, unless and except in a very general way. But is there a person that I just absolutely will not pray for at all?

Well, these are searching questions. They should help me to at least partly answer the question of, do I love everybody?

There is another side to this matter. A father can love his child and whip him. We can love a man even while we hate his sins (I am not saying that God does this with the reprobate, not at all) (But we can). We can love a man and stand against the wrong that he does. We can rebuke him for that wrong. We can desire that, as God sees fit, that man will suffer for his wrong. But, as we do this, we can love that man, and hope and pray that the suffering for his wrong will do him eventual and lasting good. Love is not sentimental slosh that overlooks all sin and the proper punishment thereof.

Well, what about it, do I love everybody? Well, I am in a musing mood. I am thinking. I am considering. I am testing myself. I am praying about this matter. Anyway, the important thing to the reader is not, does Joe Wilson love everybody; but does my reader love everybody? Again, comments welcomed.

SINNERS

(Continued from Page 2)

the church is an argument for my thesis. The church is made up of saved sinners. God saves men before they are candidates for baptism and church membership. One of the major purposes of the church is the giving of the gospel to the unsaved that they might be saved. The existence and purpose of the church proves that God will save sinners.

Who are preachers, and what are they for? God calls preachers that they might preach the gospel with the Holy Spirit sent down from heaven, and that souls might be saved thereby. It please God to use preachers and their preaching to save the lost. The preacher is to declare the whole counsel of God. A large and important part of that counsel is the saving gospel of Jesus Christ. The preacher is empowered of God that his preaching might be effective in doing that for which God called him. God has used preachers in the salvation of sinners. Few of the total of men saved in this age have been saved without hearing some preacher preach the gospel. None have really. Some have been saved through the gospel preaching of those not called to the public ministry. Praise God for this. But I verily believe that God uses His called and prepared and empowered preachers to do most of that preaching that brings the lost to Christ. It pleases God to save His people through the foolishness of preaching. The calling, equipping, and empowering of preachers is a proof that God will save sinners.

The many warnings of the Bible agree with my proposition. Jonah warned the Ninevites of coming judgment. They reasoned that the giving of a warning at least hinted at a purpose of saving mercy. They said, "Who can tell". They repented on a

SANCTIFICATION

(Continued from Page 1)

not. But this is a very selfish way of looking at things. Surely the fact that God has made a communication to us regarding any subject shows that He considers the matter as essential to His own glory and to our blessing. We really cannot afford to be indifferent to any divine truth, whether or not we see its immediate bearing upon ourselves. Certainly sanctification is a doctrine that we cannot neglect without being great losers.

I felt led to devote this article to the subject of sanctification, or Bible holiness. Those readers who are familiar with my articles and others, know that The Baptist Examiner has taken a strong stand on Sovereign Grace. Just as the careless spectator may imagine that Paul quarreled with the law, so some have imagined that our quarrel is with Christian experience. It will be remembered that Paul answered his critics by saying that his teaching of the sovereign grace did not do away with the law; it merely put it in its right place. (Rom. 3:31). We want to put Sanctification in its right proper place so that we can give it the great emphasis which it deserves. If we may borrow the method of Paul's defense against his critics, we will say, Do they believe in sanctification? I more.

First of all, WHAT IS SANCTIFICATION? The words sanctify, sanctification, holiness,

(Continued on Page 11 Column 4)

peradventure that God's warning implied the possibility of salvation, and a multitude were saved. Oh, we have much more than a "maybe." We have the assurance that any man who will believe in Jesus Christ will be saved. There are a multitude of warnings in the Bible. Sinners are warned of coming judgment, wrath, and eternal hell. What a large number of these warnings are found in Holy Writ?

What meaneth this host of warnings if there is no mercy with God? Why not just plunge men into hell with no warning ever given? I submit to you the proposition that if God will not save sinners, He would have never issued these warnings. Further, men are urged to heed these warnings. These multiplied warnings, together with appeals to heed them, prove that God surely will save sinners.

The invitations of the Bible are so many unanswerable proofs that God will save sinners. There are a multitude of such. "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22). "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1). What spirit-taught believer can believe that this refers to physical things? We know that it is a free invitation to a free salvation. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "...Sirs, what must I do to be saved? And they said Believe on the Lord Jesus Christ, and thou shalt be saved..." (Acts 16:30-31). "...And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). I could go on and on, but I forbear. What meaneth this great host of invitations if God will not save sinners? They are so varied as to meet every need of every class of men. God is most sincere in giving them. He does not mock man with a fake invitation. Not one man has ever sincerely responded to one of these gospel invitations without being saved with an everlasting salvation.

Not only does God give these varied and multitudinous invitations, but He urges men to comply therewith. My friend, let me say here and now. Let me say it with all the ardor of my soul. Let me state it adamantly. Let me say it plainly and clearly. Let me say it even though some may want to call me, Arminian. This church, this paper, and this editor stand uncompromisingly and unashamedly for the free offer of the gospel. I tell you that, in the gospel of Christ, eternal salvation is freely offered to every man, woman, boy, and girl who hears that gospel. Call me a heretic? I return the charge upon

your own head. You who deny the free offer of the gospel are the heretics, not I. For my part, I find it exceedingly difficult to distinguish between the man who denies the free offer of the gospel and the Hardshell heretic, as to that point. I know that some who call themselves Missionary Baptist have come to deny this truth, but I state dogmatically that they have erred from Missionary Baptist Truth. Tell me not of Gill and Brine and others. Tell me of Jesus Christ, Paul, Peter, and of a multitudinous host who have preached as I do at this very hour. The free invitations of the gospel, the free offer of the gospel surely proves that God will save sinners.

Now I call the facts of history to the stand and use their testimony to prove my point. God has saved sinners, yes, He has. A large host have already been saved by God's grace and power. Even at this dark and awful hour, there are a multitude of saved sinners. There may not be many here, or there, or there; but the total, even now, is a large number.

Each one of this vast number would be happy to take the witness stand and bear testimony to the truth that God will save sinners. My friend, the fact of sinners having been saved in the past, and being saved even today, proves that God will save sinners. He has not gone out of the saving business. Until the ending of the Millennium and the setting up of the white throne judgment, God will be saving sinners.

Now, let me give a final and clinching proof of my thesis that God will save sinners. He has never turned any away, not one. No sinner has ever come to Jesus Christ, desiring to be saved, and been turned away. None has ever come to Christ repenting and trusting; but what that one has been immediately, gloriously, and eternally saved. Let heaven, earth, and hell be searched; spare no pains, bring forth the totality of men who have ever lived or who now live; search diligently into their heart and life, let the truth be totally told; and not one of them can say that he came to the Saviour, desiring to be saved, but was turned away. Praise the Lord forevermore! What further proof do we need? God has saved every sinner who has ever come to Him. He has not changed. He will save sinners.

The question is not, will God save sinners? It has been abundantly proven that He has, does, and will. The question is: Do you desire to be saved? Will you repent? Will you even at this moment trust Jesus Christ and His saving gospel? Oh, do so my lost friend. Do so even this very hour. Do so, and you will be saved, and will become another in a large number of proofs that God will save sinners. Believe on the Lord Jesus Christ, and thou shalt be saved.

BAPTIST

(Continued from Page 1)

shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. But be-

fore they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him, And said, I pray you, brethren, do not so wickedly."

There are many grave and serious issues with which we, as Baptists, must consciously deal with in our times. We, as Baptists, have a most serious charge and responsibility from on high which none others may claim. We speak much, and at times, seemingly boastfully of Baptist authority; but the question presents itself: To what extent may we use that authority? Certainly we use our God given authority over ourselves as churches and in proclaiming the sound doctrines of the Word of God. But is there another method by which we may exercise our authority? We claim allegiance first and foremost to our head, the Lord Jesus Christ: for none may and can exceed His authority over all. From Him alone comes the authority to preach the Gospel, organize churches, and administer the ordinances. All laws that govern us as Baptists must come only from the Word of God. Likewise all laws that govern mankind, at some point in time, had their origins in the Word of God; that is, all laws that govern a decent and a moral society. All men, whether saved or lost, are bound to abide by moral laws for the benefit and well-being of mankind. To do otherwise, as history has repetitiously proven, can result in the full collapse of a government or society. It is upon such occasions that there is a call for "the voice of one crying in the wilderness." Beloved, we as Baptists are charged to be that voice! Most assuredly we are not here to preach a social gospel to tickle the fancy of the world, but we are here to preach to a "sinful and adulterous generation." Perhaps we have been far too silent here in this land! We have watched our land decay before our eyes as murderers and rapists are set free from our prisons by a so called "compassionate society." Perhaps we have been silent as the gavel of the Supreme Court sounded its consent to murder our children by means of abortion! Perhaps we have been silent as the Sodomites slithered from their closets and danced in our streets the effeminate victory dance! Where are the voices crying in the wilderness? Where are today's John the Baptists? We yet have freedom of speech in America, though it be somewhat diminished. Can we use it?

What can so few do among so many, we may ask? But, returns the answer; what was David's stone against such a mountain of a man? How may a few loaves feed a multitude? Christ declared, "verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. 17:20). Beloved, authority is delegated to be exercised, and

likewise is faith. Faith unexercised remains weak and unproven. Exercising faith beloved, is the Baptist call to arms. Ephesians 6:10-17 tells us, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the Spirit, which is the word of God." This beloved is the Baptist call to arms! Behold the mighty warrior of this wilderness! Yea, come to do battle by proclaiming peace. See America beloved! A nation of unrest. A nation of strife and turmoil. A nation of confusion. Hence a nation at war with itself! Who leads the nation beloved, and to whom does it give ear? Here in Ephesians we are told, "Principalities, powers, rulers of darkness of this age, and spiritual wickedness in the heaven lies."

Beloved, our founding fathers founded a nation of liberty and freedom; many of them sealed the cause in their own blood. Why? They thought about their own struggles and sufferings they had experienced. They thought about their children and grandchildren. They thought about you and me. Should we do less for our own? In Russia a Baptist's freedom, if we may call it such, can end with a knock on the door. Would we have it so with us? Do we not realize that at this very hour true Baptists of America have the least amount of freedom among all the peoples, societies, and organizations? When was the last time you saw a sound Baptist on television? Or heard one on the radio that was not restricted by the FCC on what he was allowed to say? How many sound Baptist schools are there? How many Baptist school teachers that teach in public schools are not restricted to authorized curriculum? How well is what sound Baptists have to say received? We observe the mad clamour of the nation to appease so called minority groups, but none rise to the defense of sound Baptists or sound Baptist doctrine. Does this not prove beyond doubt that the nation, as a whole, despises the truths of the Word of God? You say, "Well, what's your point in all this patriotic jabber?" The point is this beloved, we have our religious freedom to preserve. We have a nation to preserve. We have the rights of our children to preserve if we would see them

(Continued on Page 4 Column 4)

The Baptist Examiner Forum I

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

Comment on the use of wine in today's society? Does I Timothy 5:23 relate only to medical usage?

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"He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." (Psalms 104:14,15) "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." (Proverbs 20:1).

In the first of these verses quoted, the Psalmist tells us through the Holy Spirit's inspiration that among the blessings and gifts of God is "wine that maketh glad the heart of man." In the second verse God gives a warning, as He does in some other places, concerning the abuse of wine. Man, as usual, chooses what suits him, or his particular belief and ignores the rest. The fact is, God gave wine (I am not going to argue about all of the types, or meanings of the words translated wine) to man as He did all things. Man has abused its use until today, wine, as all alcoholic beverages, carries with it a connotation of sin and disorderly conduct. Today, thanks to men like Ernest and Julio, as well as others, wine is widely advertised as part of the "good life" among the sophisticated. There are brands and novelty varieties for the not so sophisticated as well. They all have in common one thing; they all advocate and advertise a life style, stated, or implied, that is in opposition to our Lord Jesus Christ and His kingdom. Beer, wine, and whiskey are all in the same class and they are part of the wicked world order of Satan. All alcoholic beverages promote disease, death, and destruction to varying degrees, with misuse. Wine consumption today is very high among many groups called "Christian". We have programs in this country and others to help alcoholic priests and ministers. Social drinking is condoned, and Satan is pleased at the results. No Christian should be using any alcoholic drink as a beverage.

Now as to the reference to I Timothy 5:23. I must say first of all that there is no argument, one way or the other, as to wine as a beverage found here. I believe that the reference here is medicinal, no matter the arguments. Whatever the reasons, digestive,

bad water, or to build up Timothy's strength, the reference was to wine as a medicine. We should note also, that as a medicine it was not to be taken by the quart. A doctor told me several years ago, that if alcohol, apart from all its misuse, were discovered today, it would be a great drug for many health problems. That it can be medicinal can be seen in Proverbs 31:6 which says, "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts." Today, however, we have other medicines which do as well, or better. We as Christians in these days just prior to His coming, need to remember I Corinthians 6:12 which says, "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." Beloved, I believe that we should abstain from wine, or any alcoholic beverage for the sake of others and for personal purity before Him.

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I Timothy 5:23: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." Let me answer the second question first. The question is does the verse deal with the use of wine for medicinal purposes only. My answer to that is yes; that is, the reference in the text before us. Please do not misunderstand me and think that I believe there was no use of wine in the Bible for other purposes. The question however, concerned the text and I think the text only has reference to using wine for medicinal purposes. I want you to know that I believe real wine was used as a beverage in Bible times. I believe without a doubt that Jesus drank real wine. I believe that some in the church at Corinth got drunk on real wine. I believe wine was used in the institution of the Lord's Supper and is the only Scriptural element to be used today for the drink in the Lord's Supper. To deny this is to deny clear Bible teaching.

The next thing I want you to understand is that this does not excuse or justify drinking in this day and time. I think it is wrong to drink in this age. I recognize the difficulty in proving this from Scripture. I have before me a list of the verses in the Bible that are for and against the drinking of wine. (Wine is used because it was the drink of that day.) There is a list of 47 references to the prohibition of drink-

ing. There are 44 references given to the allowed use of wine. (There is a note at the bottom that admits that there are many other Scriptures which allow for the drinking of wine.) We must be honest with Scripture.

In spite of all this, I want you to understand that I strongly oppose the use of alcohol in today's society. I do not have space to mention all the detrimental facts about alcohol. I assure you these facts are all evil and detrimental to society. (Except for its use in medicine.) Though the Bible does not directly prohibit drinking. It strongly denounces the drunkenness that goes along with the use of wine. It warns us of all the dangers and effect that wine can have on us. We should heed those warnings. I have seen what alcohol can do. I hate that stuff with a passion. It is the number one American problem.

Let me briefly comment on the use of wine by Christians. I know that I cannot give you a direct commandment from the Bible that forbids you from drinking other than the verses that deal with our testimony. I feel as if the verses that deal with our testimony are sufficient. To drink, is to cast a negative reflection on your personal testimony and even more important, the church of which you are a member.

I am still waiting for a drinking Christian to deal honestly with the question of drinking. They will make all kinds of excuses and bring up all sorts of other things that hurt our body and our testimony. This is not dealing with the question at hand. A Christian who would argue that drinking does not negatively affect his testimony may also be guilty of the sin of lying. If there are drinking Christians out there reading this, please answer me this one question. Why? Why do you have to drink? What is the reason behind your drinking? Why is it that you see nothing wrong with it, when thousands have gladly given it up after salvation? Why do you feel the urge to do that which you know can only hurt your testimony? My answer is that you are a rebel. You are deliberately rebelling against that which you know is wrong. Let me sum up this answer this way. I have no use at all for the drinking Christians. I would not say they were not saved, but I would not fellowship them in any way. I might be wrong in doing so; but it would place a doubt in my mind as to their salvation. Here at the Grace Baptist Church we would not tolerate drinking from our members. Apologies and repentance would be made or we would exclude the drinking member. You may think that is too strong, we don't. We will not have the Lord's Church ridiculed because some members are too engaged in the things of the world. May God bless you all.

BAPTIST

(Continued from Page 3)

free! We have a responsibility to our Lord to fulfill, and we have the Word of God to preach. Too many are seemingly getting away with too much and teach our children so. We can not and should not allow it. We have God given freedom and God given rights in this land, and the time has now come upon us to take our stand. If we are worried about the personal cost we may suffer, let us consider the price we may pay if we do nothing!

There are many issues to which we as Baptists need to address ourselves. For the present however, we look to but one of them. This issue which we address need not apply to but one of America's problems, as all may be dealt with in a similar manner. We must consider that should we choose to do nothing then we shall reap what we sow! The issue in question is not only grave, but in the strictest sense of the word, deadly. Beloved, it is almost to the point that if things continue as they are, some of us, or all of us will be effected by it in some way or another. The issue is that of the homosexual, or more properly termed, the Sodomite.

I would expect beloved, that there is hardly a nation on earth where these filthy perverse people do not live. We do not term these as filthy and perverse beloved in a discompassionate manner, for we recognize that in the sight of God all men are such and will not repent of themselves. Yet we must boldly say without apology that homosexual activity is one of the most filthy, perverse, depraved and disgusting acts conceived in the heart of man. Those who allow much actions in a nation under the guise of liberation are not much better than those who commit them. Those who would allow Sodomite activity in a nation, though not partakers themselves, are accessories to the crime. The one is guilty of breaking the law while the other is guilty of not enforcing the law. A law unenforced is no law, but simply is a bouquet of flowers on a rotting corpse having little purpose save only to evade the issue.

Here in America just forty years ago, the act of Sodomy or homosexual acts were classified as felonies, punished by life imprisonment. For those of us not so familiar with the term "felony", we define it as, "one of the several grave crimes, as murder, rape, arson, or burglary." Presently a felony is punished from a minimum of more than one year's imprisonment to a maximum of death by execution. However, seldom is the latter enforced in such cases as murder and rape. In years gone by, a felony was "punished by forfeiture of lands and goods and by the infliction of some additional grave penalty, usually death." It is quite obvious here that our forefathers were able to show much more intelligence than the present generation of spineless Supreme Court justices. Why? Beloved, our forefathers recognized the importance of the Mosaic law. They recognized that in order to form a more perfect union; firm, uncompromising laws must be established for the welfare and preservation of the nation. These men were motivated by the soundness of the Bible and desired to have it for

the foundation of our government. They recognized the immoral and depraved acts of the Sodomite as not only most unnatural and unhealthy, but also as a very grave threat to freedom and a wholesome nation.

In Deuteronomy 23:17 we read: "There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel." Both of these references deal with prostitution in the land. This was the law: There shall be no whore. There shall be no sodomite! These were a threat to Israel's society. Proper government forbade the existence of these in the land. The Sodomite originally was a male prostitute. Yet if we observe the Hebrew words here so translated, "whore" and "sodomite," we find that they refer to a people who considered themselves as a holy or separated people, performing a function of worship to their goddess. It is most undeniable beloved, that Satan has a counterfeit for every doctrine in the Word of God. Here it is mockery of the doctrine of sanctification. How many in our land today would read Deuteronomy 23:17 and readily cry: "Why that's discrimination! That's prejudice! They have a right to live and do as they please; when and where they please!" Do they? Who gave them such rights, God or man? Who is served better by allowing Sodomites to thrive in a nation; God or Satan? Was Moses discriminatory and unjust in his law or did he love his people Israel? Did he not remember the end results of allowing Sodomites in a nation? The Word of God tells us that "the men of Sodom were wicked and sinners before the Lord exceedingly... Their sin is very grievous... The cry of Sodom is great... I will go down now and see whether they have done altogether according to the cry of it... For we will destroy this place, because the cry of them is waxen great before the face of the Lord" (Genesis 13:13; 18:20-21; 19:13). Perhaps it was the ministering spirit of Lot that presented before the Lord the wickedness of this place. Perhaps it was the heavenly cloud of witnesses that viewed the goings on. Perhaps it was the prayers of the righteous Lot that caused the intervention of the Son of God and heavenly beings. The cry above all was a cry for justice! Yea, a demand for it by an all holy God who will not abide sin; and who, though He be long suffering, will surely punish! Well did Lot plead with compassion against the deeds of these who gave no heed to his words. Genesis 19:7. "I pray you, brethren, do not so wickedly." We see in this that Lot was a man of humility. A man of righteousness, and a man of compassion. Notice in particular the word, "brethren". Lot was appealing to them in a general sense of the race of mankind, seeking to compassionately remind them that such desires and acts were even considered immoral by the entire race of man. He appeals to his fellowmen to consider such evil perversion in their wicked hearts, thereby putting the responsibility for their desires and actions, upon themselves. Yet they gave no heed! "Wherefore God also gave them up to uncleanness through the lusts of their own hearts,"

(Continued on Page 5 Column 3)

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER—P.O. BOX 60—ASHLAND, KENTUCKY 41105-0060

What were the Urim and Thummim in the Old Testament? What were they used for? How were they so used?

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Urim and Thummim means lights and perfection. These were stones placed in the breast plate of the high priest which he wore when he went into the presence of the Lord, and by which he ascertained the will of God in any important matter affecting the nation.

It is uncertain what they were, what they looked like, or how they were used. They seemed to be a symbol of the high priest's authority to seek counsel of Jehovah God. Urim and Thummim was a type of the light and perfection of our Great High Priest, who is also our mediator, and who in John 17 prayed for those given to him and today is in the presence of the Father standing up for us who are saved and born again.

Because Jesus our Saviour was perfect and was the light of the world, we who are saved have access to the throne of God by the imputed righteousness of the Lord Jesus Christ. We are to come boldly to the throne of grace.

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It is not clear if the Urim and the Thummim were put on the priest's robes last or not. But I gather from the verses of Scripture where these appear, that they were to signify that the priest had all his priestly clothes on and that he was fully dressed to do his work. We read in Exodus 28:30, "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually."

The word Thummim seems to signify completeness, if this is true, then the priest was complete in his robe and ready to intercede for the people. In this the priests typified Christ and His work. For Christ is a high priest that fulfilled all that the priests typified in the Old Testament. Christ is that High Priest who is qualified in every way, and complete in everything. Hebrews 7:26, "For such an high priest became us, who is holy, harmless,

undefiled, separate from sinners, and made higher than the heavens;."

It seems also that the Urim and Thummim were connected with judgment, for they were placed in the breastplate of judgment. They were also upon or over the heart, thus signifying that judgment was to come from the heart, and so to judge with feeling and concern. I am afraid that much of the judgment of pastors and preachers comes from the head and not from the heart. May our preaching be heart preaching and not head only. If we do this we will be more apt to preach and judge right. We will not pass sentence on someone ahead of time. Let us act as the proper under-shepherd of Christ.

Whatever the Urim and Thummim were, I believe that they were emblems or signets for the priests to show that they were ready to perform all their work and to intercede for the people. To also signify that the priest was complete in his preparation. And still further to signify truth and faithfulness, and thus pointing to Christ, who is faithful in all things, and truth itself.

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There is not a description given as to what the Urim and Thummim were. They are mentioned as things already familiar both to Moses and the people. They are related to the functions of the high priest as he mediated between Jehovah and His people. The meanings of the words shed little light on what they were. The meaning of Urim is "lights", and Thummim means "perfections." They are one of God's mysteries. We are told that they were to be in the breastplate of the high priest when he went before the Lord in the holy place. "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually." (Ex 28:30). They were not part of the breastplate, but existed separately from it. Some make the claim that the Urim and the Thummim were precious stones or something of similar material. Some precious stones do show light and are of a perfect appearance.

The stones were used by the high priest to obtain the will of Jehovah. It was also believed that an answer was given to the high priest by the Word of the Lord. When Joshua was appointed to

succeed Moses, he was bidden to stand before Eleazar, the priest, who would ask counsel for him from God. "And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation." (Num 27:21). This counsel is to determine the movements of the host of Israel. Joshua's authority over the people was dependent upon the lights which God alone could supply.

The Urim and the Thummim were passed on to each high priest after Aaron, until the time of David. The last high priest to use the Urim and the Thummim was Abiathar, during the reign of Saul. Later revelations of the mind of God came through the prophets, and when the prophets ended, God now speaks to us by His Son through His Word ministered by His Spirit.

BAPTIST

(Continued from Page 4)

to dishonor their own bodies between themselves... God gave them up unto vile affections... the men, leaving the natural use of the woman burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.... God gave them over to a reprobate mind, to do those things which are not convenient" (Rom. 1:24-28). To be reprobate means to be given over to depravity and damnation. Yes, beloved, the Lord destroyed those cities for their wickedness, thus leaving a lesson to all ages. Moses, Isaiah, Jeremiah, Ezekiel, Amos, Zephaniah, the Lord Jesus Christ, Paul, Peter, Jude and John all mention Sodom and Gomorrah in their writings and words. Thus, the lesson was rehearsed to all generations, and yet does it cry out to be heard! Still does the Sodomite dwell in America openly declaring his sin. What are we going to do about it? How long will we allow this dishonor of the Word of God? How long will we allow this threat to our children? Christopher Reeves of "Superman" fame and idol of children, when asked his opinions of homosexuals, stated: "Love is where you find it." Beloved the opinions of children and teen idols carry much weight with young ones. People such as Mr. Reeves get much "air time," and many children get too much TV time, often unsupervised. What we allow to enter our homes was already at home in the heart. Beware! But the issue is homosexuals in America, what

they are doing, and what we as American Baptist citizens should be doing.

What we are now about to relay, in part, was gleaned from the book entitled, "The AIDS Cover-up?" by author Gene Antonio. It is a must to read for every citizen of this fair land. Before we briefly relay comments from this book however, notice again Romans 1:27. In particular the words: "and receiving in themselves that recompense of their error which was meet." Sodomy, it must be understood, is not only an unnatural and depraved act, but it is also considered by God as an idolatrous act since its foundation lay in the worship of pagan deities. Therefore it is an affront to His purity and holiness, and as such He rejects and punishes such forms of worship through the very act itself; turning the deeds of the sinner upon himself wherein he will reap of the fruits of his doings. We cannot go into the details of Sodomite actions for obvious reasons, but suffice to say that since such activity is not only vile, wicked, and depraved; it is also very unhygienic. Such a fact is proven by the present day plague of the AIDS virus. It is stated that two to three million Americans are estimated to be infected with the AIDS virus, and this is expected to double each year. The origin of AIDS is considered to be the African Green Monkey either through bites, tainted meat or bestiality. Mosquitoes and flies in Africa are also considered carriers of the disease. AIDS first appeared in the U.S. in the middle or late 1970's. From 1976-1981 AIDS was linked almost exclusively with the practice of Sodomy. Ninety-four percent of men found with AIDS were Sodomites. For this cause the disease was originally called GRID for Gay Related Immunodeficiency Disease. The Gay Lobby sought suppression of such a name for the disease and the result was a "cover-up" with the new name of AIDS. In 1982 AIDS spread to drug abusers through the use of dirty needles, and to hemophiliacs by transfusions of deliberately donated Sodomite blood. In Europe, ninety percent of all AIDS cases were found among Sodomites. Russia now claims an outbreak also, blaming the cause on American experimentation in germ warfare. AIDS virus reproduces rapidly and also mutates. It is found in all body fluids and wastes. It can be spread in much the same manner as Hepatitis and Influenza viruses, by casual transmission. AIDS disables white blood cells which ward off infection and causes brain disease without infection. The virus resides and reproduces in the cells of the nervous system. It is predicted that in America's near future 3,500,000 people will be permanently infected and able to transmit the disease. Those with full blown AIDS may carry some twelve or more different diseases including Tuberculosis which recently has shown a sharp uprise in both New York and California. There is no cure for AIDS and since the virus mutates, vaccine developments appear dismal.

Three fourths of all AIDS cases in the U.S. are Sodomites. Eighty-five percent of all AIDS cases in Europe are Sodomites. Sodomites, according to Mr. Antonio, "are beset with a host of venereal diseases (which) often

occur simultaneously." Sodomy with much promiscuity is the main factor in the spread of AIDS. What are the main causes for the spread of AIDS? Number one on the list is the failure to enforce the laws against the crime of Sodomy. Beloved, Sodomites have no shame and no respect for the law. How can they when none have stood to enforce our laws save the State of Georgia at present. Our government's actions in this is inexcusable. But what can we do? Is this not a government, "Of the people, by the people, and for the people?" Our government was Baptist first in concept, and therefore owes its origin to Baptists. Baptists can still do something!

Another cause for AIDS spread has been the establishment of after-hours Sodomite bars, clubs and bathhouses. Bathhouses take the lead. It is nearly beyond decent human description to speak of the gross evil that takes place in there. Baptists can do something about this!

A third cause for the spread of AIDS is Sodomite Activists and Liberation organizations. Baptists can do something about this!

It is estimated that by 1990 at least fifteen million Americans will be permanently infected with AIDS. Total economic loss to the nation is predicted to rise to two hundred and twenty billion dollars, for you see, a person diagnosed with AIDS is immediately eligible for receiving Social Security disability income. What's the solution? Quarantine all AIDS carriers. Arrest every Sodomite. Give the death penalty to any AIDS carrier who knowingly and deliberately infects another. Assist all unfortunate victims who have received the virus from transfusion, of tainted blood, and arrest the donator of that blood on the charge of murder. What can you do as a Baptist and as an American free citizen? First, (II Chron. 7:14) "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; (Remember, no action is consent!) then will I hear from heaven, and will forgive their sin, and will heal their land." Secondly, (Matt. 17:21) "Howbeit this kind goeth not out but by prayer and fasting." Remember, we are dealing with the powers of darkness, for it is obvious that demons are ruling in the land.

Third, petition your government officials, remembering that all the petitions in the world will do no good if we ask not counsel of the Lord and His blessings upon such endeavors.

"True compassion and intellectual honesty demands admitting that the entire homosexual liberation movement has been a form of biological mass suicide. The Pied Pipers of the homosexual liberation movement have led hundreds of thousands, perhaps millions of young bathhouse habitués to an impending AIDS death.... If the proof of the pudding is in the eating, then those sampling the desserts of homosexual perversion must be honestly told to expect to receive its inherent biological desserts; bodily trauma, parasites, venereal

(Continued on Page 6 Column 1)

BAPTIST

(Continued from Page 5)

disease, liver disorders and a nightmarish death from AIDS. True compassion demands integrity in informing those who would otherwise perish of the real dangers connected with homosexual acts." Gene Antonio beloved Baptist brethren will we rise and march forth to meet the enemy?

LET THE

(Continued from Page 1)

lieve this is a needed text to be expounded, and that people everywhere need to give attention to the discussion I have hereby written.

This message is being offered with a prayer that it shall serve our Lord in the way of edification of the saved, the salvation of the lost, and the glorification of God.

"But Jesus said unto him, Follow me, and let the dead bury their dead" (Matthew 8:22).

These dead buriers our Lord speaks of here are not dead bodies, else they could not bury dead bodies. Herein he speaks of those dead in trespasses and sins, burying their dead.

Much is written in God's Word about the putting away of the saints who have fallen asleep in Christ by the living saints. As in respect of burying the saintly dead, God has commended it. The Egyptians mourned seventy days for Jacob, and Joseph must bear his body body up out of the land of Egypt back to Canaan. Joseph and his brothers bore him to his home land. For his sons carried him into the field of Machpelah, which Abraham bought with the field for a possession of a burying place of Ephron the Hittite before Mamre (Gen. 50:13). In Egypt they buried their great men very honorably and with abundance of pomp, as Matthew Henry describes it; but Joseph prefers an insignificant burial in Canaan, and that deferred for almost two hundred years. Thus Joseph, by faith in the doctrine of the resurrection and the promise of Canaan, gave commandment concerning his bones, (Heb. 11:22). **"And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt"** (Gen. 50:25, 26). We see here that the saints of old were careful about their burial. Thus, they carried Joseph's bones out of Egypt across the wilderness into Canaan's land to be buried in the land of his fathers which God gave them for an inheritance.

God took special care to bury Moses himself, a man whom he knew face to face. **"And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day"** (Deut. 34:6). The burial of our Lord was mentioned by the prophet, as he spake by the Holy Ghost some seven hundred years before his

birth, telling us how he would be buried with the rich in his death (Isaiah 53:9) which had its fulfillment when he was laid in Joseph's new tomb, (Matt. 27:60).

The Scripture points out the fact that devout men carried Stephen to his burial and made great lamentation over him, (Acts 8:2). John The Baptist's body was buried by his disciples, (Matt. 14:12). Thus it is clear that God does not forbid saints giving special care to the burying of the children of the most high. However, in all of this, we do not find anywhere in the Scriptures where God would have the saints to bury the wicked dead. Things are badly out of order today, in gathering up the bodies of lost people and bringing them into the churches of our Lord and trying to comfort where there is no comfort; crying peace, peace, when there is no peace. What great hypocrisy there is being manifested in burying the dead. People cuss a poor fellow until he dies, then carry flowers and stack them high on his dead body. Like the Pharisees who garnished the sepulchres of the righteous and the prophets, and said if they had been living in the days of their fathers who slew the prophets, they would not have done so, yet they were going to kill the very one whom the Prophets had spoken of. Christ told them to fill up then the measure of their fathers. (Matt. 23:29-32). How many people today, to hear them tell it, are not able to come to church in worship, but let someone die in the community, and you see they are well able to get there. Thus they respect dead bodies more than the living Christ.

Not long ago a lady said to me, "I can't climb the high steps of the church, due to my heart ailment, so I cannot be with you at services." A few days following as I started in the church to help conduct a funeral, I noticed how well she was climbing those steps to attend the funeral. How common is this hypocrisy these days.

What a position funerals of the ungodly place a godly preacher in. How I have been hated and even persecuted by wicked people for telling the truth at funerals. How many other faithful ministers have suffered because of speaking the truth in funerals. Many unfaithful preachers have spoken lies at funerals. Sometime back an aged preacher was conducting a man's funeral who had lived a wicked life before his boys. This preacher, willing to please people instead of God, said thus: "This good man has set a wonderful example for you boys to follow". The good Lord deliver us from such lies. I would rather be cussed for telling the truth than be praised for speaking lies. However, this preacher didn't get too much praise for his lies, for the brother of the man who was dead was very displeased with the statement.

Now I come to a broader space in view of our text, let the dead bury their dead. I believe when this text is disobeyed it gets things badly out of order, giving a temptation for hypocrisy, and chicanery. When God's people bring dead sinners into the church and have a funeral for them, what are they doing but trying to manifest a false hope for those who reject Christ and have no part in the church. If they will have no part in Christ and the church while they live, why

bring them into such environment after they are dead? What part can we expect God to have in such gatherings, anyway? You will say, we can there have an opportunity to warn the living sinners. We answer, can we not warn them as well by obeying Christ's Word, **"Let the dead bury the dead. But go thou and preach the gospel."** Can we not warn the lost without doing it over a dead body? Saul would rationalize by saying, "he brought the fattest cattle and sheep, to do sacrifice to the Lord." But Samuel would answer, **"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hear-ken than the fat of rams"** (1 Sam. 15:22). I believe if the dead bury their dead, it will have much more effect upon them in the way of warning. (Editor's note: I think that Brother Freeman makes some fine points in this article. However, I will preach the funeral of unsaved people when and where asked to do so, including in our church building. I think this gives me an opportunity to preach the gospel. I doubt that this Scripture really forbids us to preach the funerals of the unsaved. I suspect that Brother Freeman would do the same thing. I think this is just a strong way of our brother making a point.)

When Ananias and Sapphira, who lied to the Holy Ghost and kept back part of the price of the land they had sold in pretense of giving it to the church for the cause of Christ, were instantly killed and fell down at Peter's feet, Peter didn't bring them before the church for a high class funeral. There were some young men who carried them out and buried them (Acts 5:6-10). The thing is quite reversed today. The Devil is laughing in high chords when he can drag his followers to the door of Hell, and then call for the preachers to pick up their carcasses and preach them into heaven. What a mess of disorder. Let the dead bury their dead. Why not let the beer seller pick up that poor fellow, who in a drunken spree has just been killed, carry him to his infernal beer joint and stand over his dead body and conduct his funeral? Beginning his sermon thus: "Dear people, you who stand by, this day hear me with open ears. You all know this man to have been a faithful customer here in my honest and respectable commercial concern. How loyal he has been to his father, Beelzebub. How well do you all know how every Saturday night he has spent much of the night in this parlor. How he has invested his means in the support of my honorable business. Why, he has even left his children crying for bread and his wife destitute of clothing to buy my legalized products. Moreover, you know how he has given so freely his character to this great business; his body and soul as well. Furthermore, he has now done the heroic deed by sacrificing his life in not only this great beer business but the whiskey concerns as well, which, of course as you all are aware, has brought much gain in the way of revenue and blood money to balance the budget in our drinking nation. May I, in closing this discourse drop a word of advice to the father and mother of this man, that in case you have other children you get them started in this same

honorable path just as soon as possible."

Had we more funerals in this order it would do much to defeat the hellish liquor business. Poor slaves men are who sell themselves to a traffic that would not give them a decent funeral when they have given their all for its profit. Then comes the poor harlot trampling the red light districts, giving her character, life, and soul to the brutal lusts of wicked fornicators, thus bringing her to an early death many times by venereal disease, carrying her to hell to be tormented. Why not let that bunch of adulterers conduct her funeral. They did not mind destroying her, but they cannot hear the thoughts of giving her a funeral. They must leave that to the church and minister whom they despised. Perhaps the fellow who runs the roadhouse will conduct her burial service. Will he bring her to the house of prostitution where he helped to wreck her life, and there have her publicly borne along by such pallbearers as his business affords? He would surely think his society too corruptible for such an occasion. He knows it would put his business on the spot far too much for that, so he leaves the affair all to the preacher and the church.

Would the nudists who makes light of decent and modest people for wearing clothing, like to have their funeral as they live? We think not. You say that is ridiculous. Yes, it would be a shameful funeral, for one of their naked party to have to conduct such a funeral. But if it be a terrible thing for them to have a nude funeral, how is it that they think it no evil or shame to wear no clothing while they live? "As the tree falls so shall it be." **"he which is filthy let him be filthy still"** (Rev. 22:11). If such a funeral would be a filthy funeral, is it not reason to say it is a filthy life? People like to live like the devil, and be buried like an angel. Pray tell me would these women who have lost all sense of modesty, who in the spring of the year when the sun begins to send forth his warm rays, strip themselves of all their clothing save about a handful or enough to wad a shotgun, think they would like to have their funeral that way? What a disgrace, you say. Yes, and what a disgrace to go that way while they yet draw their breath.

Oh, if people fear to have a funeral like they live, what will be their torture of conscience in the day of judgment? These poor girls and boys who are being taught to dance and who love such better than most anything else, should they not have their funeral in a dance hall? Their dancing teacher should conduct the meeting. Suppose the young lady whom this teacher has taught has been killed in the dance hall where many meet their early death. She lies in a pool of her blood, where her drunken partner has shot her. Let her parents who placed her under the dancing teacher, call for this teacher to carry out the funeral. Say they bring the poor girl from the funeral home to the same dance hall she died in. The congregation is gathered to hear this faithful jazz-swinging Jezebel speak. The noble teacher begins to say, "You people all here perhaps have witnessed the fact of how this honored girl gave her life in the popular career of which I am invested, soul and body. You noble, high-minded people,

you need not me to tell you that this girl has given her life and soul to one of the most popular pleasure mediums in all the world today. Even though this departed one has helped break up many homes through her dancing with other women's husbands, yet she holds in our memory a high record of her able dancing. She was said to have been one of the best in our city. This, of course, gives me much praise inasmuch as I have taught her such a course. I might say in my last remarks that I am most encouraged by knowing though this faithful dancer has fallen out of line, there are many more taking her place, and especially many of the church people. Most respectable girl you are, to have given your life for this great and famous purpose. We bid you goodbye until we meet again." Where do we suppose they will meet but in hell to kick fire together? We cannot think these dancing teachers today would enjoy conducting such a funeral. Yet the Bible says, let the dead bury their dead.

Have you ever heard of a funeral being held in a theater? We are told that some eighty-five million in America attend the sinful movies every week. In all of this loyalty to these idol temples, why do they not bury their dead? They know it would hurt their business. Another thing is, they don't have time, since they are so busy entertaining the lusts of the flesh of the poor depraved souls who still have warm blood in their veins. These poor people love to sit two hours in a theatre, but cannot endure a sermon over thirty minutes. Why should such sinners be brought to the church when they die? Why are they not buried by the institution they loved, and served best, and most? Many people say they would not like to be in a theatre when Jesus comes. We wonder why, when they think so much of the dens, that they spend much time in them, themselves, and furthermore give their children to gaze upon the wicked scenes, but how many of these idolaters would desire to have their funeral held in such a place? If they are good enough to attend and put God's money in and take the children to, then why not good enough to have their funeral in?

I have often thought about people who use tobacco and snuff. Would they not look far more natural in their casket with a cigar in their mouth, or their jaw pooched out with a chew of tobacco, or these women who use

(Continued on Page 8 Column 3)

ANNOUNCEMENT

Elder Dan Phillips will be preaching in revival services at the Grace Baptist Church of Gladwin, Michigan. The church is located at the corner of Spring and Clendening Streets at 1490 N. Spring St. Services will be May 4-8 at 7:00 p.m. and Sunday morning at 11:00 a.m. The pastor is elder Sam Wilson. This is a great church with a great pastor having a great evangelist. If you think I am biased, I am; but I am also honest. You will be blessed in attending these services. Pray for this meeting. For further information, call 517-426-9019. (If you visit this meeting, tell my beautiful and wonderful grandchildren, hello for me).

PLAIN PROPHECIES FOR PLAIN PEOPLE

THE BRIDE OF CHRIST PART II

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

III. The Bride's Dress. In marriage in this life, the bride gets ready for the wedding. It isn't that the groom makes her ready, but the bride herself gets ready for the wedding. It is thus in the marriage of the Lamb. Listen: "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:7, 8).

All the folk who believe that the bride of Christ is going to be made up of all the redeemed say that we have to have the righteousness of Christ to be in the Bride. The Scripture doesn't say so, but rather it says that the bride has made herself ready, and that the fine linen she attires herself with is the righteousness of saints.

None of us have any righteousness in ourselves. "...and all our righteousness are as filthy rags" (Isa. 64:6). Listen to me, your righteousness today is as repulsive as a dirty, filthy rag. The very best thing you ever did before you were saved is like a dirty, filthy rag in God's sight.

Suppose you were a millionaire today, but unsaved. Maybe you might give money to send our missionaries around the world. You might even pay for the building of churches all over the world. You do everything you can with your money in God's service for fifty years. You come down to the hour that you die and everything that you have done as an unsaved man is nothing but dirty, filthy rags in the sight of God.

Brother, sister, how humbling it is to us today to realize the best that we can do looks like a putrid, filthy rag that you wouldn't want to touch. If that be true, then pray tell me, how about your unrighteous deeds? How about your dishonest acts? How about all the sins of your life? If the best there is about you looks like a filthy rag, then pray tell me, what do your sins look like in the sight of a thrice holy God?

I say to you, none of us have any righteousness in ourselves. The only way that we could ever be saved is by the imputed righteousness of Jesus Christ. Listen: "...Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). "For he hath made him, to be sin for us who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

What does it say? God took our sins and put them on the Lord Jesus Christ. Then God reaches down and takes the righteousness of Jesus Christ and puts it over on us. In other words, God treated Jesus just exactly like Gilpin ought to have been treated, and now God treats Gilpin just exactly like Jesus Christ ought to have been treated. He bore my sins at the cross, and I wear His righteousness today. Every man that is saved today is clothed in the righteousness of the Lord Jesus Himself.

Oh, it thrills my heart to know that when God saves a man, he puts upon him new clothing - fresh clothing, just like the father in the parable clothed the son when he said, "Bring forth the best robe and put it upon him." Beloved, I have a better robe now than Adam ever dared to have. He had a robe of perfect human righteousness, but I have a robe of Christ's divine righteousness. Adam had the robe of righteousness that was contingent upon



John R. Gilpin, Sr.

his obedience, but my robe of righteousness is contingent only upon the eternal grace of the Lord Jesus Christ. As long as the Son of God lives - and He lives eternally - my righteousness shall continue. I say to you, we are all born with unrighteousness, but when we are saved, we are clothed in the righteousness of God's Son.

Now, notice the bride has to get ready for the wedding. Revelation 19:7, 8, tells us that the wife made herself ready, and that the fine linen is the righteousness, or the righteous deeds, of the saints. Beloved, the bride has something more than the imputed righteousness of Christ. Previously, the bride had no righteousness at all. Then the day that she was saved the bride was clothed in the righteousness of the Son of God. However, the bride has an additional ornament, and that ornament is the righteousness of the saints. "...for the fine linen is the righteous deeds of saints" (Rev. 19:8). (actual reading)

What a day this will be for true Baptists! Catholics, Protestants, and interdenominational heretics who have hated Baptist churches, Baptist baptism, and Baptist truth, which is Bible truth, will then be humbled.

They may sneer at true Baptists today who contend that Jesus established only a missionary Baptist church in the days of His flesh. They may mock Baptist baptism and "close communion." These heretics think we are awfully narrow when it comes to our rejection of the universal church. Someday, it will be a different story, for then the very thing that will stand out most will be the truths Baptists have been hated for through the years.

I don't know whether my faithfulness will entitle me to a position in the bride or not. However, regardless of who is in it, won't the bride really be "dressed up" when she is thus arrayed in those truths which the heretics have rejected?

Let's notice the story of the first Baptist preacher as he administered the ordinance of baptism to the Lord Jesus Christ. Listen: "And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he

suffered him" (Mt. 3:15).

Beloved, you have the same word in Revelation 19:8 that you have in Matthew 3:15. The bride has made herself ready. She is clothed in righteous deeds. John the Baptist and Jesus in conversation brought out this fact that Baptist baptism is a righteous deed. That is why I say that there will not be a saved person in the bride who has ignored and rejected Baptist baptism, and the Baptist church, who only has the authority to administer baptism and the truths that Baptists have stood for, and contended for, down through the centuries.

Listen to me, this may not mean much to you today, but it's going to mean something when you stand in the presence of Almighty God. You will realize in that day that there will be a lot of folk that you thought were going to be in the bride who do not have on that special ornament that belongs only unto the bride.

IV. The Wedding Song: There is going to be a wedding song. It is not going to be, "Oh Promise Me." It won't be any of the songs that are usually sung at weddings today, but there is going to be some singing. Listen: "And after these things I heard a great voice of much people in heaven, saying, Alleluia..." (Rev. 19:1). After what things? Beloved, the seventeenth and eighteenth chapter tells us about the destruction of the old whore and her harlot daughters. "I will shew unto thee the judgment of the great whore that sitteth upon many waters... and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (Rev. 17:1, 5).

Now, beloved, who is the whore and her harlot daughters? That old whore is none other than Roman Catholicism, and the harlot daughters are the Protestant churches that have come out of Rome. I make no apology when I say that the old whore represents Roman Catholicism and the Protestant churches are the harlot daughters that have come out of the old whore.

Now in Revelation 19:1, we read: "And after these things I heard a great voice of much people in heaven, saying, Alleluia..." (Rev. 19:1).

That is, after the destruction of the old whore and her harlot daughters, this singing will take place. Beloved, the first time that Baptists will ever be able to sing - and really sing - will be when the old whore and her harlot daughters are destroyed. It is going to lift a tremendous burden from Baptists that day when Catholicism and Protestantism are destroyed. I tell you, beloved, a heavy load is going to be lifted, and Baptists are going to sing then.

I know a lot of you can't sing any better than I. One fellow sat beside me sometime ago and listened to me try to sing and he said that I sounded like a coyote that had bronchitis. I don't doubt he told the truth. I listen to some of these brethren who seemingly now how to sing and it sounds

good to me. I listen to them and I think how wonderful it is going to be to be able someday to sing. Do you know the song that I am looking forward to singing? I am looking forward to that day when the old whore isn't any more. She has given me a lot of trouble these last several years. That old whore of Revelation 17 surely has been a plague to me. She has surely been a splinter under my toe nail. I think about all of those harlot daughters that have come out of her and they don't help me along either. I tell you, beloved, I am looking forward to that day when the load is lifted.

Then listen to how we are going to sing. Four times the saints of God shout Alleluia over the damnation of the old whore and her harlot daughters. "...I heard a great voice of much people in heaven, saying, Alleluia... And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; ...And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:1, 3, 4, 6).

What are they singing about? The old whore is gone. The harlot daughters are gone. All these false churches are gone. All these brethren who have claimed to represent the Lord Jesus Christ and said they were sent out by our Lord Jesus Christ, but who never were sent, and who had no authority to baptize, or to observe the Lord's Supper, and who had no authority to do mission work - when all this crowd is destroyed, it lifts a burden from the hearts and minds of the Baptists that have tried to stand for the truth of God through the ages, and four times the saints of God sing and shout alleluia over the damnation of these lost religious reprobates who finally go to hell.

This is just what Jesus Himself said: "Every plant which my heavenly Father hath not planted, shall be rooted up" (Mt. 15:13). Beloved, there is a "rooting up" day coming for Catholicism and Protestantism, for they certainly were never planted by God.

You say, "Brother Gilpin, can you shout over the damnation of the lost today?" No, beloved, I am not in glory yet. My business today is to give them the Word of God. My business today is to preach to them the Lord Jesus Christ. But in that day, if I am in the Bride, and if you are in the Bride, you, too, will lay aside your sentiment that you have for your sainted mother who perhaps was such a good Methodist. You, too, will lay aside your sentiment that you have for some of your friends that are such good Protestants, or who are such good Catholic neighbors. Beloved, they have a reason for being good friends and neighbors. Beloved, they have a reason for the goodness that they show to you. Beloved, in that day you will wish you had laid aside your sentiment down here. You will wish

in that day that you had stood up for the things of the Lord a little more, and contended a little stronger for the teachings of the Word of God. I tell you, I am looking forward to that glorious day when, if I am in the Bride, I shall sing with them and shout over the damnation of lost people who now claim to be the religious leaders of this world, who are accepted by the world, but who were never accepted and chosen of the Lord.

V. A New Home: A wedding always means a new home. When my son started to get married, I said, "Where are you going to live?" He answered, "Oh, I guess I'll live here." I said, "I guess you won't." I have a feeling, beloved, that whenever a person gets married, he ought to get out and find him a new "roost". I think if a person gets married, he ought to have his own home. It is mighty nice to come see "Pa" and "Ma" once in a while, and take a meal, and maybe spend the night, but when you get married, you should get into your own home. A wedding presupposes a new home.

Beloved, there is going to be a new home. Oh, how it thrills my heart today when I think about that new home that is awaiting us after awhile. Jesus said: "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" (John 14:1-3).

Oh, glorious day when we come into His presence. Glorious day, beloved, when we get to that new home that our Lord is preparing for us - that He is getting ready for us now.

Conclusion: One day Abraham called a servant unto him and said, "I want you to swear to me you will go over into the land from whence I came, and find a bride for my son, Isaac, and bring her back that she might be married to my son before I die." I see that servant as he says to his master, "But, Master, suppose when I get over there I can't find a girl that is willing to leave Padan aram and come all the way over here. What shall I do? Shall I come back and get your son and take him over there?" Abraham said, "No, if she is not willing to leave her home - if she is not willing to leave where she is and come live with my son, she is not worthy to be his bride." Then he said to his servant, "You put your hand on my thigh and swear, and then, you do your best. If you can't get a wife for him, you will be clear from this oath, but you will never be clear of your oath until the day that you have done your best to get a bride in Padan aram and bring her here that she might be married to my son Isaac."

I see this servant as he starts on his way. As he rides along, he prays and says, "Oh, Lord, let me

(Continued on Page 8 Column 1)

PLAIN

(Continued from Page 7)

have favor in your sight. When I come to the place that I am going, grant that the maiden who comes down the path, and I say to her, "Give me water to drink," that she will also water my camels." The Word of God says that just when he got through praying, pretty little Rebecca came tripping down the path to the spring. Why? Because God had prepared her.

Beloved, a long time ago, I came to realize that Baptists spend an awful lot of time trying to prepare people that the Lord Jesus Christ never did prepare. We spend an awful lot of time trying to make people suitable that the Lord God never did make suitable.

The bride of Isaac came tripping down that path. I can see the servant as he went to her home and made the proposal in the name of Isaac. The father said, "Let her stay here just a little while," and the servant said, "No, we can't do that. My task requires haste. I must get home." The father said, "Let's call her and ask her." Do you know what her answer was? What bride is there that wouldn't rather be with her own husband than to be even with her own father and mother? She said, "I will go." The Bible does not tell us of the trip from Padan aram to Isaac. However, the Word of God says that when Isaac saw them coming he went out to meet them. You remember that tender embrace. You remember how he took her into his mother's tent and she became his wife. Oh, glorious scene!

Beloved, I like to think of it from another standpoint. Will you tell me who it was who took the initiative in the marriage of Isaac and Rebecca? Certainly it wasn't Rebecca. Surely it wasn't the servant. Surely it wasn't Isaac, for he was forty years old and had never shown any inclination toward the girls. I ask, who was it that took the initiative? Beloved, it was the father, Abraham.

I ask you, who was it that took the initiative in your salvation, that you might become a part of the bride of the Lord Jesus Christ? It wasn't you, but it was God the Father. Back yonder, before the foundation of the world, God took the initiative in that He chose us unto His Son. You can look at these rocks and hills of Kentucky mountains, and wonder how old they are. I don't know, beloved, but I know this, before the foundation of this world was laid, you and I who are saved, were chosen of God in Christ Jesus. Before God ever laid down a rock - before ever a tiny violet grew out of that soil. God had already made a choice. You and I who are saved today are actually spiritually older than creation in the sight of God. Who took the initiative? Abraham the father in the marriage of Isaac. Who took the initiative in our lives? God the Father Himself.

Let's look at that unnamed servant. I am so glad that God didn't name him. I am so glad that we just think of him as a servant, because that is what you and I are. What is the Lord saying to you, today, Baptist preacher? He is telling you to look for that bride today. He is telling you to go on and preach the Gospel. He

THE BAPTIST EXAMINER
APRIL 30, 1988
PAGE EIGHT

is telling you to go on and find those He has made suitable. You are not to spend your time trying to make suitable the crowd that the Lord never did make suitable Himself, but you are to let Him do the choosing. You are to preach the Word of God, and let Him call in His elect unto Himself.

I see that servant when he got his commission. He said, "But, Abraham, suppose she won't go? Suppose she doesn't want to leave Padan aram and come over here? What will I do? Take your son over there?"

Some people say, "Now Brother Gilpin, it has gotten to the place that folk just won't believe the Bible. We have to bring the Word down on their level. We have to put Jesus Christ down on their level. We will have 'Decision Day' and we will have cards for people to sign. It makes it so much easier to get people to make decisions and join the church if we just pass out cards and let people sign them." Do you know what you are doing beloved? You are trying to make suitable the people whom God never has made suitable.

I say to you, your business is to lift high Jesus Christ. Your business is to preach all the Word of God. Your business is to hold up the church that Jesus built, and never compromise that church nor her ordinances in any wise at all. Your business is never to drag the Word of God down to man's level. You are never to drag the Son of God down to the level of the world. You are never to drag the church and the ordinances down so they will be pleasing in the eyes of the world. Rather, you are to hold them high as we exalt the name of the Lord Jesus Christ.

As this servant found a bride for Isaac, so our Lord Jesus Christ is going to have a bride, too. God's purpose will not be defeated.

What a glorious day and marvelous experience is out before us! Some of these days, all the burdens of this life shall be forgotten in the light of that wonderful heritage that shall be ours.

On a cold November day an old Italian was peddling fruit on the streets of New York City. Someone remarked concerning the inclemency of the weather. With this the Italian agreed, and then said, "But by and by tink of dat." He was thinking of the time when he would have enough money to return to Italy. His mind wandered away from that cold November day to sunny Italy, and so the present was lost in prospect of the future. So with the child of God.

I'm frank to say that I get discouraged some times. I know the readers of our paper have marvelously supported The Baptist Examiner, and for this we are grateful. Yet some days when it becomes necessary that we scrape the bottom out of the barrel - on those days when we have many creditors and but few contributions - on those days when it just doesn't look like we can keep going - (and there are plenty of those days), we often wonder, "What's the use?"

Well, someday, "Tink of dat." What a day it will be - with all burdens behind - with only joy unlimited before us. Thank God for that blessed day when the marriage of the Lamb takes place. May God grant that each of us shall be worthy to have a place in, and be a part of the Bride! May God bless you.

LET THE

(Continued from Page 6)

snuff until their mouths show the print of the over load, also would they not be better identified by their friends? You say that is nonsense. Perhaps so, but does it not seem a little bad to think people would use something all their life practically that they would be ashamed to have in their mouth at their burial? People are peculiar things, aren't they?

These women who love a poodle dog more than a little baby. What a pity that their dog doesn't die at the same time they do, so that their doggie might be buried with them. More nonsense, you say. Yes, indeed, but what nonsense for a woman to make a god out of a dog. These gamblers as much as they love their cards it seems should have a deck of cards on their breast to signify what god they served while they lived. Alas! what a broad space could be covered in describing the great variety of vanities involved here, but we forbear.

TO BE CONTINUED...

PROPER

(Continued from Page 1)

have time to leaven their bread (Ex. 12:39).

It is also certain that at the institution of the Supper, our Lord used the bread from the Passover table. And surely one must be blind not to see that Paul makes unleavened bread the symbol of the purity that ought to exist in the church and of the sincerity and truth with which the Supper ought to be observed (I Cor. 5:7,8). Furthermore, since leaven is characteristically a type of sin, the bread that represents the sinless body of Christ should have no leaven in it. Hence crackers or lightbread will not do.

If crackers are used and they are brought to the table separated, another element of the symbolism is lost. Paul says that in partaking of "one bread" or one loaf we set forth the unity of the one body (I Cor. 10:17). The local church is that one body. Paul wrote to "the church of God which is at Corinth" (I Cor. 1:2), and he said to them: "Ye are the body of Christ" (I Cor. 12:27). He did not say that they were a part of the body of Christ, nor that they were merely of the body of Christ, but that they were the body of Christ. Hence, incidentally, the Lord's Supper is a local church ordinance; not merely a Christian or denominational ordinance. The Lord's Supper is to be partaken of by only the members of the one church observing it.

The Contents Of The Cup

When, in instituting the Supper, our Lord passed the cup to the apostles, did it contain what is commonly called grape juice or did it contain what is commonly called wine? It is certain that the Jews of Christ's day used wine in the Passover. And it would never have been questioned that Christ followed this usage in the Passover and in the institution of the supper had it not been for the temperance movement. I am in hearty accord with this movement. I am an ardent prohibitionist and always have been. But temperance and prohibition do not need treacherous exogesis.

The modern glaring and aid of strained and prejudiced wholesale evils resulting from the liquor traffic justify prohibition as the only measure that will materially reduce them. And the case for total abstinence of Christians from intoxicants as beverages finds sufficient foundation in Romans 14:21.

Only the abuse and not the limited use of wine is strictly forbidden in the Scripture. It was only the excessive use of wine that was forbidden to even elders and deacons, (I Tim. 3:3,8; Titus 1:7). And of the Nazirite, after he had discharged his vow, it is said that he "may drink wine" (Num. 6:20).

Then our Lord made wine at the wedding in Cana (John 2:6-11). That this was what we commonly call wine is indicated, first of all, by the fact that Jewish wine was generally fermented, at least to a limited degree. Otherwise why should we have the abstinence of some from it, the prohibition of it to Nazirites, the notice of its exhilarating effect, and the record of the evils of, and warning against, its excessive use? For instance, it would not make sense to read that deacons are not to be "given to much grape juice." See Genesis 19:32; 49:12; Numbers 6:3; I Samuel 25:36,37; 13:28; Esther 1:10; Psalms 78:65; 104:15; Proverbs 20:1; 23:30,31; Ecclesiastes 10:19; Isaiah 5:11; 28:1,7; Jeremiah 23:9; Daniel 1:8; Hosea 4:11; Habakkuk 2:5; Ephesians

5:18; Titus 2:3; I Peter 4:3. In the Old Testament passages in this group will be found, in the original, all three of the principal Hebrew words for wine. Even "new wine" (Hos. 4:11) Hebrew "tirosh" and "sweet wine" (Isa. 49:26) Hebrew "asis" were intoxicating. See also Acts 2:13,15. Thus Peloubet's Bible Dictionary concludes: "It has been disputed whether Hebrew wine was fermented; but the general impression produced on the mind by a general review of the above notices is that the Hebrew words indicating wine refer to fermented intoxication wine."

Again the remark of the governor of the feast (John 2:9,10) would be meaningless if the wine made by Jesus was not fermented. As the late J. W. Porter wrote in a letter dated September 26, 1927: "Here the reference is clearly to the fact that after men had drunk freely of good wine, they would not so easily detect the difference, owing to the effect of the wine. Grape juice does not stimulate, and would make no sense used in this connection...In fact, no one, so far as my information extends, ever questioned the fact that it was wine until recent years." Also Hovey remarks serve a double purpose here. The expression, "when we have drunk freely," is part of the ruler's description of a common custom which rested, perhaps, on the idea that men somewhat affected by the wine they have drunken, are

(Continued on Page 9 Column 1)

DEDICATED TO CHRISTIAN MOTHERS

Dear Lord, I used to feel useless and wonder, what is the job you've given me. I wanted a very important job and then you showed me what my job was to be.

You blessed me with a little child to teach her the way she should go, and later if it's in salvation's plan, the Lord, my God, she will know. Now her little mind is open and this is my one and only chance, to fill it with godly thoughts so later temptations will be met with a Christian stance.

Oh Lord, I have an awesome responsibility to teach her your way, and I know I will get discouraged because at times she will stray. But Lord, I have you to lean on and you will see me through, You must think I can handle it because now you are sending me another "job" too.

And when they're both all grown up and many miles away, I hope that when they think of me this is what they can say; "I was read the Bible daily ever since I was a child, and taught to go to the Lord in prayer on bended knee and mild. When I face problems in my life I turn to the Lord and no other, because from a little child I was guided that way by my Christian Mother."

So Lord, I will do my very best at this most fulfilling job you've given me, the hardest part of all right now is trying to catch her, you see.

Cindy Crawford

A true minister is best measured not by how many bouquets have been pinned on him, but how many brickbats have been pitched at him.

PROPER

(Continued from Page 8)

less particular, than at first, about the quality of what they drink. The ruler's remark has no reference to the actual state of the guests before him; it only expresses his surprise and pleasure that the good wine had been brought in at so late an hour of the feast" (An American Commentary on the New Testament.)

Now since Jesus followed Jewish tradition in the use of a drink in the Passover (the Bible mentions no drink in connection with the Passover), it is not likely, in view of the foregoing facts, that He broke with that tradition in the matter of the contents of the cup. And whatever Jesus used in the cups in that last Passover He used in the cup in instituting the supper, for He simply took one of the cups from the Passover table and passed it to the apostles.

Again light is shed upon what should be the contents of the cup by the practice of the church at Corinth. The expression "another is drunken" (I Cor. 11:21) shows that the Corinthians used wine in their love feast in connection with the Lord's Supper. And there is no good reason to suppose that they used one thing in the love feast and another in the Lord's Supper. "Is drunken" does not necessarily mean that the Corinthians were fully intoxicated, but it certainly does indicate more than the effects of grape juice.

But it may be argued that if we insist on following this example in the use of wine in the Lord's Supper, then there is also here justification for using wine at social meals. Romans 14:21 is sufficient to guide us here. But I do not believe that Romans 14:21 should be allowed to lead us to give up wine in the Lord's Supper. I say this because I believe that only wine properly represents the sinless blood of Christ.

It seems to me that there is as much reason for the absence of leaven in the cup as there is for its absence in the bread. From the Bureau of Plant Industry of the U.S. Department of Agriculture I obtained the information that "grapes naturally contain a leavening agent and that this is present in the juice." And from the same source I learned also that "the leaven is used up in the process of fermentation so that the finished product of wine does not contain any." Thus wine more fittingly represents the sinless blood of Christ.

Now the idea that a mere sip of wine in the Lord's Supper is in any degree actually intoxicating or physically harmful is absurd. It was Paul who wrote that our bodies are temples of the Holy Spirit and the same Paul forbade only the excessive drinking of wine. Also this same Paul recommended wine to Timothy (I Tim. 5:23) as a stimulant and a medicine.

Nor do I believe it is more than a mere theory that a sip of wine at the Lord's table will actually weaken the reformed drunkard. One who is supposedly that weak will not stand anyway. If a man is really converted the mild temptation, if any, that is presented by the sip of wine at the Lord's table will strengthen rather than weaken him.

The argument against the use of wine in the Lord's Supper on these grounds reminds me of the argument against immersion for

baptism on the ground that it is indecent. There is a difference between purity and prudery.

Thus I believe we have good reason for the use of wine and no good reason against its use.

In conclusion I give a few quotations from others for whatever they may be worth: Peloubet's Bible Dictionary: "A great attempt has been made to prove that the wine drunk at the Lord's Supper was unfermented, was by and for the sake of the temperance workers of our day and nation. Such efforts are apt to do more harm than good among those familiar with eastern customs today or the history of those nations. But the Apostle Paul has stated the case for total abstinence in Romans 14 in such a way that does not need the treacherous aid of doubtful exegesis for its support."

George R. Bliss speaks of "the cup for its contents--the red wine" (An American Commentary on the New Testament, Luke).

W. N. Clark, commenting on the cup, says: "He took 'the cup' of red wine mingled with water with which the table was supplied" (An American commentary on the New Testament Mark).

A. H. Strong says that "the wine which Jesus poured out was doubtless the ordinary fermented juice of the grape" (Systematic Theology, p. 539).

A. T. Robertson: "I know of no reason in the world why the wine mentioned in the New Testament was not real wine. The Jews used it diluted with water (one-third wine, two-thirds water)" (from a letter dated Sept. 14, 1927).

New Hampshire Declaration of faith: "We believe the Scriptures teach that the Lord's Supper is a provision of bread and wine..."

(copied from July 29, 1939 issue TBE)

BORN AGAIN

(Continued from Page 1)

Baptists have preached for years, "Ye must be born again" (John 3:7), and for good reason: no one can reach heaven apart from this experience that we call being born again. Nevertheless, in our zeal for truth, we sometimes overlook the obvious teachings of the Word of God. Not that we have done injustice to God's precious Word, but that we have not fully comprehended what the Scriptures say. My heart has been challenged and encouraged by this present study, and so I wanted to pass along my thoughts to my dear friends.

The Necessity of Being Born-Again. These few verses plainly teach the need of every human being; and yet, man just does not respond to that need. They are so much like Nicodemus of old, unable to comprehend what the preacher is talking about. That does not take away from our responsibility for preaching and teaching the Word of God; rather, it only proves, once again, the depravity of man and God's sovereignty. Nevertheless, man still needs to be born-again in order to enter God's glorious kingdom.

The Kingdom of God. The simple background stated: Nicodemus, a religious leader of the Jews, should have known and understood what our Lord was saying, but he simply did not. Why? "...the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him:

neither can he know them, because they are spiritually discerned" (I Cor. 2:14). He was a very religious person and belonged to the camp of the Pharisees; hence, a member of the Sanhedrin. Thus, this man represented the aristocrats of his day. His intentions were good, but he also represented the unenlightened Jew of his day.

He should have known by his own knowledge of the Scriptures what our Lord was talking about in verse three, "the kingdom of God." Isaiah the prophet spoke about this matter seven hundred years before: "In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and that he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning" (Isa. 4:2-4). Furthermore, he should have known what Ezekiel the prophet had written in his book. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God" (Ezekiel 36:26-28).

Nicodemus, a religious man and ruler of the people, missed entirely the meaning of our Lord. Just as Israel must be "born-again" in order to inherit the Kingdom, so must man in general be born-again in order to live with God in eternity. Just as God will move upon Israel in His way and time, the Holy Spirit of God will move upon the elect. Verse eight in this chapter is beautiful! "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). Our Lord used this human illustration to point the way; yet, like man today, Nicodemus could not comprehend His teaching. Just as the pastor stands today and presents knowledge, knowledge that is public and generally known, the average person just can not see the hidden meaning. Jesus pointed out later, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). But man will not turn to God in order to have eternal life!

Salvation is of the Lord from start to finish. These few verses not only tell us that God is the one that will save Israel, but it is God that saves us. Nicodemus was not looking for salvation anymore than man is today. He had no concern for spiritual matters, much less his poor lost

condition. The nation of Israel does not see her need today, and that has not changed over the years. Why should she turn to God for help; after all, she is able to do it for herself. The Bible clearly tells us that the natural man does not understand or seek after God. To man, salvation, is something to be earned, but not a gift.

Nicodemus, being a ruler of the Jews should have understood what our Lord was saying, but he did not. He had forgotten, "The fool hath said in his heart, There is no God" (Psa. 14:1). Furthermore, he evidently never learned that, "The heart is deceitful above all things, and desperately wicked..." (Jer. 17:9), needing to "...reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). Nicodemus, one who represented not only the lost priesthood of Israel but man in general, needed to, "be born again." Do you, my dear friend, need to be born again? Jesus made it very clear to this one, "Ye must be born again." Man can not enter into heaven apart from believing "on the Lord Jesus Christ" (Acts 16:31).

John 3:16 is a wonderful verse of Scripture! It speaks to our hearts and tells us what our God has done for His own. Though it may often be mis-used and abused, the child of God is most grateful for its message. This verse will inform us how our God has wrought our glorious salvation.

Seven things stand out in this verse that should be noted: that is, things that pertain to our salvation. First, the source of our salvation: "God." "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. 9:16). "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). Secondly, the reason that God gave this gift; "God so loved." "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). Thirdly, the infinite gift: "his only begotten Son" "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" (I Pet. 1:18, 19). Fourthly, the purpose for giving this gift, "have everlasting life" - "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Fifthly, the condition, "Believeth." - "For whosoever shall call upon the name of the Lord

shall be saved" (Rom. 10:13). Sixthly, the scope of God's gift; "God so loved the world." This may take some explaining; but not if you know your Bible. Nevertheless, the Greek word for "world" does not always mean everyone. Here, and in keeping with the rest of the Word of God, it means the world of believers. "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine" (John 17:9). John Gill, the noted scholar, wrote, "The Jews had the same distinction we have now, the church and the world; the former they took to themselves, and the latter they gave to all the nations around; hence we often meet with this distinction. Israel and the nations of the world... It should be observed that our Lord was now discoursing with Jewish Rabbi, and that He is opposing a commonly received notion of theirs, that when the Messiah comes, the Gentiles should have no benefit or advantage of Him, only the Israelites; so far should they be from it, that according to their sense, the most dreadful judgments, calamities, and curses, should befall them; yea, hell and eternal damnation." So, we are saying, Jesus not only loved the Jewish elect, but the Gentile elect as well. Seventhly the design of that gift: "whosoever believeth in him" - "And the Spirit and the bride say, Come, And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Rev. 22:17. Forgive me for a brief moment, but here is where many a preacher goes astray in his theology. Arminianism, the Devil's doctrine, literally denies the total depravity of man, and if left unchecked, will bolster the doctrine of free-will. It will dethrone our God and place man upon the throne of glory. Listen, the only ones that will believe are those that the Holy Spirit of God bring to a saving knowledge of His matchless grace. "...no man can come unto me, except it were given unto him of my Father" (John 6:65). Furthermore, Jesus said, "And ye will not come to me, that ye might have life" (John 5:40). Thus, let me ask an important question: who are those that are willing to believe on the Lord? Is not that a fair question that deserves a Bible answer? Of course it is. David, King of Israel, answered that question: "Thy people shall be willing in the day of thy power" (Psa. 110:3). "Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts..." (Psa. 65:4).

Some dear folk are going to have a great deal of difficulties in understanding all of this; nevertheless, we are to simply proclaim, "Whosoever," and that because we do not know who God's elect are. It is not our job to determine who the elect are, rather to preach the gospel of Jesus Christ unto all. Only the elect will respond in saving faith, "The wind bloweth where it listeth, and thou hearest the sound thereof, but

(Continued on Page 10 Column 1)

BORN AGAIN

(Continued from Page 9)

canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). How all of this works, only God knows. But it pleased God by "the preaching of the cross," (I Cor. 1:18) to save lost souls. You see, "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

WILL GOD

(Continued from Page 1)

God contend or set Himself in battle array against this creature, man, such a creature as a worm or nothingness? Will the everlasting God take up weapons of war and go out against an insect? Will he fight with a dead dog? Yes, I say even a flea? Oh, the flesh which is of grass, will it not wither when the Spirit blows upon it? Who can stand in His anger? He that rides upon the wind, who is clothed with light, who layeth the beam of His chambers in the depths of the sea, who calleth out the heavens by

hosts and knoweth them by name. This does not mean that God would contend with man in His wrath, but in His mercy and grace. God does not have to contend with man. God does not have to meet man and to give an account to man. God does not have to be called into question concerning his actions. But Job says, "I will say unto God. Do not condemn me, shew me wherefore thou contendest with me." The spirit of a man will sustain his infirmity but a wounded spirit who can bear? The spirit or soul that has been washed in the blood of Christ. The soul that has been purified by the power of the Holy Spirit. The soul that is in alliance with God, can sustain the infirmity of whatever God calls upon it to do. But a wounded spirit, who can bear it?

What does it mean by a wounded spirit? It means a soul under a deep sense of sin. In other words, I am talking about saints of God, God's people. A lot of the times the saints of God have a wounded spirit. Why? Because the soul is under a deep sense of sin. Job could not comprehend a lot of things of God. A lot of things that would come into his life. A wounded spirit a lot of

times is caused by the fierce temptations of Satan. We're tempted on every side and fiercely attacked by Satan. Satan will try to destroy you. He will try to bring you under his influence and under his power. These are some of the things that come into our lives, and it is called a wounded spirit. God's face is hidden from us because of previous sins in our lives. God will hide His face from us, and there is no fellowship with God. This is a wounded spirit.

Why will God contend with us? God will contend with His people to show His own purpose in upholding them. Can not God make flesh and blood more mighty than the coming spirits? The worm against the dragon? We are just a worm in the sight of the dragon. We are just a worm, a small insignificant thing in the sight of Satan. If Satan has power to prevail against us, we can't fight Satan.

Let's notice how God upholds this flesh and blood. "And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me

with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied" (I Samuel 17:44-45). Isn't that flesh and blood more powerful than the dragon? The giant was a great and powerful man with the armor that he had on and the weapons that he had. In verse 50 it says "So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David." David went out without any armour on. He went out in the name and power of the Almighty God. God will contend with His people to show His own purpose in upholding them. God showed His purpose in the defeat of the Philistine. God took an insignificant thing, a common thing, a broken thing, a despised thing, David; and destroyed the Philistines. That was flesh and blood more mighty than Satan and more mighty than the dragon.

You can read the account of Jacob in Genesis, Chapter 32. Jacob wrestled with an angel and God permitted Jacob to prevail

and be victorious over the angel. With God upholding and strengthening flesh and blood, how powerful it can be when it is used in the hands of God. We can't be defeated.

We have the whole story of Job. Job was protected by God. Satan told God you have a hedge around him. God took the hedge down and let Satan at Job. He said flesh against flesh. They are fighting in the arena. Job lost his family, he lost his wealth, he was covered with boils from the soles of his feet to the top of his head. In all of these things Job never cursed God. Job leaned on the mighty hand of God and Job said he didn't bring anything into the world and it was certain that he wouldn't take anything out. Even Job's wife turned against him.

"I can do all things through Christ which strengtheneth me" (Phil. 4:13). God can make the poor feeble man more than a match for all the craftiness and might of Satan. God can do it, but you can't do it on your own. You can do it by the power of God.

"Humble yourselves therefore under the mighty hand of God, that he may

(Continued on Page 11 Column 1)

Studies in I John Chapter 5: 13-21

by C.T. Everman

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:13),

God wants us, as His children to know and be sure that we are His children. The apostle Peter encouraged us to, "make your calling and election sure: for if ye do these things, ye shall never fall: (II Peter 1:10). The apostle John was inspired to write the gospel of John that, "ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). He is now telling us that he is writing this letter that we may be sure that we are God's children, and that we have eternal life.

Let us review some of the marks or characteristics which John has given of those who are children of God. In (2:29), "every one that doeth (practices) righteousness is born of him". In 3:9 he said, "Whosoever is born of God doeth not commit sin: " Also in 3:14, "We know that we have passed from death unto life, because we love the brethren". Again in 4:7, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God". And in 5:4, "For whatsoever is born of God overcometh the world".

If we have these marks, we can say with assurance that we are children of God. A recent poll of the people of the United States showed that the vast majority of the people expressed a belief that they had a "chance" of going to

heaven. The apostle Paul did not leave it to chance. He said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). John is telling us that he has written this letter that we may have the same assurance.

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (I John 5:14,15).

After speaking of the child of God having assurance of eternal life, he now tells us we can have another assurance which is that of answered prayer. It would appear that this assurance in prayer naturally follows the assurance of eternal life. If we know that we are God's children then we can have the boldness to approach Him with our requests, "And this is the confidence". The word "confidence" means boldness. Hebrews 4:16 tells us we can, "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need". One condition listed here for our prayers to be heard is that they must be, "according to his (God's) will". Other passages tell us that our prayers must be "in Jesus' name" (John 14:13). They must come from a righteous life (James 5:16), and they must be in faith (Matt. 21:22). But "according to his will" seems to include all of these. Many times we can determine the will of God by studying God's Word and being led by His Spirit, but there are other times when we can only pray, "Not my will but Thine be done". Prayer is not to get our own way, but is submitting to God's wisdom and to bring our desires in line with His will. Note in verse 15 the emphasis

that is placed upon the word "know", "And we know that he hears us" then, "we know that we have". It is not a question of that if God hears our requests He answers them; but if we know that He hears them, we already have what we have requested according to His will.

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death" (I John 5:16,17).

The confidence which we have in God answering our prayers include prayers for others. Here we are commanded to pray for others, "If any man see his brother sin a sin which is not unto death - he shall ask." Some have trouble with this verses, but we must remember that this was addressed to Christians and the brother who is in fellowship with the Father is told to pray for his brother who is out of fellowship with God because of his sin. In Galatians 6:1 we read, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" There is sin that we are not told to pray for, "There is a sin unto death: I do not say that he shall pray for it." This death is a physical death. There is sin which a Christian can commit which brings about his death. God, in His dealing with His people, sometimes permits physical death as a chastisement upon a person so that his soul might be saved at the coming of the Lord. It is said of the young man in the church at Corinth who had committed adultery, "To deliver such an one unto Satan for the de-

struction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Cor. 5:5).

There are many examples in the Bible of God taking people out of this world because of their sin. To name a few: there was Moses and Aaron (Deut. 33), Nadab and Abihu (Lev. 10), Korah and his family (Num. 16), Achan (Josh. 6), Uzzah (II Sam. 6), Ananias and Sapphira (Acts 9), and some of the church at Corinth (I Cor. 11:30). If a child of God does not repent, confess, and forsake his sin; God will chasten him as told in Hebrews 12: 1-13. Verse nine of that chapter indicates that if a person will not submit to the will of God, he will not be permitted to live, "Furthermore we have had fathers of our flesh which corrected us,--- shall we not much rather be in subjection unto the Father of spirits, and live?". It seems that God chastens His children, and if this does not correct the sin He removes them from this earth in order to prevent further disgrace to His name.

The sin unto death is not some particular sin. Nadab and Abihu entered the holy of holies and did that which they were not to do. Achan's sin was that of covetousness. Ananias and Sapphira were guilty of lying to the Holy Spirit.

In our day it may be a sin that one commits which causes discord among the churches and brings great harm to the cause of Christ. One who commits such a sin and refuses to acknowledge and repent of the sin could be committing a "sin unto death". I might add that the church of which such a one is a member is in for trouble if that one is not disciplined as commanded by the Lord, "And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. Your glorying

is not good. Know ye not that a little leaven leaveneth the whole lump? Therefore put away from among yourselves that wicked person" (I Cor. 5:2, 6, 13) "All unrighteousness is sin: and there is a sin not unto death". While all unrighteousness is sin, not all sin is unto death. Only God is the judge of that. So if a Christian sees his brother sin what is he to do? Instead of condemning him, he needs to pray that he repent and confess that sin unto his Lord, and thereby be restored to fellowship with the Father, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (I John 5:18). John has just told us that all of our ungodly acts are sins, some are unto death, and some are not. In I John 1:8 he told us that if we deny that we have sin we deceive ourselves and the truth is not in us? Now in verse 18 he tells us that the one who is born of God does not sin. In I John 3:9 he tells us that the child of God cannot sin. How do we explain this? Has John, under the leadership of the Holy Spirit, contradicted himself? No, both are true. That which is born of God does not and cannot sin. If one's faith is in the shed blood of Christ he is born of God. He now has the nature of God, and as that nature is holy it is free of sin, but remember he still lives in the same old body that he obtained when he came into this world and that is the part of him that commits sin. The apostle Paul explained it in Romans 7:22, 23 when he said, "For delight in the law of God after the inward man: But I see an-

(Continued on Page 11 Column 1)

Parents are as much appointed by God to be watchmen over their children, as ministers are to be watchmen over their people.

WILL GOD

(Continued from Page 10)

exalt you in due time: Casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (II Peter 5:6-8).

"Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord and he shall lift you up" (James 4:7-10). Humble before God. When we say, Lord, I can't do it. You must do it because I can't do it on my own. I have to lean on the strength of God. I can't do it in the flesh. How many times have we failed? How many times have we tried to fight Satan in the flesh? How many times on our own have we failed miserably? So God will contend with his people to show his own purpose in upholding his people.

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the

flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:7-10). If God would have removed the thorn Paul would have been exalted beyond measure. If God would remove certain things in your life, difficult things that you have, maybe you would be lifted up beyond measure and maybe you would become proud and arrogant. God is doing these things. He is contending with you to show you how to develop this grace that you will be a better Christian, have a better testimony, and be stronger in His service.

Another reason why God contends with us is some secret sin which is doing us so much damage. Remember the story of Moses. Exodus, Chapter 4:24. Moses had an uncircumcised child in his house. God had met and told Moses about it. His wife circumcised the child with a sharp rock. If you are doing something

wrong and you are a child of God, God will contend with you.

God contends with his people because we bear the image of the Heavenly. We bear the image of God. We are citizens of the Holy City New Jerusalem. We have a responsibility to live up to. We are representatives of the Holy City New Jerusalem. We are in the image and likeness of God in our lives. God is going to contend with us because God chose us to bear His image here on this earth. "And as we have borne the image of the earthly, we shall also bear the image of the heavenly" (I Cor. 15:49).

God contends with his people that he may humble us. "The spirit of man will sustain his infirmity; but a wounded spirit who can bear?" (Pro. 18:14). It's a terrible thing a wounded spirit. All because of sin, being proud, disobedient to God, and because you do what you want to do. God will get the honor and glory and he will wound you. God is the great physician. After God wounds you that wound has to be cleaned out. There can be no trace of self righteousness, no traces of infection in that wound. How painful it will be.

There are a lot of ways that God can wound us. There is a lot of ways that God can humble His people. God can do it. God must probe that wound. He does before the healing salve is put on. God will not apply the healing salve until you come into compliance with the infallible Word of God.

If you have any unconfessed sins in your life or anything in your life that we have been discussing God won't heal that wound. God will not close up a wound where there is self-righteousness, corruption and sin in the flesh. That's why God contends with his people.

There wasn't any way that God could condemn Job. Job was a child of God. But God contended with him. Job went through all of those things. If you would read the last chapter God restored back more than what Job had in the beginning.

May we confess our sins daily. May we submit to the Almighty God. May God richly bless you.

SANCTIFICATION

(Continued from Page 3)

holy, etc., are the words which basically mean to set apart or to separate. But the fundamental idea that I want to stress here is the word "separation."

Separation from sin. Abraham was separated from Chaldea and from his father's home. Israel was separated from Egypt. The Lord's Church is called to separate from the world. "Wherefore come out from among them, and be ye separate, saith the Lord..." (II Cor. 6:17). Sanctification not only means separation from sin, but a separation to a new life. Abraham was separated from Chaldea to become a believer in God. Israel was separated from Egypt and consecrated to the service of Jehovah-God. Believers are purged from dead works to serve the living God. Those who are justified by faith are delivered from the law to "serve in the newness of Spirit." So, on the one hand, Sanctification means separation from sin, from unholy fellowship from the abomination of the heathen, from the world and its allurements, from the ways of the ungodly. On the other hand it means separation to life of obedience to God, to fellowship with, to devotion to His glory and service in the local church.

Spirit's Operation. Sanctification is the gracious continuing operation of the Holy Spirit, by which He delivers the justified sinner from the pollution of sin, renews his whole nature into the image of God, and enables him to perform good works.

Secondly, WHO ARE THE PEOPLE SANCTIFIED? It is very clear from the New Testament that all true believers in Christ are sanctified. With the forgiveness of sins goes "inheritance among them which are sanctified" (Acts 26:18).

Every true believer is sanctified. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints" (I Cor. 1:2). The word "saint" simply means a sanctified person, and this was the usual name by which all God's people were known. This name was not applied merely to certain holy and devoted men, but all true believers whether that Christian is alive today or that Christian is with the Lord in heaven, he is still a saint.

Entire Christian's Body Is Sanctified. "And the very God of peace sanctify you wholly..." (I Thess. 5:23). It was the whole man that sinned, and it is the whole man God wants sanctified. Any view of sanctification that does not include the whole man comes short

of the Bible Sanctification. It is liable to heresy. They thought that sanctification was a thing of the spirit only; therefore what they did was a matter of indifference. Some of the most corrupting heresies come into the church in this way. There are those who advocated that the spiritual elite whose spirits were wholly sanctified could commit the grossest deeds of the flesh without sinning. "Every sin that a man doeth is without the body," they argued: No Sir! answered the apostle, "...he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost..." (I Cor. 6:18, 19).

Thirdly, WHEN IS A BELIEVER SANCTIFIED? Sanctification is God's Work. He is the author of it. The Lord says of His people "...I am the Lord that sanctify them" (Ezek. 20:12). Sanctification is the work of God the Father, God the Son, and God the Holy Spirit.

Thought And The Purpose Of God The Father. Long ago in the eternity past, God predestinated us to be His sons. He said as it were, "They shall be mine for my heart to delight in and my hand to bless." "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."

The Redemption Of Jesus Christ. When Jesus died, the price of our redemption was paid. Every obstacle which sin had raised to our being God's for all eternity was removed, and the way opened for the accomplishment of His gracious purpose and will, "we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10).

Through The Holy Spirit. Through the operation of the Holy Spirit our hearts are opened to receive the gospel, we are actually and personally brought to Him. We are separated from our sins. We are no longer a part of this world. We are effectually set apart for God and His service.

Now lastly, WHY IS IT NECESSARY BE SANCTIFIED? Sanctification is the fruit of receiving salvation. But leaving the matter there does not enforce its necessity as radically as the Bible says: "Follow... holiness, without which no man shall see the Lord..." (Heb. 12:14). While it is true that no man will be saved by in-wrought holiness, it is equally true that no man is saved who is without it. Holiness is not just a fruit of God's salvation, it is part of it. Salvation has two aspects. It means salvation from something and salvation to something. This means being saved from sin to righteousness, from death to life, from guilt to innocence, from condemnation to justification, from disobedience to obedience, from defilement to purity, from pollution to holiness.

We are saved for good works. Bible good works and the conformity of our hearts to the law of God, and the fruits of righteousness which we partake in this present life are a necessary part of our salvation. God saves

(Continued on Page 12 Column 1)

THE BAPTIST EXAMINER
APRIL 30, 1988
PAGE ELEVEN

Studies

(Continued from Page 10)

other law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" It is because we have the new nature that "the wicked one toucheth him not". "And we know that we are of God, and the whole world lieth in wickedness" (I John 5:19). Knowing that we are of God gives us assurance of eternal life. I Peter 1:5 tells us that we "are kept by the power of God through faith unto salvation ready to be revealed in the last time". While those whose faith is in Christ are kept. "the whole world lieth in wickedness". There are two distinct groups of people in this world. If you are a child of God, if you have come to Him through Jesus Christ, you are in His camp. If you do not have Christ as Saviour, but are depending on something else, good works, baptism, church membership, or what ever, you are in the camp of the evil one.

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life" (I John 5:20). John closes his letter by repeating that if we know or have the assurance of our salvation, it is because "we are in him". We know that the Son of God has come, and we know why He came, "hath given us an understanding". We know that He came "to seek and save that which was lost" (Luke 19:10). The apostle Paul said, "This is a faithful

saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners: of whom I am chief" (I Tim. 1:15). Yes, He has given "us an understanding, that we may know him that is true". The word "true" means "real" He is the true (real) Bread (John 6:32). He is the true (real) vine in John 15:1). He is the only true God. We not only know Him, but we are in Him. While the world is in the evil once, we are in God. It is through Jesus Christ His Son that we are in Him. We know God Who is true only because His Son has come and has given us an understanding.

"This is the true God, and eternal life". This is referring to "his Son Jesus Christ". It is one of the strongest statements of the deity of Jesus Christ found in the Scripture.

John now closes his letter by an appeal to God's children to keep themselves from idols. The first verse in the Bible is "In the beginning God". If some Bible scholars are correct as to I John being the last book to be written, the last verse is "Little children, keep yourselves from idols" (Verse 21). Between the first verse and the last verse of the Bible the Lord Jesus Christ is revealed as the only way to God the Father. In verse 20 we have just been told that we know the Son of God to be true, that we are in the Son of God Who is true, and that this Son of God is the true God and eternal life. Now with this assurance we are warned to watch-guard against the worship of idols. One might ask why are we warned against the worship of idols? Do true Christians worship idols? What is an idol? Is it not an object of wood, stone, or some other material thing? In Ephesians 5:5 we are

told that the covetous man is an idolater. Do Christians covet? Any thing or anybody that takes the place of Christ in our life is an idol. It may be our job, it may be our family or anything else that comes first in our lives. Yes, I am afraid that too often we Christians let idols replace Christ in our lives. John, being a very old man as he wrote this, was well aware of this danger, therefore he wrote "Little children, keep (guard) yourselves from idols" We are in as much danger of this the Christians

In Isaiah 55:11 we are told that God's Word "shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it". Now that we have studied through First John, what has God purposed that we should learn from His Word? He says it was written "that your joy may be full" (1:4), "that ye sin not" (2:1), and "that ye may know that ye have eternal life" (5:13). Joy, holiness, and assurance are what every child of God should have. If he has those, he will walk in fellowship with God and His eternal Son and love his brethren. If he has the assurance of eternal life which is in the Son of God, he will overcome the world (5:5). Do we have that assurance? Three tests or proofs that we have eternal life are given; obedience to His Word, love for The Father and His Son and the brethren, and belief of the truth concerning the eternal Son of God, who became Man that he might redeem a people for His name's sake.

I conclude this study by quoting the apostle Paul, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you. Amen". (II Cor. 13:14).

SANCTIFICATION

(Continued from Page 11)

us from our sinful uncleanness here, "by the washing regeneration and renewing of the Holy Ghost," as well as from hell hereafter. Therefore, it is part of our salvation, to deliver us from our sins, which is begun in this life, by justification and sanctification, and perfected by glorification in the life to come. Though we are not saved by good works as procuring causes: yet we are saved to good works as fruits and effect of the saving grace, "which God hath before ordained that we should walk in them" (Eph. 2:10).

Why, Sanctification is throughout life? Many teachings have allowed the preaching of sanctification to languish through false reasoning on gospel premises. They said, "If you lift up the cross of Christ, talk about the love of God and salvation by grace, sanctification will come naturally. When the people receive the gospel, they will be so full of gratitude that they won't have to be urged or admonished to a life of holiness. Preaching and urging Christian duty was unnecessary. Hang Moses and The Ten Commandments!" They cried. They thought that the preaching of God's love and the cross of Christ was all that was necessary. Brethren, this is the spirit of antinomianism. Those who neglect God's holiness or Bible holiness may have their heads in the clouds but their feet are not on the earth; and this has done great damage to the local churches. True holiness is a great reality. It is real that people can see and know it and feel it all around them. It is the light that shows, it is a salt that savours and a precious ointment that cannot be hidden.

God did not send His Son to suffer and die in infinite shame and humiliation in order that we may enter a new order in which we regard His holy commandments lightly. The purpose of His atonement was not merely our salvation, but that divine law and government might be maintained and vindicated. Yes, we cry down the law in respect of justification, but we set it up as a rule of sanctification. The law sends us to Christ that we may be saved; and the gospel sends us to the law again to enquire what is our duty as those who are saved by grace.

We Are Sanctified For The Lord's Coming. We are sanctified in this life until the coming of the Lord. We read that, "every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:3). This is God's purpose for us as a major aspect of sanctification

ANNOUNCEMENT

Memorial Heights Baptist Church will have special services May 14-18 with Elder Wayne Hart as guest speaker. A Fellowship Meeting will be held on Saturday, May 14th, with the following guest speakers: Elders Wayne Hart, Tom Solossi, Paul Jackson, John Pruitt and Robert Hartley. Evening services will begin at 7:30 p.m. and Saturday services will begin at 9:30 a.m. Lunch will be served. For further information contact Elder Gordon Buchanan at 912-987-0724.

THE BAPTIST EXAMINER
APRIL 30, 1988
PAGE TWELVE

and that is our growth toward maturity. This does not mean being weaned from our dependence on imputed righteousness. Sanctification is patience and waiting to the coming of the Lord Jesus Christ and says, "Not

already perfect" (Phil. 3:12), although justification pronounces us pure. If we are expecting the Lord's return at any moment we shall be careful what we do and say. We shall not wish Him to come and find us reading bad and

poisonous magazines and some doubtful books, or us keeping bad company, or seeing movie houses, or saying anything we won't like Him to hear. The thought of His coming kept before our minds and heart, and

cherished as a hope in our hearts, is bound to have marked effect upon purifying us from what is not of Him and sanctifying or separating us more and more to Himself. Brethren, "Ye are sanctified" God bless you. Amen.

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