

REPENTANCE AND FAITH

He who boasts least tells fewest lies.

(USPS 042-340)

by Martin E. Holmes
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In the last ten to twenty years something has been troubling me greatly. After giving much thought to the matter I have come to the conclusion that the preaching of repentance is almost nil in most pulpits today.

I came out of a background of the Old Strict and Particular Baptists, and as a child and teenager I was always made conscious of the fact that apart from repentance and faith, there could be no salvation from sin. I am a strong believer in God's utter sovereignty and absolute holiness. But God Himself, in the person of Jesus Christ while He was here on earth, constantly reminded sinners they needed to repent and believe the gospel. This is the same message that was preached by the first Baptist preacher whose name was John and was entitled "the Baptist" by God Himself.

Let us examine the Bible doctrine of repentance and faith. In Acts 20:21 we find the apostle Paul teaching the elders of the local church at Ephesus these words; "Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." To be a New Testament doctrine, I was taught in school that three tests should be applied to a doctrine: 1-

The doctrine should have been taught by Jesus Christ while He was here on earth. Matthew 4:17, "From that time Jesus began to preach, and say, repent: for the kingdom heaven is at hand." In Matthew 9:13 - "But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous but sinners to repentance." There are many other Scriptures in the four



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gospels we could turn to, but these are sufficient to prove test 1.

Test 2-A doctrine must be taught by Paul in the church epistles. Our text, Acts 20:21. Romans 2:4 - "Or despisest thou the riches of his goodness and forbearance

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SEVEN REASONS FOR COVERING THE HEAD

by R. M. Jones

That a man should uncover his head in a time for prayer or a place of prayer is no problem for Christians because it is taught in I Corinthians 11. But the same passage that teaches the men to uncover their head; also teaches the women to cover theirs. Is it mandatory for men to obey this precept and optional for women? Is it because the reasons for this are not understood that there is a lapse in the practice? Let us consider the divinely given information so we may understand the will of God on the subject. If the teaching is simply tradition, it needs to be relegated to the archives so that it won't be a hindrance to 20th century progress since so many people, particularly in our country, are so set against it. If it is merely human custom, they who keep insisting on it should be identified as legalists and trouble makers and be reprimanded. If, indeed, it is the divinely revealed will of God it needs to be practiced and taught. Those who reject it need to be reproved for not obeying the Word of God. Seven Biblical reasons are offered for the serious Christian to ponder with respect to the head covering.

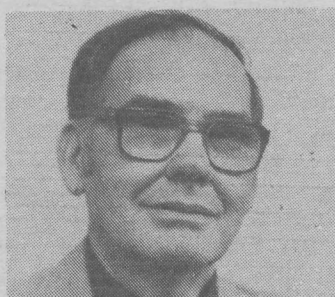
1. HONOR. The opposite of honor is the shame of disappointment and disrespect. I do not know of a man, whose head is Christ, who would not uncover his head at the time or place of prayer. He would not want to disappoint his Saviour or to bring upon Him a disrespect in

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"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." (V. 12).

The Scriptures teach that every Christian who lives a godly life will and does encounter a certain amount of persecution. Regardless of where he lives or works, he will find this to be true. The world opposes the gospel, therefore, the world will in some way find fault with those who live by the gospel. Peter has talked about that kind of persecution, but now he is talking about a special kind of persecution that lies ahead for

the believers to whom he writes this letter. This "fiery trial" was about to come upon all the churches of the Lord Jesus Christ. Up until this time the persecution for the most part was of a personal nature. The Roman



C.T. Everman

government was not to any great extent involved, but beginning with Nero and the emperors following, and later by the church of Rome, the persecution was truly a "fiery trial."

Peter gives the children of God some instructions to follow in how to face this coming fiery trial. First, they were to expect suffering. There is nothing new in the persecution of God's people. From the time when Cain killed Abel the world has persecuted the righteous. Cain slew Abel, "Because his own works were evil, and his

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STUDIES IN I PETER 4:12-19

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

I'M GOING TO HEAVEN SOMEDAY

"AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God

shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev.21:1-4). Praise the Lord, I will be there.

I'm going to heaven some day. I may go by way of the rapture without passing through death. I may go with an escort of the angels and by way of death. I do not know when I am going. It may be any day now. It surely will not be long. I am nearer home than I was yesterday. When you read this, I may already be there.

I want to say several things about this subject. Oh, it is a wonderful and blessed subject. It becomes more precious as the days go by, each one bringing that glad and gladsome day one day closer.

1. I don't deserve to go to heaven. Heaven is by the grace of God, the blood of Jesus, and the power of the Holy Spirit; not by the works of man. I was born in sin. I went astray as soon as I was born, speaking lies. I came into this world with a sinful nature that could never perform one work that would be pleasing to God. I have many times chosen

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finately more glorious than Moses, taught that a wrong attitude or motive is sin (Mt. 5:27,28). The Mount Sinai code of law had no power nor penalty beyond an overt or manifest transgression. Its judicative arm was too short to reach the motive or attitude of those with whom it had to do, but Christ rendered a guilty verdict against the dormant evil in the heart (Mt. 5:28). Man judges from outward appearance, but God looketh on the heart (I Sam. 16:7); and so it was Christ said to the Pharisees: "Even so ye also outwardly appear righteous, but within ye are full of hypocrisy and iniquity."

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WHEN GOD WITHHOLDS HIS GOSPEL

by

Pastor Timothy Fellows
Text: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not" (Acts 16:6,7).

John A. Broadus: "If we shrink sensitively from the idea that the Lord of Heaven and Earth reveals to some and hides from others, we are strangely out of sympathy with the feelings of Jesus and of Paul" (Commentary on the Gospel of Matthew, American Baptist Publication Society, 1886 on Matthew 13:13).

The fact that God has the right to "have mercy upon whom he will have mercy" and to harden "whom he will" (Rom. 9:18), has occasioned adoration and joy among the saints of God in every age. Throughout history, they have found reason to rest in the Lord being firmly persuaded that God is good, and that He knows what He is doing.

Jesus told His disciples, "...Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins

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

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CONTENDING FOR THE FAITH WITH THE RIGHT MOTIVE

By: O. B. Mink

I Corinthians 10:31
"...whatsoever ye do, do all to the glory of God."

This text leaves no question as to what the motive of every saved person should be. All of our actions should emanate from a desire to magnify the Lord. The text is all comprehensive, and leaves no thought, word, or deed to be executed without God's glory being its design and premeditated end. A mock or superficial motive can stimulate the flesh, but such a motive will never produce or effect a change for the good of man or the glory of God. The right motive is the foundation of all honest contemplation, and a right motive is absolutely necessary in producing

the good works which influence men to glorify the Father which is in heaven (Mt. 5:16).

ACT AND ATTITUDE



O.B. Mink

The law of Moses dealt with sin as an act, but He that is in-

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I'M GOING

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sin. I have known what was right, and deliberately chosen the wrong.

I long made a practice of sin. I sinned all the time. I had no concern about or desire for God. I rebelled constantly against Him and His holy law. I did not even stop to think about the way I was living. Sin was the practice of my life. I wallowed in sin. I loved sin. I did not plan to ever quit sinning.

Even since being saved, I don't deserve to go to heaven. I am not like I was before God saved me, but I surely am not good enough to deserve to go to heaven. I love God's Word. I love to pray and do pray. I love the fellowship of God's people. I love to preach God's Word. I try to live right most of the time. But all of these things cannot earn heaven for me. I am not trusting in them. If they were a thousand times more and better than they are, I still would not depend upon them to go to heaven. The ticket to heaven cannot be purchased with the currency of this world. "Nothing in my hand I bring" applies not only to the salvation experience, but all the way through, and even to entrance into heaven itself.

2. I am going to heaven by the free grace of God. If going to heaven were like riding on a train; the name of the train would be "Glory to God," the engine would be free and sovereign grace, the ticket would be paid for by the blood of Jesus, and the Holy Spirit would be the conductor all the way through. If

God should save me, take me safely all through life, up to the very threshold of eternal glory, then leave the one final step up to me; I would go to hell. I just can't make it by myself. Grace, free grace, shall always be my song. I am depending only and altogether on the grace of God to get me to heaven.

3. There was a time when, so far as I knew, I was not going to heaven; but was on my way to hell. In actuality, not one of the elect has ever for a moment been in real danger of going to hell. No man can truly believe in sovereign grace and question this statement. God's elect were, from eternity, predestinated to be conformed to the image of Jesus Christ. They were ordained to eternal life. They were chosen to



Joe Wilson

be saved and predestinated unto the adoption of children. God looked on them as His dear children. He smiled upon them in electing love. In reality, they were as safe while living in sin and rebellion against God as they are now. Even from the standpoint of Arminian foreknowledge, I do not see how anyone could deny this. Could the man that God knew would be saved and go to heaven, ever go to hell? Of course not.

But, one does not know he is elect until the salvation experience. I did not know in my unsaved condition that I was elected to be saved, and would eventually be saved. So far as I knew, I was lost and headed for hell. Oh, what fear this wrought in me a little while before I was saved. I would go to bed, feeling that if I died before the morning, I would be in a burning hell. This thought was used of God to cause me to give consideration to the matter of salvation. Someone says, "Don't try to scare people into religion." Why not? Hell is something to be terrified of. Men who are unsaved ought to fear this. This is a proper motive to use in evangelism. I know that the Spirit used this in bringing me to Christ.

4. At that time I did not want to go to heaven. I did not want to go to hell, but neither did I want to go to heaven. There is no use in the evangelist asking the unsaved to raise their hands if they want to go to heaven. No lost person wants to go to heaven. What would he do there? He cares precious little about going to church; why would he care at all about going to heaven? What do people do in heaven? They live perfectly holy, and continually praise the Lord. Does an unsaved man want to do that? Of course not. What does the unsaved man want to do? Well, what are they doing now? Sin, sin, and more sin is the desire of the unsaved. Be assured that the man who loves and practices sin does not want to go to heaven.

I went to church (?) in those days, because in Winston Salem, there was nowhere else to go on Sunday. Things of the world were

closed down - praise God! Hallelujah! It ought to still be that way. But I had no desire to be saved, and no desire to go to heaven.

5. Now, I am going to heaven. I am on my way. It gets sweeter every day. I am so glad that I can say this now.

6. Now, I want to go to heaven. There was a time when I did not want to, but now this is my chief desire and delight. I have a burning desire to go to heaven. I have a desire to depart and be with Christ. I long to fly away and be at rest with the Lord. I have never anticipated going anywhere like I do now about going to heaven. Heaven is on my heart and in my mind constantly.

7. I know I am going to heaven. This is a very important matter. Going to heaven is the most important matter, but knowing for sure about this is maybe next in importance. There are some who do not know they are going to heaven. The Hardshells do not know this. They believe in the doctrines of grace. They believe that, if one is saved, he is saved forever and will go to heaven. They believe that, if one is elect, he will go to heaven for sure. But they do not believe that one can know that he is elect or that he is saved. It is such a great blessing to me that I know I am going to heaven that I feel sorry for those who, because of doctrinal heresy, do not know this. The Hardshell will say that he has a hope. Sometimes this hope is so good that he is almost sure of heaven. At other times, the hope is so dim, that he is almost certain that he is lost and undone forever. I have heard them say such. And it seems like for the most of them I have known, this hope is very dim more often than it is bright. They are a moaning, groaning people. They major on such a miserable attitude. They seem to like the slough of despair.

Now, in contrast to this, the Bible teaches that one can, and should, know that he is saved. David knew it because he said, "I will dwell in the house of the Lord forever." Paul knew it for he said, "...for 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). Peter said, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (I Pe. 1:8). John said, "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...." (I Jn. 5:13). "Blessed Assurance" is a doctrine of the Bible, and the saints of God have long delighted to sing this song.

Then there are those who say one can lose his salvation. They teach that one can know now that he is saved, but he can lose that salvation and still go to hell. Of course, anyone who believes this doctrine cannot know he is going to heaven. It is impossible for him to know this, and absurd for him to claim it. I talked with a Campbellite preacher about this matter. He insisted that one can lose salvation. He also insisted that he knew he was going to heaven. How absurd. He never did explain how, if one can lose salvation, and no one can know that

he will not lose it, he could know he was going to heaven. But Campbellites are not noted for Scriptural fidelity, nor for an honest facing of the Scripture, nor for great reasoning powers; else, how could they still be such heretics? No, the man who believes he can lose his salvation cannot know he is going to heaven.

In contrast to this, the Bible teaches "Once Saved, Always

Saved." The Bible teaches the eternal security of the believer. The Bible teaches that the truly saved will persevere in repentance, faith, and holiness. How many verses shall I give? This is such a prominent doctrine in the Bible. I will give two (I could give a hundred and more), but those who will not accept these

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FROM THE EDITOR

"Ye have heard that it was said by them of old time...But I say unto you...." (Matt. 5:21-22). What is the relationship of the Ten Commandments to the Sermon on the Mount? How are the words quoted above to be interpreted as to this question? This question is very important as to our interpretation and application of both of these parts of Holy Writ. In fact, I would say that how one interprets the above Scripture from the Sermon on the Mount will be the most important matter, having the greatest influence on his interpretation of this sermon and the application thereof.

To whom does the first part of the quote refer? Does this refer to God's giving of the Ten Commandments? Is Jesus doing away with the law of God? Is Jesus voiding it? Is Jesus opposing His teaching to that of God's law? Is this what the second part of the above quote refers to? Many people believe that this is true. They believe that Jesus is putting His teaching in contrast with the Ten Commandments. If this be true, of course Jesus is voiding the law of God (I use this term in this editorial as synonymous with the Ten Commandments. I know that it can be used differently, but this is my meaning here.) If this be true, Jesus is either giving us a lesser law or a higher law; at least a different law than the Ten Commandments. If this be true, then certainly the believer is forever done with the Ten Commandments, as Antinomians believe and teach.

But is this true? Is this the proper understanding of the above quoted Scripture from the Sermon on the Mount? I am certain that it is not, and I am just as certain that the vast majority of sound commentators agree with me in this.

Who are the, "them of old time" in Matthew 5:21? There is a question as to whether it was said "by" them or "to" them of old time? But that need not detain us or influence our interpretation. The thing that is of critical importance is to understand that this does not refer to God's giving of the law. Rather, it refers to men's interpretation, expounding, and applying thereof. Jesus is not opposing His teaching to the law of God; He is opposing His teaching to the false interpretation and application of the Jews to God's law. Read that again. Get it firmly fixed in your mind. This is the key to understanding this part of the Sermon on the Mount.

The Pharisees understood only that God had said, "Thou shalt not kill." They applied this only to an act of murder. They did not understand that to be angry without a cause against another, or to hate another was to break this law of God. The Pharisees understood the Seventh Commandment to only forbid the literal act of adultery. They did not realize that lusting after a woman in one's heart was also a breach of this commandment. The Pharisees said that the law taught one to love his neighbor and hate his enemy. God never taught that in the law. It was a fabrication of men. Jesus taught that we should love our enemies, not hate them. The Old Testament taught the same thing.

No! No! Jesus, in the Sermon on the Mount was not voiding, opposing, supplanting, or lessening the law of God. He was expounding it. He was clearing it of the erroneous interpretations and applications of the Pharisees. He was digging down into the law of God and showing forth the true meaning thereof. He showed that it reached deeper than the outward literal act unto the desire, thought, and heart of man. He was showing that the law condemned all that could be involved in the actual statement. He showed that the law commanded the virtues opposite to the sins it condemned. He showed that the law condemned all that contributed to or constituted a part of the breaking of the commandment, and commanded all that could be associated with the opposite of the commandment. He was showing the truth of Psalms 119:96, "...thy commandment is exceeding broad." He was showing the spiritual content and intent of the law of God. He was showing the height and depth thereof He was showing the length and breadth thereof. He was showing the spirituality thereof. He was opposing a shallow, physical only, carnal interpretation.

God the Father gave the law on mount Sinai. God the Son expounded it in the Sermon on the Mount. It is as simple as that. Jesus shows this most clearly in Matthew 5:17-20. I quote verse 17, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill," and urge you to read the whole passage.

A great disservice has been done by the wrong interpretation and application of the Sermon on the Mount. By many it has been relegated to the Millennium, as if it had no message for the believer today (a horrible and hyper dispensationalism). By others it has been evacuated of its real meaning by the method of interpretation opposed in this editorial. I believe that believers need to seriously study this portion of Scripture, seek Holy Spirit teaching therefrom, and very seriously apply every part of it to the daily and individual life. I know of nothing that could be of more value. I believe that the setting aside of this Scripture, or the emptying it of its real meaning, has contributed greatly to the very low level of Christian (?) living today.

No human book is perfect in every part and detail. Though it has been severely criticized, I recommend Arthur Pink's exposition of "The Sermon on the Mount." Overall, I consider it an excellent book. I also recommend the book by Martin Lloyd-Jones on this portion of Scripture. I plead for a real study of this Scripture, for some strong preaching from it, and for an application of it to our daily lives.

STUDIES IN THE LIFE OF ELIJAH - 12

"The Fall of A Giant"

by Joseph M. Wilson

Text: I Kings 19:1-4, "AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time. And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers."

I often tell preachers they need to "see things" and some of them will laugh at me, but you need to see what you are preaching. As we finished last week, I could see Ahab in his chariot telling his driver, "We have to go as fast as we can to get there ahead of the rain." All of a sudden, someone came running by him, and Ahab said, "What was that?" The chariot driver said, "That was Elijah." Ahab said, "That cannot be Elijah, he cannot out run my horses." The driver said, "Well, that was Elijah", and it was.

You remember last week I told you that the reason people put in their paper about somebody being the world's fastest human, or finally breaking the four-minute mile a few years ago was because they did not know the Bible. Elijah broke the four-minute mile many hundreds of years ago. He is the fastest man, the fastest runner that has ever been in the world. Elijah would have been a mighty good man to have on a track team, but his speed was because, "...the hand of the LORD was on Elijah..." (I Kings 18:46), and that was how he was able to outrun Ahab's chariot to Jezreel.

We have studied for the past two weeks on the contest on Mount Carmel. We learned the defeat of Baal, how Baal failed, and that the prophets of Baal failed and were defeated; then we learned about the victory of the Lord. I pointed out that this contest ended with a three-fold result: 1. God's people were blessed, 2. God's enemies were destroyed, and 3. God was glorified. That is how all battles with God are going to end.

It ended with Pharaoh and his armies dead on the banks of the Red Sea, with God's people delivered, and God glorified. That is how the book of Revelation is. It tells us how the whole battle is going to end. When it is all over God's enemies will be destroyed, God's people everlastingly delivered, blessed, and God will get all the glory unto Himself.

Now, truly, you will agree with me that Elijah was a giant. My, he must have been about ten feet tall, and weighed about three hundred pounds. He was bound to have been a giant. Well, maybe he was not a physical giant, I do not know, but we will agree that he was a spiritual giant.

What a mighty man of God he

had been unto this hour. He strolled alone into the palace of Ahab and said, "It is not going to rain until I say so," and left. He dwelt by the brook Cherith; then at Zarephath, the great miracle of the continual provision for the widow and her son, the raising of the widow's son from the dead; and then on Mount Carmel. What a giant this man Elijah was, but we need to remember that James 5:17 says, he "...was a man subject to like passion as we are..." I had not noticed that yet, had you? I had not seen much of me in Elijah as yet. It does not seem that he is of like passions as we are, but the Bible is true.

Now we come to a sad story illustrating that the best of men are men at the best, and that even giants fall when not held up by the mighty power of God. And so we see here the fall of a giant. In I Kings 19:1 notice Ahab and Jezebel. I can imagine that Jezebel was anxiously awaiting the report of the day's contest. Of course there was not radio or television, but I am sure that she had been informed of what was developing or what the contest on Mount Carmel was about. I am sure that she knew that Elijah, Ahab, and the four hundred and fifty prophets of Baal were there. I feel like she was anxiously awaiting news of the results, thinking maybe now Elijah would be defeated, her prophets would be victorious and she would be able to sweep away the final remnant of any worship of the Lord and fully establish forever the worship of Baal and Ashteroth in Israel.

Ahab comes and tells Jezebel what happened that day. My, what a disappointment! What sad news this was for Jezebel! Please notice that Ahab tells Jezebel all that Elijah had done. If Elijah had been telling the story, he would have told it differently.

Elijah would have told all that God had done. But Ahab, being unsaved, a man of the flesh, not having a real acquaintance with the Living God, looked not behind man to God, who had done it. Elijah could not send fire from heaven, or do the mighty things that had been done on Mount Carmel, but Ahab did not realize that and talked about what Elijah had done.

It is a common fault of all men to look at the instrument, and to give the instrument credit, instead of seeing behind the instrument God Almighty, and giving God the glory for what is done. Men will look at the weather and say, "Thank God." They will be thankful for the rain, but really do not realize that it is God who sent the rain. They will hear a great sermon, and see something accomplished by that sermon, and give the man the credit therefore.

Robert Murray McChesney had a tremendous ministry and died when he was about thirty years old. He used to plead with his people not to make too much of him. He feared that if his people made too much of him, God would remove him. God did remove him, but I do not know that that was the reason. We need to give God the glory for the great things He hath done; but the world does not understand that, do they? Many times we saved people do not understand that.

How would you have told the story of what happened on Mount

Carmel? Would you have told about Elijah and what Elijah did? or would you have said, "My, God met there, God came down, God's power was manifest, and God did mighty things this day"? Well, I wonder about the attitude of Ahab in telling Jezebel this.

I am an incurable romantic and have a lot of imagination. I feel, as I study the story of Ahab, that he was under the thumb of his wife, and at times he would like to have been his own man. He would like to have gotten out from under her thumb. At times I get the impression that Ahab is almost going to do something decent, and then his wife gets hold of him, and there go those thoughts that maybe he is going to do some good. I think maybe he was glad to tell Jezebel this, because even though he did not have the guts to stand up and be his own man, he could tell her that things had not gone her way that day. I get the impression that things pretty well went Jezebel's way in Samaria, and in the palace, and I feel like Ahab was glad to tell her this, "...had slain all the prophets with the sword" (I Kings 19:1).

It may be that he was desirous here, even though he did not have the courage to stand against and face up to Elijah like a man, I believe Ahab wants to sic his wife on Elijah now and is pointing out and emphasizing to her that all the prophets have been slain with the sword.

Let us think a little bit about Jezebel's response in I Kings 19:2. There is no recognition of God. God has manifested His power, God has defeated the idol-god of Baal, God has manifested His mercy in sending rain upon the land; but Jezebel has no recognition of God. You would think that she would know now that her god was not the true God, but that the God of Israel was the true God. Beloved friends, outward demonstrations will never reach the hearts of men and women. Only an effectual working of the Spirit of God will turn men to recognition of God and a repentance toward God. If outward evidence would do the job, enough had been done this day to turn Jezebel from her sin to become a true follower of the Lord, but none of that in Jezebel! No recognition of God, no repentance toward God and still a confirmed idolator.

I want to preach a sermon some time on the foolishness of sin. I think one of the outstanding characteristics of sin is its foolishness. How foolish to continue to worship a god who has demonstrated his inability to do anything, and refuse to worship the God who had shown His mighty power. Yet Jezebel persisted in the foolishness of idolatry.

Then notice her hatred of Elijah. Of course, that stems from a hatred of the God of Elijah. She cannot climb the battlements of heaven and attack that God, so she will do all she can against the servant of God. So she is determined to kill Elijah. But, you know, God's people are immortal until God is through with them. All of the wrath of man cannot shorten the days of one of God's people as to the appointed time that God gives them upon the earth. God causes Jezebel to act foolishly and by that foolishness to defeat her own purpose. I believe that oftentimes God gives

the enemies a spirit of foolishness, causing them to do things that defeat their purposes and bring about the purposes of the Lord.

I remember a great problem I had in a church one time. It reached the point where I did not know what to do. My enemies, as far as I knew, had the victory; and I just gave up. I did not know anything I could do but just bow in defeat and give up. God caused that man to do a very foolish thing that defeated him and gave me the victory in what I believed was right at that time. God oftentimes causes the enemy to act foolishly, and thus God accomplishes His purpose. If Jezebel was going to kill Elijah, the most foolish thing she could do would be to send a message to him to warn him that she was going to kill him. God used that warning to deliver Elijah from the hand of Jezebel. Of course, God could have done it anyway.

Now, we come to the sad part, the first really dark chapter in the life of Elijah. We have come to the fall of Elijah. I think you might write over I Kings 19:1,2, "How are the mighty fallen." I want you to get two pictures in your mind and contrast them, and I think you will see what I am talking about. Do you see Elijah on Mount Carmel? Do you see him standing tall, strong, brave, and true? Is there any fear about him? Does he shiver and quake before the enemy? There are four hundred and fifty false prophets of Baal against him, the nation of Israel undecided, and Ahab, who of course was opposed to Elijah. Does Elijah run? Does he throw in the towel or give up in fear? No, he stands true and brave and faces the enemy and comes out with a victory.

See Elijah now? A woman sends a messenger saying, "I am going to kill you, Elijah." See him as the fear comes over him, as he begins to shake in fear and as he immediately begins to run for his life? Is that not a contrasting picture? I have often said that this Scripture proves that one bad woman is more dangerous than four hundred and fifty bad men.

Elijah was not afraid of four hundred and fifty mean men, but he was scared to death of one mean woman. I do not know if I can prove that as a theological doctrine or not, and maybe you will say it does not mean that, but that is the way it happened here. Elijah flees for his life, but wait a minute, before you become too critical of Elijah, before you say, "Well, I would never run from the threat of one woman." You have never stood on a mountain either and faced four hundred and fifty false prophets, never prayed down fire from heaven, and never raised the dead. So, let's not be too quick to criticize Elijah.

Elijah should not have run. He was wrong in doing it, but when I call down fire from heaven and whip four hundred and fifty false prophets, and raise a few dead people, then I will jump all over Elijah. Until I can do something like that I am going to sit back and observe this and try to learn from it, but I am not going to be overly critical of Elijah. Let us learn from this lesson of Elijah fleeing for his life, let us learn that our strength is totally in the Lord. The Bible says, "...be strong in the Lord, and in the power of his might" (Ephesians 6:10).

What was it that enabled Elijah

to stand brave and true on Mount Carmel? It was the power of God upon him, it was the power of God that upheld him. It was the Spirit of God that made him strong, but when God left him to himself... Sometimes when God gives us some victories, we become so puffed up that God feels that He must leave us to ourselves that we might learn what we are in the flesh. I thank God, I feel that the Lord helps me to preach, not always, but usually, sometimes more and sometimes less. I feel like every now and then, lest I get puffed up, the Lord says, "Well, Joe, I will let you try it by yourself today and see how you get along." That is the most miserable thing I have ever done in my life. To go through the motion, and have to try to preach when I could not feel that God was with me and that God was, at least to some extent, helping me to preach the Word of God.

Well, had the Spirit of God left Elijah to his own power, he would never have stood on Mount Carmel. He would not even have shown up for the fight had not God's power and strength been with him. So we need to learn that lesson if we are going to be true, if we are going to live straight, if we are going to stand strong for God; we must have a power other than our own. We must have the power of God, for left to ourselves, we will turn and run every time. Is that not right? Is that what we learn from this story about Elijah?

Well, let us think about the fear of Elijah, "...he arose and went for his life..." (I Kings 19:3). Proverbs 29:25 says, "The fear of man bringeth a snare..." Brethren, if you do not look to God, fear God, trust God, and you become afraid of man; you will go down everytime.

How many preachers have failed because of the fear of man? How many preachers failed because they feared the congregation or the deacon board? I thank God we do not have a deacon board and, if I can help it, we will never have a board of any kind in a church I pastor, unless it is a paddle board to paddle people who do not do right. I am not a board man. I do not believe in deacon, trustee, or mission boards. Sometimes preachers are afraid of the board or denominational headquarters or the congregation and "The fear of man bringeth a snare..." (Proverbs 29:25). They will not stand up and preach what they know God would have them preach because they are afraid of man. How many times do Christian people fail to be true to God and stand up and do what they should do because they are afraid of what man will say about them? So, do not jump on Elijah too quickly. How many times have you known that you should take a stand for the Lord and bear testimony? How many times have you been in a worldly crowd and felt a moving in your soul that you should give a witness for the Lord Jesus Christ and did not do it because you were afraid of what men would say? I have been there, God forgive me, God help me. That is awful, but I

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The Baptist Examiner Forum I

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

If Jesus did not die on Nisan 14th, having eaten the Passover a day early, how could He die the day before a Sabbath and rise at or just after the close of a Sabbath?

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"For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matthew 12:40.

Apart from all of the theories, arguments, and theological maneuvers, the words of Jesus in Matthew 12:40 convince me that He was in the grave three full days and three full nights; seventy two hours. If there were no other proof, I would accept what He says in this verse. Just as Jonah was in the belly of the great fish for three days and three nights, Jesus would likewise be in the heart of the earth that long to fulfill the type.

I do not believe, as I stated in previous questions, that Jesus ate the Passover a day early. I believe that He ate it after 6:00 PM, Tuesday Nisan 13 which was really the beginning of Wednesday Nisan 14 as the Jews reckoned days (6:00 PM to 6:00 PM, or sundown to sundown). Jesus was buried by Joseph before 6:00 PM Wednesday Nisan 14 because it was the preparation day of the Holy Sabbath (Thursday Nisan 15-first day of Passover and Unleavened Bread) and Joseph could not have worked after 6:00 PM as it would have been the beginning of the Holy Sabbath. Thus Jesus was buried on the day before a Sabbath which was the Holy Sabbath, the first day of Passover, and the first day of Unleavened Bread. He remained in the grave until 6:00 PM, or just after on Saturday Nisan 17 which was the regular weekly Sabbath. From 6:00 PM Wednesday, Nisan 14 to 6:00 PM Saturday, Nisan 17 is three full days and three full nights. Thus Jesus fulfilled the type of which He spoke in Matthew 12 concerning Jonah. Since He arose at 6:00 PM, or just after 6:00 PM Saturday Nisan 17, it is clear that Jesus was buried just before the beginning of a Sabbath (Holy Sabbath-Unleavened Bread) and rose at, or just after the close of a Sabbath (regular weekly Sabbath).

Through the years I have read and heard many arguments for a Friday death and burial of Christ and a Sunday morning resurrection; but the Scriptures, if taken literally as they should be in a normal sense, do not bear out the present accepted scheme of Easter, or resurrection celebrations by Catholics and Protes-

tants alike. The modern day Easter, its rites, and its origin is a transposition of abominable pagan custom and belief into Christian doctrine and practice. May God be pleased to change the understanding of many from erroneous to enlightened.

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I begin this answer by referring you back to the last three questions relative to this subject. This has been a most difficult series of questions to answer. This question is easy for me to answer because I believe that Christ did indeed die on Nisan 14. I do not believe that He ate the Passover a day early. Believing He ate the Passover on Nisan 14 and that this was the usual day for eating the Passover, I can easily explain Christ dying the day before a Sabbath and rising at the end of another. The first Sabbath was an high Sabbath. The Passover was always followed by a Sabbath, as that began the feast of unleavened bread. The Sabbath involved with His resurrection was the normal weekly sabbath. In concluding these answers I want to give you the events of Christ's death as I believe they took place. I do not say that I can answer all the questions that one might ask relative to my belief. I do believe that this answer will be in greater harmony with Scripture than any other answer.

I believe that Jesus ate the Passover early on Wednesday morning, which would be our Tuesday night. The date was the 14th of Nisan. I believe that Jesus was crucified at around nine o'clock on that same Wednesday morning. I believe that Jesus died at around three o'clock in the afternoon was buried at six o'clock Wednesday night, which would be just before Thursday began. Jesus rose from the dead Saturday at around six o'clock (three days exactly from the time He was buried). This would be right at the end of the regular sabbath. This perfectly fulfills the prophecy that Jesus would be in the grave three days and three nights. I think this view is consistent with Scripture. I admit there are some difficult problems with this theory, but I believe they are answerable problems, hard to answer, but answerable. I hope that I have been of some help to someone on these questions. If not, I know I have at least helped myself. I think the most important thing to remember about these questions is that Jesus was in the grave for a full three days and three nights. To deny this is to deny Scripture.

Again, I welcome any help you might have on these questions. May God bless you all.

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In answer to the three preceding questions printed in T.B.E. Scripture was given to show that Jesus did die on Nisan 14th and that He did not eat the Passover Supper a day early, but on the proper day, even the appointed hour. He died the day before a Sabbath and rose from the tomb near the close of a Sabbath day, being in the tomb "three days and three nights" (Matt. 12:40). He was in the tomb seventy-two hours.

We need to remember that the day for the Jews began at sunset instead of midnight as we begin the day. This being true, we know Jesus ate the Passover in the beginning of Nisan 14th, sometime after sundown. He was crucified in the daylight part of the same day, about 9 a.m. our time. He was taken from the cross and placed in the tomb just before the close of the same day, Nisan 14th. From Leviticus 23:6 we find the day following, the fifteenth, is a Sabbath day. This Sabbath is not the regular Sabbath, but being the first day of the week of the Feast of Unleavened Day is a Holy Convocation, or a Sabbath. Late on the regular weekly Sabbath Mary Magdalene and the other Mary found the tomb empty. "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre" (Matt. 28:1). The angel told them, "He is not here: for he is risen, as he said" (Verse 6). This proves that He was in the grave from near the close of Nisan 14th, all of the 15th, all of the 16th, and nearly all of the 17th, seventy-two hours in all, as he said, "...so shall the son of man be three days and three nights in the heart of the earth" (Matt. 12:40). This also reveals that Jesus was in the tomb two Sabbaths, the Passover Sabbath which always came on the 15th day of Nisan and the regular weekly Sabbath which fell on the 17th day that year.

To list the events as they happened using our system of reckoning days, the Passover Supper was eaten on Tuesday night. Jesus was crucified and buried on Wednesday. He was placed in the grave near sundown on Wednesday, where His body lay all day Thursday, Friday, and almost all day Saturday, Thursday, being the Passover Sabbath and Saturday being the weekly Sabbath. Of

course this eliminates the myth about Good Friday and the resurrection at sunrise on Easter Sunday, as well as Ash Wednesday, lent and all the rest which goes with the myth.

ELIJAH

(Continued from Page 3)

have stood before lost people and trembled to witness to them as I should and then go away and say, "Well, why should I be afraid? Why should I be a coward? They are the ones who should be afraid to speak up and talk as they do. They use their filthy language and talk about what they are doing--and I would not talk for Jesus Christ" Why? The fear of man. No one can fear man and be true to God at the same time. That is what happened to Elijah. He fled for his life and came to Beer-sheba which is in the southern most part of the land of Palestine, down at the border before you enter into the wilderness moving toward Mount Sinai in Judah. Now Elijah is out of the territory controlled by Ahab and Jezebel who ruled in Israel. He left Samaria. He ran like a scared rabbit through all of Judah, and he is still scared. The Bible says, "The wicked flee when no man pursueth: but the righteous are bold as a lion" (Prov. 28:1). Elijah was not a wicked man, but right then he was not where he should have been. He is already out of Jezebel's territory, but he keeps on running for another day's journey into the wilderness south of Beer-sheba. Notice that Elijah leaves his servant at Beer-sheba (I Kings 19:3). Some Bible teachers think (there is no way of knowing that I know of) that this servant is the widow's son whom Elijah had raised from the dead. Elijah says, "...I have been very jealous for the LORD God of hosts:...and I, even I only, am left; and they seek my life..."

It may have been that he had too much of a sense of his own importance, I do not know. Humanly, it may be the physical let down from all the excitement of the day on Mount Carmel. Of course, there is often a relationship between the condition of the body and the strength of the soul. Many times bad health or sickness will effect our spiritual welfare. It does not have to, but sometimes it does. Then there may have been the great disappointment following much encouragement. Can you imagine how Elijah felt there on Mount Carmel? Praise the Lord, the victory is won! Israel said, "...The LORD, he is the God; the LORD, he is the God" (I Kings 18:39). Israel is going to turn back to the Lord. The battle is over. The victory is won, and everything is going fine. What an encouragement the scene on Mount Carmel was to Elijah. But then, immediately following that, this woman Jezebel, instead of turning to God says, "Elijah I am going to kill you." So, it may have been the discouragement from what Elijah had expected, to what really resulted; and it was a fear for his life.

Now, I want to say that there is a Satanic reason behind the fall of this giant. When we stand true in the front line and win a battle for God, the devil is upset. The devil is aware of that and is

going to renew the battle with increased vigor against the successful servant of the Lord. I believe that back of this there were many things, but I believe one thing was an increased attack by the devil upon this servant of the Lord.

Then there were spiritual reasons for Elijah's fall. I think a major thing is that he walked by sight and not by faith. Look at I Kings 19:3, at the word "saw." Before this time his eyes had been upon the Lord. Elijah had said to Ahab, the first words we hear from the lips of Elijah recorded in the Bible, "...As the LORD God of Israel liveth, before whom I stand..." (I Kings 17:1). Elijah's eyes were on the Lord. He had seen God and was trusting in God and looking to the Lord; but now instead of walking by faith in God, he sees Jezebel's threat and begins to walk by sight.

On Mount Carmel Elijah had walked by faith, believed in the power of God and acted upon faith in God, but now his eyes are on circumstances. Elijah's eyes are on the enemy, and that always brings defeat.

Do you remember when Peter walked on the water? I have often told people, "Before you criticize Peter for little faith and starting to sink, you had better take a few steps on the water yourself." Peter was walking on the water, he believed the Lord. "And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water, And he said, Come..." (Matt. 14:28-29). Matthew 14:30 says, "But when he saw the wind boisterous, he was afraid; and beginning to sink..." When he took his eyes off the Lord and began to walk by sight down he went.

Do you remember when the spies entered from Kadesh-barnea (Numbers 13:16-24), to spy out the promised land and the twelve came back? Eleven of them said we saw giants and great walled cities; we do not have a chance. They will eat us up. But Caleb and Joshua saw God. They saw the same things, but they saw God above and behind that and said, "God is with us, God is able to give us the victory...Let us go up at once, and possess it; for we are well able to overcome it" (Numbers 13:30). But Israel walked by sight instead of walking by faith and turned back to thirty-eight years of wandering in the wilderness of defeat, despair, murmurings, and dying in the wilderness. So Elijah was now walking by sight.

Then there is another very important point here, and that is the matter of disobedience, to the Word of God. Look at I Kings 17:2, "...the word of the LORD came unto him." (Elijah) and verse 8, "And the word of the LORD came unto him..." "...the word of the LORD came to Elijah..." (I Kings 18:1). Elijah was walking in obedience to the Word of God. When he spoke the Word to Ahab, God said, go to Cherith. When the brook dried up; the Word of the Lord said, go to Zarephath. When the time came, the Word of the Lord said, go shew yourself to Ahab, and now there was no Word from God. God had not given Elijah any word to move from the place.

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The Baptist Examiner Forum II

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

Does Ephesians 4:6 mean that God is the Father of all men?

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We are told in II Timothy 2:15 "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." I can understand how one could read this verse and come to this conclusion, but if one rightly divides the Word of God, through study they would know better.

One has to be born again to be a son of God, or that He becomes one's Father. John 3:16 says, "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." Jesus again said in John 14:6, "Jesus saith unto him, I am the way, the truth, and the life, no man cometh unto the Father, but by me." So you see that you must know Jesus before you can know the Father.

Brother Gilpin used to say, "I call everyone brother. If I miss them in Christ, I will hit them in Adam." Yes, God is the Father of creation, but we must be born again in order to become a son in salvation. I guess the truth that settles the whole matter is found in the Gospel of John. Jesus was speaking to a group of self-righteous Jews. Jesus said in John 8:42 "Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me." Verse 44 says, "Ye are of your father the devil, and the lust of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." From this you can see that God was not the father of these Jews, and if He was not the father of this group, then He could not be the Father of all men.

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I believe God to be the Father of all men by right of creation and in a physical sense. Moses said... "he is the Rock, his work is perfect: for all his ways are judgment: a God

of truth and without iniquity, just and right is he. They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation. Do ye thus requite the Lord O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?" (Deut. 32:4-6). Malachi asks... "Have we not all one father? hath not one God created us? why do ye deal treacherously every man against his brother, by profaning the covenant of our fathers?" (Mal. 2:10).

There are many verses in Scripture that portray God as the universal God and Father of all men. He is the Creator and sustainer of all men, but that does not mean He is the Saviour of all men. "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also:" (Rom. 3:29).

God then, to some degree, is the father of all men through the act of creation; but in a Spiritual sense He is the Father of the elect only. I think Ephesians 4:6 and I Corinthians 8:6 are referring to this sense. Adam sinned and lost spiritual fellowship and communion with God. All flesh was made sinful in the eyes of God; man born of Adam's seed are children of disobedience, their nature being at enmity with God. Yet they owed their very existence to God, whose name they profaned.

Only those that are born again; given a new nature, illuminated, granted faith and repentance, and indwelt by the Holy Spirit of God are considered spiritual children of God. God is their Father in a special sense in that they are born of His Spirit.

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"So God created man in his own image, in the image of God created he him; male and female created he them." (Ge 1:27). God is the creator of man, He is not the Father of man. The word create means to cause to come into existence or to originate. The word father means ancestor or progenitor of offspring. All men are not the offspring of God, therefore God is not the Father of all. This statement does not harmonize with the Scripture in question at first sight, but it really does if we examine it with other Scripture. This is what I intend to do.

If God is not the Father of all, then who is the father of all? It is the Scriptures that will tell us.

"And Adam called his wife's name Eve; because she was the mother of all living" (Ge 3:21). Adam was the husband of Eve, therefore he is the father of all living. All of mankind are the offspring of Adam. Adam is their progenitor; they have received his nature by birth. Since the father is the closest ancestor, they will all be exactly like their father.

The question and answers hinge around the word all. There are those that hold to the idea that the word all only has one meaning, and that is everyone without exception. The word all does not always mean everyone without exception. The word all is sometimes used in a restricted manner, a manner that must be determined by the context of a Scripture. Concerning our statement about Adam and Eve, the word all is used without exception. It means everyone. But what about the verse in question?

First, we know from Scripture that God is not in all men. We know this from a multitude of Scriptures that tell us of man's fall into sin. But the Scripture in question says "One God and Father of all, who is above all, and through all, and in you all." Notice the statement at the end of the verse. It states that the Father of all is in you all. How does one become a child and have a father? By birth and by birth only. The God that is the Father of all becomes the progenitor of the child that is born again. The all is limited to those that are born of God that is born again. A Scriptural, spiritual birth. The all is limited to those that are born of the Spirit. "The Spirit itself beareth witness with our spirit, that we are the children of God." (Ro 8:16).

Paul is writing, as a prisoner, to those who have been called. And it is to them that he says God is the Father of all, all those who have been called. They have been called into a relationship of a son, adopted by the Creator of the universe, who is above all.

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God is the creator of all things, both animate and inanimate. He is the creator of both the good angels and the evil ones. The good angels are confirmed in holiness by God the Father through the Lord Jesus Christ. The evil angels are the angels which fell. They were not created in this evil state, but sinned and became evil, and they are God's, because of creation. God is the creator of the heavens and the earth. We believe that all creation is by the Son,

who is God, and all things were created by Him and for Him, both in heaven and in earth. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:" (Col. 1:16). This truth is also taught in John 1:3, "All things were made by him; and without him was not any thing made that was made."

God is the Father of all in the sense that He is the creator of all. God is the Covenant Father of the elect. God is the Father of all in the sense that He is the benefactor of all. He is the caretaker of even the heathen. He sends them rain and sunshine.

God is above all. He is the cartaker of even the heathen. He sends them rain and sunshine.

God is above all, that is, He is sovereign of all things whatsoever. To be sovereign means that He is in perfect control of both men and angels; He is in control of the stars and the moon and the sun. He is in control of the earth as it turns. He is in control of the light and the darkness, the day and the night and the heat and the cold.

God is the Father of all life, in that He is the creator of life. He gives life in conception. Life comes from God; therefore, He is the Father of it.

The Scripture in Ephesians 4:6, does not teach universal salvation. It does not teach that, just because God is the caretaker, the life-giver or creator of life, He is the Father of all when it comes to salvation.

God is the Spiritual Father of all the elect. He is the Saviour through and by Jesus Christ, of His people. He is the Father of all others in that He is the Creator of them, not that He is the Saviour of all.

ELIJAH

(Continued from Page 4)

and acting on his own, by human wisdom, in fear, without a word from God, Elijah fell. When you and I fail to study and follow God's Word and wield the sword of the Spirit, we will fall, too. I think these are some of the secrets of the fall of Elijah.

Let us look quickly at some of the results of Elijah's fall. One result was great dejection of spirit. Look at I Kings 19:4, "...he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life;..." He said, "Lord, let me die. You know, that amazes me. He is running for his life. If he really wanted to die, Jezebel would have been glad to oblige him. But he is running from Jezebel for his life and gets under a juniper tree and says, "Just let me die." He was in a spirit of dejection.

Beloved friends, when you and I fail to walk by faith and obey the Word of God, we cannot maintain a brave, bold, cheerful, courageous spirit. We will be dejected and ready to throw in the towel. We will be ready to give up unless we stand true to God's Word and walk by faith. What good can a man do with that attitude? He cannot whip four hundred and fifty false prophets. He cannot pray the fire down from

heaven. A man in a spirit of dejection, downcast, disappointed and with a defeatist attitude will never win a victory for God.

I read today in the Bible that when you get your armies all lined up and ready to go out and whip the enemy, if there is anyone afraid, tell them to go back home because we do not need cowards. If you let them go their spirit of cowardice will affect the others, and they could be of no use in the battle.

Here is Elijah in a despondent, dejected attitude and he has left his post of duty. God sent him to Ahab and did not tell him to leave. He deserted the post. He was on the front line and gave up and went behind the lines and was not listening to God. God did not tell him to do that. He deserted his post, and that was a poor testimony. Elijah standing on Mount Carmel is a great testimony before all the universe for God. But Elijah running from Jezebel and sitting there under the juniper tree wanting to die has lost his testimony, and he was in trouble. It may be that those prophets in the cave, had Elijah stayed at the post, would have come out and joined him. It may have been that his spirit of boldness would have influenced them, but now his influence over others is gone. This account of the fall of Elijah is an evidence that the Bible is the inspired Word of God, for men do not tell of the defects in their heroes.

Do you have any Grace Livingston Hill books? I am ashamed that I used to read them.

I told someone that her sinners were better than most Christians I know. She never told about anyone that was as bad as some people I know. That is the way the world writes, they play up the good points and play down the bad points. But the Bible tells the truth about it's characters. I wonder why God tells us this about Elijah? Well, one reason is to have us see God above all and give God the glory.

This is recorded by the Spirit in the Bible to show man as he really is. And then I think this is recorded in the Bible as an encouragement to you and me. Had Elijah never fallen, would he have been an example for us? Would we have said, "boy, I want to be like Elijah?" He would have been so far ahead of us that it would have been like trying to fly like Superman. When we see that Elijah was as weak as we are

and still God used him, we are encouraged that with our weaknesses and failures it might please the Lord to use us to His glory even as He used Elijah.

I am glad for the record of the falls of the men in the Bible; not glad they fell, but for the record, because it tells me the way back. I think of David and I am sorry that David committed that terrible sin, but I do not know how many times I have read Psalm 51 and found my way back into fellowship with God. God gets good even out of evil, doesn't He?

Beware of such falls as Elijah had and ask God to help you. Remember, if Elijah fell, that great big giant who stood ten feet tall on Mount Carmel; poor little me had better ask and beg God to hold me up, for I am sure in danger of falling like Elijah did.

I'M GOING

(Continued from Page 2)

two likely would not accept a hundred more. "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10:27-30). Some preachers say, saved person can be lost. Jesus says he cannot. I had rather believe Jesus than all the preachers in the world. I will say this, that the man who believes a saved person can be lost believes in a mighty little god. My God can keep those whom He saves. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom.8:38-39). This is the Word of God. If you believe a saved person can be lost, you do not believe the Bible on this subject.

Well, I know that I am saved. God has caused and enabled me to repent of my sins and trust the Lord Jesus Christ as my personal Saviour. I know that I am saved forever. Therefore, I know I am going to heaven, praise the Lord!

8. I am going to have a good time in heaven. You think we are having a good time here and now. Well, praise God, we are; but you haven't seen anything yet. It is good to serve the Lord. His blessings come on us day by day. Many times, in church services, we feel so close to God and heaven. Sometimes, it is like days of heaven on earth. I have been in services that were so blessed by God. He seemed so very near. But, still I say, you haven't seen anything yet. Heaven will be so far beyond anything that we have experienced on this earth.

The queen of Sheba came to Solomon. She listened to his wisdom. She gazed in wonder on the wealth of his kingdom. She told him that she had heard a true report in her own country, but she believed it not. She told him that, now that she had seen for herself, the half was not told her. My friend, I could write page after page, I could fill paper after paper telling of the beauties, blessedness, joy, and glories of heaven; then when you got there and experienced them for yourselves, you would say that the half was not told you. How beautiful heaven must be! How wonderful heaven must be! Think on heaven. Imagine what it will be. Think the highest thoughts you can. You cannot, no matter how you imagine, ever begin to realize how wonderful heaven will be.

Our greatest joys here are mixed with sorrow. Our best days have some bad in them. In heaven there will be joy unmixed, and days of great blessing will follow one after another through all eternity. No sadness. No death. No pain. No sin. No

suffering. No stormy weather No dark clouds. Only glory, only glory by and by.

I will be through with sin after I get to heaven. Oh, sin has caused me much trouble in my Christian life. I sin, repent, confess and am forgiven, then do it all over again. I hate sin. I especially hate my sin; but that which I hate, that do I. Do you have that problem? Of course you do; maybe not as bad as I do, but we all have this battle and problem with sin. We have not attained, neither are we perfect yet. We grow in grace, but we have not reached full growth yet. We are on the road, but we have not arrived yet. Sin gives us all many problems. We still have the old nature. Praise God, in heaven we will be sinlessly perfect forever. The battle will be over; the victory will be won.

I will be through with the sorrow and heartache of this old world. Oh, we are often made to weep down here. There is so much sorrow and sadness in this world. God's children have their share of such sorrow. But tears will be wiped away; they will not be forever.

I will be done with the pain and suffering of this life. God has been gracious to me in this respect so far. I have suffered very little. But some of God's dear children have suffered so much pain during their sojourn here below. Dear Katie suffers almost constantly with Arthritic pain. May God bless her and ease her pain if it please Him. I have seen some of God's people - oh, how they suffered. But that will all be over - and over forever, when we get to heaven.

I enjoy beautiful scenery. God has placed much of it in this world. I have been privileged to gaze on much beautiful scenery down here. But all this will be almost as ugliness compared to the beautiful scenery we shall behold in heaven. How beautiful heaven must be! We shall be enthralled as our eyes gaze on one beautiful scene after another.

Oh, I will enjoy the company of heaven. Bad company can speedily sour the joys of this life. We can have a fine home in a beautiful neighborhood, and all this can be well nigh ruined by bad neighbors. We have all had many bad experiences with bad company. But the company of heaven will add to the joys thereof. The Trinity is there. The angels are there. Adam, Eve, Enoch, Moses, Abraham, David, and many others will be there. Oh, the great multitude of the saints of God will be there. How fellowship with these will add to our enjoyment of heaven.

Loved ones of days gone by will be there. I was sixty two April 23rd (last Sunday as I write this). The number of those I have loved on earth who are now in heaven is growing large. So very many, who meant much to me down here, are now over there. My first-born, Steve, has been there nearly thirty two years now. Oh, sometimes I miss him so much. I will soon see him again. It is not likely that it will be as long as it has been. Mother is there. I hope daddy is there (I think he is), several aunts (one of whom was very, very dear to me) are there. Many, many dear friends are there. To see loved ones again will be one of the multitudinous joys of heaven. How many funerals have I preached of those who are now there! I could go on and on - and the number grows all along.

Some will differ with me, but I cannot but believe that seeing loved ones again, will be a little ahead of seeing those I never knew on earth. I may be wrong, but I do know that all the company of heaven will add to the joys thereof.

Best of all, yes, best of all, I will see Jesus there. He wooed and won my heart nearly forty six years ago. I have loved Him ever since. I can say that I love Him more and more as the days go by. I shall see Him. Yes, I shall see Him. This will surely be the supreme joy of heaven. I know that this is that which I most look forward to.

Jesus is the star attraction of heaven. He died for me. I love Him. I shall see Him. I shall be satisfied completely and forever when I am with Him forever. At His right hand is fulness of joy forevermore.

9. Since I am going to heaven: I want to live a heavenly life upon this earth. I want to have my life, day by day, influenced by the fact that I am going to heaven. I do not want to live like those who have no heavenly home or hope. I want to live in this world like one who has his citizenship in another world. God help me to do this.

I want to help others who are on the way to heaven. I am not alone. There are many who are travelling that way. I want to spend much time in their company, and be of encouragement and help to them along the way. The journey is sometimes hard and difficult. Let us help one another as we travel toward glory. One of the spiritual delights of my life is when someone tells me, "You helped me." I would

rather help some child of God on the way to heaven than to hit a home run and win the World Series, or be president (I just would not want that at all). or do any great thing in this world. I would rather help some child of God than to be rich and famous.

I want - oh, I want so very much - to be used of God in bringing others to Christ and to heaven. If the dear Lord should offer to give me one thing that I desired, I would say, "Dear Lord, please use me to bring lost souls to Jesus Christ." I should rather do this than anything I can imagine. I have had so little of this. Doubtless, much of this has been my fault. Oh, dear Lord, in the days that remain to me upon the earth, please give me this - that I may win souls to Christ. Please do this, dear Lord.

10. Everyone is going somewhere, and going to be there forever. I am going to heaven, praise God! Where are you going? If you are not going to heaven, there is only one other place to go, and that is hell. If you don't go to heaven, you will go to hell. Hell is as bad as heaven is good. Oh, don't go to hell! Dear friend, don't go to hell. Jesus is the only way to heaven. There are many ways to hell, but Jesus is the one and only way to heaven. He is God. He was born of a virgin. He lived a sinless life. He died on the cross for the sins of all those who would ever trust Him as Lord and Saviour. He arose from the dead. Salvation is in Jesus Christ. The gospel is about Jesus Christ - who He is and what He did. Repent of your sins, receive Jesus Christ as Lord and Saviour, and go with me to heaven. Would you meet me over there, dear friend? Please do!

REPENTANCE

(Continued from Page 1)

and long suffering; not knowing that the goodness of God leadeth thee to repentance?"

Test #3 - A doctrine must have been taught and practiced in the New Testament local churches in the days of the apostle. II Corinthians 12:21, "And lest when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed." II Timothy 2:25, "In meekness instructing those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the truth."

Before we go any further in the study of the Bible doctrine of repentance and faith, let us define the word repentance as it is used in the Bible, not as man would use it. The word used as repentance in the New Testament comes from a Greek word which means to be caused by some outside force to think differently or have a new mind about some things. In II Corinthians 5:14-17, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore

henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." This changed or new mind brought about by a force outside of oneself causes a reversal of behavior and a total reformation of the way of life. So this changed, or new mind is; in respect of sin, of God, and of our Lord Jesus Christ, acting and thinking in a totally different way. Please re-read our text, Acts 20:21.

Sorrow for sin, in itself or alone, is not Biblical repentance, though Biblical repentance generally brings godly sorrow to the repentant sinner's heart. Judas Iscariot, the betrayer of Jesus Christ, is a case in point here concerning repentance that is not Biblical repentance. In Matthew 27:3, "Then Judas, which had betrayed him, when he saw he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed innocent blood." The key words here are, "when he saw he was condemned, repented himself." Judas wasn't sorry for his sin; just sorry that he got caught in his sin. This reminds me of when I was a kid and in trouble with my Dad about something. When he reached for the old razor strap, I would get real repentant and

start saying, "Oh, I wished I hadn't done or said that." This is repentance brought on by sorrow of getting caught in our sin. This is not Biblical repentance.

Esau, in Hebrews 12:17, is another case in point of repentance or sorrow that is not Biblical repentance, "For you know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." Esau wasn't sorry for his sin; he was just sorry because he had lost the material blessings of the first born of Isaac. He sought repentance carefully with tears, but God didn't grant him repentance.

Biblical repentance, like saving faith, is the work of the Holy Spirit in the heart and mind of a sinner who has been made alive or regenerated by the Holy Spirit. Ephesians 2:1 - "And you hath he quickened, who were dead in trespasses and sins;" - Ephesians 2:4, 5 - "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved." In verses one and five, two words stand out for all to see and meditate upon. The two words, "dead" and "quickened." The word "dead" comes from a Greek word which means a corpse. Since we are considering spiritual things we have before us spiritual corpses. Just as a physical person becomes a physical corpse at death, so a sinner is born a spiritual corpse, dead in trespasses and sins. Psalm 58: 3, 4, 5 - "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ears; Which will not hearken to the voice of charmers, charming ever so wisely." Sinners are sinners by birth and remain sinners by choice. The word "quicken" comes from a Greek word which means to make alive or to regenerate or give life to that which is dead. So before a spiritually dead corpse of a sinner, dead in trespasses and sins, can repent and believe in Jesus Christ; that sinner must be made alive or regenerated by the Holy Spirit. Salvation from sin is all of God through His grace.

Repentance and faith then are worked by the Holy Spirit in the heart of a sinner who has been made alive or regenerated by the Holy Spirit. This work, on the behalf of sinners, dead in trespasses and sins, by the Holy Spirit always comes by the sinner hearing the Word of God preached or taught by one of God's chosen and sent ones. I would like to copy all of Romans 10:9-17 but if I did I would deprive you of the pleasure of turning to it in your own Bible and reading it for yourselves, wouldn't I? So I will just copy verses 14, 15 and 17, for you. "How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? How shall they hear without a preacher? How shall they preach except they be sent? So then

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INTERCOMMUNION: INCONSISTENT AND UNSCRIPTURAL

Part III, Chapter II-a by J. R. Graves

The Lord's Supper first given to the apostles as the family of Christ--this is no evidence that it is a ministerial or social ordinance--Christ instructed His apostles to commit both ordinances to the churches--I. Accounts of the observances of the Supper. We learn from them the nature of the rite: (1) Not a Sacrifice; (2) Not a Sacrament; (3) Not a Seal; (4) Not a social rite; (5) Not a mark of Christian fellowship; (6) Not a token of church comity or Christian courtesy--II. The Spiritual names given it; (1) Not Mass; (2) Not Sacrament; (3) Not Eucharist, by Communion--the Lord's Supper--III. The essential qualification of the participants; (1) Baptized believers; (2) Members of a Scriptural church, holding the faith and walking in gospel order; (3) Can only be administered by a church to its own members.

We have seen that the Supper was instituted when only the eleven apostles were present. Christ saw fit first to instruct them concerning it, and subsequently He commanded them to teach those disciples, through their ministry, "to observe all things whatsoever I have commanded you:" and the Supper was among those all things. If the apostles taught their disciples to observe the Supper as a church ordinance, and not as a social act, then we must believe that Christ so commanded them to do. Whether the apostles did so teach, we shall inquire in a chapter following.

The reasons that influenced Jesus to institute this ordinance, which He intended to be a church ordinance, with the apostles alone present, we may not apprehend, but it is evident that He did not institute it for a social rite, else He would have invited the seventy disciples He had commissioned, and some or all of their converts, and especially His own mother and brethren, the Marys, and noble women who had ministered unto Him. His was certainly an act of very strict communion. Had He designed it for a ministerial ordinance, i.e., to be observed by His ministers only, Christ would have invited all His ministers and instructed them as such to observe it, but His apostles--not ordinary ministers of the Word--alone were present, and they were afterward commanded to teach all their disciples to observe this ordinance, and we will see in what capacity.

This we know, that Christ, as a Jew, did observe the feast of the Passover during His ministry with His apostles only, and therefore that He did consider them as constituting, in a Jewish sense, His family, for (1.) They were intimately associated with Him; (2.) Were wholly supported by Him; (3.) Recognized His supreme authority; and (4.) Were constantly with Him. The Passover was not a national or individual, nor a social, but strictly a family rite. It would have been in open violation of the divine law to have observed the Passover except as a family. For this reason He could not have eaten the Passover with His church, but only with His family--the eleven apostles--which we may consider here as actually representing His local church. It was peculiarly proper to institute this Supper at the close of the

Passover, since it was designed to symbolize the great saving facts which that rite typified, and which, before another Passover, were to be fulfilled by Christ, and thus the type and symbol would evermore be associated in our minds, both teaching us that salvation is by the sole and sovereign grace of God.

Dr. Jones (T.G.), in his late work, seems to take this view of the case: "The first Supper, we



have seen, was celebrated in the church and by its members alone--not even the mother of Jesus or the other holy women who so loved and served Him, or the seventy evangelists whom He had sent forth to propagate His gospel being invited to it."

Speaking of the Passover--"They [the Jews] never so perverted it as to carry it out of the family (beautiful image of the church), or otherwise materially departed from its divinely appointed conditions" (Misnomer, pp.143,144).

Dr. Richard Fuller was impressed with the close analogy between the Passover and Supper. He says: "As the Passover was a meal for each family only, so the Supper is a family repast for the members of that particular church in which the table is spread."

Baptism, as well as the Supper, was first, so far as the written law is concerned, committed to the ministry, and finally to the apostles, but it is contrary to the teachings of God's Word to say that it is under their control. Christ commanded His apostles to teach their disciples, whom they were instructed to organize into churches, to observe all things whatsoever He had commanded them--the apostles; and we find that they did to the very letter obey this injunction, for they delivered the ordinances, both of them, and all else Christ had taught and committed to them--the gospel of man's salvation, to the churches as soon as organized (I Cor. 11:1). Therefore, we cannot decide otherwise, than that, though first delivered to the apostles, Christ designed it be observed by His churches, as such, and not by His ministers alone, or by His disciples as a social rite.

I will now place all the remaining accounts of the observance of the Supper, with the apostle's explanation of its design, before the eye of the reader (rather than to refer to them), so that he may see at a glance their obvious teachings concerning the nature and design of the rite, as well as its Scriptural name, and the indispensable qualifications of its participants. The first allusion to it, after the ascension, is during the first Pentecost.

1. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles'

doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:41,42).

We think there is no reference to the observance of the Supper in the forty-sixth verse, by "breaking bread at home", as claimed by some who hold it as a social ordinance, because, had it been the expression in Greek, would doubtless have been identical with that in the forty-second verse where the Supper is undoubtedly referred to, while here it is the noun without the definite article, and the context also determines it to have been a common meal, "breaking bread from house to house, did eat their meat with gladness and singleness of heart."

Whether there was or was not a church at Troas at the time of Paul's last visit, and if the expression to "break bread," indicated an observance of the Lord's Supper, will be examined in a future chapter devoted to "Objections to Church Communion."

The next positive allusion to the Supper is found in Paul's first letter to the church at Corinth, which he had planted some years before, and had instructed in the observance of the Supper:

2. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

Again, in the eleventh chapter of this letter--

3. "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you" (11:2) "But in noticing this matter--i.e., concerning the Lord's Supper--that you come together, not for the better but the worse, I do not praise you. For, indeed, in the first place, I hear that on your coming together in church, as a church, there are divisions among you, and as to a certain part, I believe it...Then, again, your coming together to the same place, is not to eat the Lord's Supper, for each one, in eating, takes first his own Supper, and one indeed is hungry, and another is drunken. Have ye not houses in which to eat and drink? Or despise you the church of God, and put to shame those who are poor? What shall I say to you? Shall I praise you? In this I praise you not" (Vs. 17-23; literally translated) Let us first determine from these and the previous accounts:

1. The nature of the Lord's Supper.

1. It was not designed to be a real sacrifice, as the Catholics hold and teach. The Rt. Rev. Dr. Milner clearly sets forth what they believe: "We firmly believe, as an article of faith, that [after the consecration] there is no bread nor wine, but Christ alone, true God, as well as man, present in it," i.e., the Eucharist. (End of Controversy, p.223)

In proof of this theory they quote the language of Christ after He had given thanks, "This is my body," claiming that Christ used this language literally and not figuratively. This cannot be the case; for--

2. It is contrary to reason. Almighty power cannot bring into existence that which is al-

ready in existence. Christ is existing bodily in the heavens, and man nor God cannot bring Him into existence, or re-create Him, which they claim to do, out of the wafers in the hands of a priest.

Again: Almighty power cannot duplicate Christ. There never was, there is, there never can be but one Christ Jesus--the "only Son" of God. But according to the Catholics whenever the words of consecration are pronounced by the priest, each wafer on the chalice, though there be a hundred, instantly becomes a perfect Jesus Christ, the very one who was born of the virgin Mary, in body, soul, divinity, and real presence. And according to the Council of Trent, if each wafer is separated into parts, each piece and particle is a perfect Christ, in His bodily presence. If the wafers, then were grated into particles, the priest would hold in his hand millions of Christs, and at the next breath could eat them all!

Again: This theory compels us to believe that Christ, when He uttered these words, while in His real body, held, at the same time, His real body in His hands! Did Christ have two bodies? The neuter verb is here equivalent to "represents;" and every scholar knows the sentence is a metaphor, as are these phrases: "...and that Rock was Christ" (I Cor. 10:4); "The field is the world..." (Matt. 13:38); "...it (the Paschal Lamb) is the LORD's passover" (Ex. 12:11); "I am the vine, ye are the branches..." (John 15:5). Was Christ literally a vine, and His disciples literal branches? "I am the door!" Was Christ ever, for one moment, a real door? Christ evidently meant that He appointed the bread He held in His hands to represent, in this rite, His body, that was broken for us. But--

3. It is contrary to the testimony of our senses.

Christ and His apostles appealed to the testimony of our senses as the highest possible evidence. When He appeared unto the eleven in a closed room, they were affrighted, and supposed they had seen a vision. Christ, to prove to them conclusively that He was there bodily, said: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). He appealed to the testimony of their sight and touch, as in the case of doubting Thomas, to whom He said: "...Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing" (John 20:27). Why did the Savior appeal to their senses if they could not be implicitly relied on?

Now, try the bread and wine after the act of consecration. Does not the loaf still look like bread, and the wine like wine? Taste each. Does not the bread taste like bread, and the wine like wine? Did not the members of the church at Corinth become intoxicated upon the contents of the cup? Will blood intoxicate? Put the priest to the test--require him to drink a bottle of the wine he has consecrated, and see if it will not intoxicate him as soon as any

other wine.

But, if the nature of the bread and wine is wholly changed, test him by putting prussic acid in the wine, and demand that he drink it, if he really believes he has changed the nature of the contents. The doctrine is as blasphemous as it is absurd. But--

4. It contradicts the teachings of the Scriptures.

They expressly teach that Christ was but once offered; but, if the Lord's Supper is a sacrificial offering, then He has not ceased to be offered, but suffers, as a sacrifice for sin, tens of thousands of times daily--as often as any one of the thousands of Catholic priests, in any part of the world, performs mass. The inquirer can read the following passages upon this point: Romans 6:9,10--Christ died but once; Hebrews 7:26,27; 9:24-28 and 10:10-18--Christ shed and offered His blood but once. Other reasons will occur to the thoughtful reader.

REPENTANCE

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faith cometh by hearing, and hearing by the word of God.

I Corinthians 1:18 & 21, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." So repentance and faith are inseparable parts of God's salvation for sinners dead in their trespasses and sins. But repentance and faith that does not include a new mind or attitude of heart and mind toward sin, self, God, and our Lord Jesus Christ cannot be from God. Repentance is not just merely a change of mind, but Biblical repentance is a changed mind or a new mind or a new attitude toward God and our Lord Jesus Christ.

Now let us ask ourselves this question: Has God, by His Holy Spirit, regenerated us and worked the work of repentance and faith in us? How can we know? Go to the Word of God for it has the answers to all of our Biblical questions. In Matthew 3:7, 8 with John the Baptist talking to the deeply religious folk of his day, he is saying, "But when he saw many of the Pharisees and the Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Now let us go to the first part of Luke 3:8 where we find Jesus saying to the deeply religious folk of his day, "Bring forth fruits worthy of repentance." In these two passages of Scripture we see that Biblical repentance bears the fruit of the Holy Spirit. In John 15:16, Jesus speaking to his disciples, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit

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should remain." In Galatians 5:20 we find that the first of the ninefold fruit of the Holy Spirit is love. In Romans 5:5 we are told that the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us. In II Corinthians 5:14 we are told that, The love of Christ constraineth us or motivates us. In I John 4:7, "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God and knoweth God." In I John 3:14, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

So, children, if we do not love God in the person of the Lord Jesus Christ, His Word, His local churches, our born again brethren as brothers in the Lord, and are telling others what Jesus has done for us; I doubt seriously that God has granted unto us the regenerating work of the Holy Spirit that leads us to repentance toward God and to faith toward our Lord Jesus Christ.

SEVEN

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the eyes of others. God has instructed him to pay this little tribute when in His presence. I do not know of any man who would defer to obey this plain easy to understand truth given in Scripture. To the contrary there are many women who have this same Scripture before them and the same capability of understanding it; yet because God has said that their head is the man, will not obey by covering their head under the same circumstances. Scripture plainly tells us that they disappoint God in bringing shame in His eyes upon the man and make a declaration of their disrespect not only of the man but of the crystal clear instruction of the Word of God. In contrast, when the woman covers her head in the place and at the time of prayer, she demonstrates regard and approval for her husband and the ways of God as revealed in the Word of God.

2. GLORY. There is an excellence that is given to another, that is glory. We ascribe glory by what we do and declare. Men are instructed to render to and to promote the glory of God by uncovering their head when in His presence according to the instruction of I Corinthians 11. The excellence of this respect among Christian men is indeed a rendition of glory to our God. The same Scripture teaches women that they are men's glory (thereby also teaching men to render excellence to them). God tells the woman to cover this glory in the place and time of prayer. Does Ecclesiastes 7:28 apply? Who can find a woman who is willing to so give the glory to God by obeying this simple request? If this is merely human tradition and ideation, let us be done with it. If it is the holy ground of revelation and reveals the mind of God concerning respect in His presence, it is abso-

lutely mandatory that we comply without a murmur.

3. ANGELS. Angels who have much to do with the honor and glory of God behold the obedience of both men and women respectively. They are God's reporters and come before the throne of God, as in the book of Job, after going to and fro in the earth. When God asks, "Hast thou considered my servant?" what report will they give of the excellence of your obedience in regard to this simple instruction in His Word? Will God be disappointed? Will He feel robbed as in the days of Malachi? Will those angels who guard the honor and glory of God and excel to do His commandments consider the laxness and deference regarding this matter as a light thing? If it be mere human tradition there is no problem, but if this thing be of the commandments of God, who will receive rewards for faithfulness in that day?

4. NATURE. The lessons of nature show us that God has made a difference. By nature in the animal world, the male is more glorious than the female. Among humans, however, the head of the woman is more glorious than that of the man by creation. Yet the man's head represents the glory of Christ and the woman's head represents the glory of man. It is for this reason that in the time or place of prayer, God has given the instruction for the man to uncover his head, and for the woman to cover her head. Now it will be readily acknowledged that in other places it makes no difference. To rightly divide the Word of truth we would note that in creation, God made a difference in male and female. Under the law of the Old Testament, God made a difference in male and female, and in the church of the New Testament, God has made a difference in instruction and responsibility. There are areas of no difference. In Christ there is no difference, and in heaven there is no difference. From this passage we would conclude that when one is in the place and at the time of prayer the difference stands according to I Corinthians 11, and the woman should comply by covering her head.

5. HAIR. Surely nobody will object that the natural order with God's commendation is that men should have their hair short, and women should have it long. The splendor and glory of the long hair is most appropriate for the loveliness of a woman. It is here that the Word of God tells us that the long hair was given that a covering should be placed upon it. It is interesting to note that two words are used in the passage in the original Greek for the covering. The first, katakalupto, means to place down upon. The second, periballaio, means to cast around. Because the instruction is universal to all peoples, the style is not designated. It may be adapted to the extremes of the full body veil to a simple hat. Men who get concerned about this have some pretty good ideas as to what is appropriate for their women to wear. I personally prefer a hat because it helps in the compliance of those of weaker persuasion. Also it seems that there are many problems related to keeping anything else on the head. Little girls should be taught about the covering at the same age little boys are taught why they should uncover their heads. This also

helps to engender a respect for the presence of God at a tender young age.

6. CUSTOM. It has been noted that the major fault of conservative Christians is that they are Biblical but not contemporary. The major fault of liberal Christians is that they are contemporary but not Biblical. Some of our modern Christians say that when you are in Corinth, you should cover your head if you are a woman as sort of a cultural courtesy, but in the more modern world this is not necessary. Peer pressure, rationalism, and tradition are not good enough! My friend, was not the book of Corinthians written to all in every place who call upon the name of Jesus Christ our Lord? Are we not told therein that these traditions were delivered to us from the Lord? Are we not told that these things Paul has written unto us are the commandments of the Lord? If we choose to be in obedience to God's Word, why cannot we also put the Biblical custom into practice without contention? We ought to obey God rather than man. The peer pressure of Jewish custom would have the man put a cap on his head, but you must remember that they do not recognize Christ as the head of the man. The peer pressure of modern christendom would have the woman leave a covering off of her head because they are promoting a feminine egalitarianism that says that Christ is the head of the woman as well as the man in the place and time of prayer. The Word of God has made it very plain that God has a custom for the Christian man and woman. Let us

obey the Word of God.

7. PRAYER. We are frequently told that the woman should be covered when praying, and that she should pray without ceasing. Should she not therefore wear a covering at all times? If this line of reasoning is correct, should the men also never wear a hat for the same reason? Praying without ceasing is not the constant attitude of prayer, but it is simply that one has not ceased to pray, when he prays, for some one or some thing. There are seven words for prayer in the Greek New Testament. Six of these are monolog and one is dialog. Proseuchia, the dialog prayer, is that which requires the head covering and is referable to either the time or the place of prayer. I learned of the seven kinds of prayer from Trench's Synonyms of the New Testament. Recently in the Jerusalem Post, Rabbi Peli of Ben-Gurion University of the Negev presents, an article on the "Seven Sorts of Prayer." He warns that "not listening to God's voice would cause the heavens to shut and there would be no rain." God's voice speaks in each of these seven reasons.

Seven reasons for the practice of the head covering are set forth as the expository teaching of the Word of God. The explanations are given to deliver from error and from frank mis-interpretation of clearly revealed truth. It is a beautiful thing to me to see in our assemblies the men with uncovered heads and the women with their hats and other coverings. It is good to walk among such gatherings with Bible in hand and heart and head. He that has an ear to hear, let him hear.

CONTENDING

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(Mt. 23:28). The law of Moses dealt with the motions of sin, but He that is absolutely holy, judges the motives of men. "I, the LORD, search the heart..." (Jer. 17:10).

If the motive is wrong, no matter how correct the external action may be, it is unacceptable with God. The most eloquent, articulate, and doctrinally correct preaching, is but so many mis-spent words when the attitude or motive is wrong. It does man no good to honor Christ with his acts, when his heart is far from Him (Mk. 7:6). What may appear as a good and commendable action, is not in truth a good deed, unless the doer is willing for Christ to get all the glory for His effort. For acceptance with God, all of our labors are hinged on the purity of our motives, and if not prompted by a desire to glorify God, will be reduced to ashes at the judgment seat of Christ (1 Cor. 3:11-15).

CONTENDING FOR THE FAITH

We are commanded in Scripture to "contend for the faith" (Jude 3), but when "the faith" is contended for with a malicious spirit, doubt is cast on the motive of the contender. When such an ill spirit is manifested, it gives rise to the question: Is the contender for the faith seeking to glorify God in his defense of the truth, or is it his motive to make his remonstrant look bad, and himself superior? The apostle Paul said: Some men "glory in appearance, and not in heart" (II Cor. 5:12). The saint

is never to seek the approbation of his peers at the expense of God's glory.

Again, I refer to Paul on this point as he said, "...do I seek to please men? ...not be the servant of Christ" (Gal. 1:10), but Paul, the great defender of the faith, was exceedingly careful so as not to unduly offend his weaker brethren. Paul taught that an unwarranted offense was a "...sin against Christ" (I Cor. 8:12).

Error is to be undauntedly withstood, and sometimes the obviating of error demands plain speech. The words of rebuke may be sharper than a two-edged sword, and oft times need be; but this does not mean he who gives the reprimand should be tactless and unconcerned about how it will affect the erring brother. The "lump it or like it" attitude manifests a haughty spirit and is antagonistic to the spirit of conciliation. "Let us not be desirous of vain glory..." (Gal. 5:26).

It was in a fellowship meeting at Antioch, that Paul rebuked Peter for his dissimulation. Paul said: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed" (Gal. 2:11). Paul's purpose in rebuking Peter was not to embarrass him, but to embolden him in his stand against circumcising Judaism. Paul's rebuke of Peter was not harsh or hostile, and Paul's desired end in the matter was realized; this particular error of Peter was utterly mitigated, or at least it never again made the inspired record.

Paul's rebuke of Peter was not

intended to alienate him, but to meliorate him; and Paul's motive, being pure in this matter, God honored his efforts. Later we read where Peter spoke of Paul as "our beloved brother Paul..." (II Pet. 3:15). In our spiritual swordsmanship, we are to contend for the faith without fear or favor, and as strange as it might seem, this can be done while being "as harmless as doves". The wise pastor knows how to sternly rebuke his people without scolding them, and he knows how to use pulpit vinegar without causing his people to sour on him.

OFFENSES ARE INEVITABLE

Lk. 17:1 "...It is impossible but that offenses will come..." It is good for a saint to be offended by the world for the world is anti-God and everything that is against God should offend the Christian. The offenses of the world against the Lord's churches, contrary to its nefarious motives and designs, have served to stabilize them, rather than causing them to stagger. However, the breach created by the trespass of a church member against a church, retards brotherly edification and bedims the glory of God in His churches.

Sadly, in our day, the attitude or mind-set that gives vent to division and schism in New Testament churches and between churches, is not as loathsome and strange as it was a few brief years ago. That which turns brotherly converse into verbal conflict and sets church against church, should be hated with an insatiable passion and utterly avoided, even at the cost of humiliation. Nothing is more destructive to church unity than contending for the faith with a contentious spirit. Baptists all through their history have been obedient to the faith, and that without being obdurate. However, it seems that the contemporary church atmosphere is permeated with an acute sensitiveness, and the least variance is sufficient grounds for dis-fellowship. Could it be we are like microwaves and heat up real quick? "He that is soon angry dealeth foolishly" (Pr. 14:17).

The rebuke of error is vital to the church and necessary for its well-being. Then, too, a sure way to grow in grace and knowledge of the truth is correction of error, and when the reproof is made with a heart felt concern for the erring brother, the brotherly relationship will, as a rule, be enriched and the error purged. On the other hand, if the rebuke is actuated or motivated by any carnal desire, or for any reason other than to gain the erring brother (Mt. 18:15), it will most likely confirm the brother in his error.

An honest rebuke is not a verbal thrashing, but it is a zealous effort to mitigate an offense or nullify error, and this godly end can only be realized if "the spirit of meekness" is manifested by all parties involved, for "an angry man stirreth up strife" (Prov. 29:22).

PURITY OF MOTIVE PRECLUDES COMPROMISE WITH ERROR

James 1:16 "Do not err, my beloved brethren." Truth is far too precious to sacrifice upon the altar of expediency or compromise, and error is to be exposed at all times and expunged whenever and wherever possible. (Continued on Page 9, Col. 1)

CONTENDING

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However, Paul says that the "reproving" and "rebuking" of error is to be done, "with all long-suffering and doctrine" (II Tim.4:2).

An earnest and honest contention for the faith, even though permeated with and manifested by love, will yet gender adversity, and alienate some beloved brethren. This sad truth is evidenced by the heavy heart of Paul, being motivated by his great love for the erring churches of Galatia, as he said unto them: "Am I therefore become your enemy, because I tell you the truth?" (Gal.4:16). Paul's disdain for the Galatian error was graphically stated, yet it was presented in such a way that the purity of his motive in so doing, was left beyond question.

There was never an ill motive in the heart of the Saviour, and the caption under the picture of His sacrificial life, reads: "He glorified God on the earth" (John 17:4). His every thought, word, and deed was motivated by His unflinching determination to glorify His heavenly Father, and Paul says: "...he that glorieth, let him glory in the Lord" (II Cor.10:17).

All saved people, in or out of the Lord's churches, as to nature, are composite beings. They are given a new nature in regeneration, but their old nature is still with them and is as vicious as ever. Owing to a lack of suppression of the old nature, Baptist church members will err, and that most grievously at times. While the Lord's churches are to never patronize error, they are to follow every step delineated in Scripture in their effort to recover the erring member before excise discipline is invoked against him.

After the scriptural admonitions have been followed in spirit and in the letter, if the result is yet negative; there is no recourse left to the church but exclusion of the offending person from membership of the church. The church is to make no concessions to error, for there is no fellowship so sweet that it merits the least compromise of the Word of God, and any such compromise is a dangerous compounding of the error. Nevertheless, the motive in discipline should never be fleshly gratification, but for the glorification of the Head of the church, which glorification is, in some cases, manifested by the gain of the erring person.

God in wisdom, endowed His churches with power to attract and with power to repel, with power to enlist and with power to exclude. The power to repel and exclude is a last resort measure, however, once the necessity has arisen whereby a member must be excluded; the church should not approach the problem with either a tepid or vindictive spirit, but with a spirit of meekness and resolve and concern for the spiritual welfare of the offending brother.

Notwithstanding, there are offenses so atrocious in nature, that the church is left without an option, and must, without delay or deliberation, exclude the guilty person from the membership of the church (I Cor.5:1,2). But, thank God, His churches are not often afflicted with such overwhelming revulsion, but are in its absence given ample time to deal with other forms of leavening and seeds of discord.

There is no offense committed by a Christian brother against his church which is insuperable, and there are no barriers between the Lord's churches which are incapable of being overturned. So as to not vitiate church discipline, all church interaction with the disciplined person must be avoided; no public part of the church service is open to him, and nothing should be done by the immediate church members, nor by any sister church, to desensitize or lessen the effect of the discipline invoked by the membership church.

The censoring of dialogue and the circumscribing of social intercourse with the disciplined person, may, in some instances, be deemed wise, but there is no scriptural mandate which prohibits all social or family communion with the excluded person. The church is never to placate the deposed offender, and if he remains or becomes recalcitrant, the position of the church in his regard should remain intact. However, it is not a compromise on the part of the church to recognize and encourage any conciliatory gesture made by the subject of discipline. Otherwise, no fallen brother would ever be lifted up and restored to fellowship in the disciplining church.

Romans 16:17 "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." This Divine injunction is all too often distorted or twisted and made to comprehend each and every variance that may surface, but this is not the force or meaning of it; otherwise, it would spell oblivion for all of the Lord's churches. In the next verse (18), Paul identifies for us the persons whom the church is to "avoid". "For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." These deceivers are in the church, but they were not "added" to it by the Lord Jesus Christ, and their every motive is self-interest and pride. They are to be undeviatingly withstood, and one way to withstand them is to avoid all spiritual fellowship with them. If this avoidance is tenaciously adhered to, their evil designs will be defeated, and in due season it will be manifested that they were never of the Lord (I John 2:19).

The least contravention of the Word of God is to be taken seriously, but we know that good men, men who steadfastly hold to the gospel of grace and biblical ecclesiology, err in other points of doctrine. The above cited injunction of avoidance (Ro.16:17), does not apply to these men, for they love the Lord's churches, and their general motivation comes from a strong desire to be obedient to the will of God in everything.

It is not the aim of these "good men" to create division in the Lord's churches, and they are just as sure their convictions on these lesser points of doctrine are Holy Spirit wrought, as are those who take variance with them. Thus, there is no scriptural basis for breaking fellowship with them, for if it was so, every New Testament church would be in utter disarray, and fellowship between churches would be out of the question.

All Bible doctrine is essential

for spiritual growth and maturity, and doctrinal affinity enhances fellowship. So, there is some room for fellowship among all of the Lord's churches, for they all believe every Christian and church is prone to err, and that we all must wait until we get to heaven to find the perfect Christian and the perfect church.

However, it seems in this evil day, that anything less than perfect agreement between brethren, makes one of them a heretic of the rankest sort. While fellowship between brethren and churches is based on doctrinal accord, it does not mean that every detail of every doctrine must be in place before there can be fellowship.

This is a vital truth and needs to be addressed and emphasized, for in so doing, the prospect is that some of the unnecessary divisions which prevail in and among the Lord's churches would be eliminated; there can be condemnation of error without castigation of the errant brother.

CONCLUSION

II Pet.1:7 "And to godliness brotherly kindness, and to brotherly kindness charity." The graces which Peter refers to in this text, are not in every case easy to add, but we should not be quick to give up in our effort to add them. In the spiritual sense, the terms "brother" and "sister" denote a relationship that is eternal, and to enhance that relationship on earth, the perpetual forgiveness of offenses is necessary (Mt. 18:21,22). To preserve and promote peace in the church, Paul said: "...be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph.4:32).

The spiritual and discerning church will, upon self-examination, discover that all of its theological jots and tittles are not in place, and that some of its doctrinal walls do not perfectly hew or conform to the sacred plumbline. Baptist churches are the most glorious institutions on earth; they are the pillar and ground of all divine truth, but there is not one among us who has fully apprehended that for which it has been apprehended, or that needs no further maturity or growth in grace and truth. Let us esteem our membership church most highly, but let us not look down our critical noses and deny an equal greatness to any of the Lord's precious churches. It has not seemed good in the sight of the Lord to bless all of His churches in the same way, but this does not mean He loves one less and another more. In purchasing His churches, the omniscient Christ paid the same price for each of them (Acts 20:28), and there is not one among them all which is loved and preferred by Him above another (Eph.5:25).

The spiritual Christian will readily admit there is much wrong in his discipleship (I Cor.10:12), and that he comes miserably short in his service to God and his church brothers and sisters.

Being aware of these unsavory facts should make us reluctant to adversely criticize those who are walking with us in the troubled path of faith. The least scrutiny of our fellow church members will reveal much in them which we consider to run counter to the honor of God and the best interest of His church. Conversely, the

censorship being honest, we will in almost every case, discover that the supposed weak brother is strong in some areas where we are weak, and we could be profited by emulating his strong points.

We are not saying withhold all criticism; on the contrary, a word of rebuke in due season is good (Pr.15:23), but destructive criticism has no place in social relationships, much less in the Lord's churches. The flesh takes a certain satisfaction from "telling him off", but it often follows that we look back on our temper venting with regret and shame, and conclude: "I wish I had not said that. I surely could have handled that situation in a far better way." "He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly" (Pr.14:29).

The egotism of the old nature is not eradicated by regeneration, but it hangs on with an unrelenting tenacity, and all too often trips up the saint and causes him to unduly assert himself. Thus it was with Peter when he said to his cross-bound Saviour, "...Though I should die with thee, yet will I not deny thee..." (Mt. 26:35). Knowing the oft deficiency of my faith, I find it difficult to criticize Peter for his haughtiness, or to ask Elijah why he ran from Jezebel, or say to Moses: "Why did you not speak unto the rock instead of smiting it?" (1 Kings 19:1-3; Num.8-11).

The devil hates church harmony, peace, and unity. It is his aim to bring discord and confusion in the Lord's churches, and he delights in bitterness and rivalry among church members. However, the devil cannot create this ill condition in the church, apart from help within the church. Sadly, it seems there is always a Sister Eve or a Brother Diotrephes to ally themselves with the devil in his church wrecking scheme. Christ said, "...offenses will come: but woe unto him, through whom they come" (Lk.17:1).

The devil is the arch rival of the saint, and he infinitely hates the blood bought church of Jesus Christ. He knows that God is glorified in His churches, but he also knows that sin diminishes fellowship with God, and he knows the greater the church is permeated with and persists in sin, the less is God glorified in the ill affected church.

Therefore, it behooves every member to pray fervently for one another, to respect one another, and to spiritually promote one another. A kind word of appreciation goes a long way in quieting the spirit that is caught in the gall of bitterness. After all, it is the meek who inherit the earth, and our Supreme Example said, "...I am meek and lowly in heart..." (Mt.11:29). Beloved, God has already given His best to us and it surely becomes us to give our best to His church (Eph.5:2). "Let brotherly love continue ..." (Heb.13:1).

WHEN

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should be forgiven them" (Mark 4:11,12).

Here is Gospel Truth which arrogant men have resisted in every age. Come to grips with it, reader, and do not be like the foolhardy who receive it as if it were the word of men (I Thess.

2:13). Stand reverently and worship!

In the text Paul and Silas were "...forbidden of the Holy Ghost..." to preach the Word of God in Asia. Here is great mystery; and Scripture simply affirms for us that "Known unto God are all his works from the beginning of the world" (Acts 15:18). One thing I know: God has every right to withhold His Truth from any man or nation.

The text continues. Paul and Silas next made plans to go into Bithynia, "...but the Spirit suffered (allowed) them not." Woe be unto that man or nation to whom the Lord denies His gospel!

Sometimes, God withdraws His truth from a people. When He does, truths once revered are no longer feared. Things once understood are no longer understood. Principles once cherished are no longer dear.

1. When God withdraws godly influences from a man or woman, that person may not be aware of it. So Samson "wist not that the LORD was departed from him" (Judges 16:20).

Such a man may come to value his job more than he values the truth of God. He may choose to have his parent's or his wife's favor to having the grace and blessing of God. The awful evidence that God has withdrawn His hand is the stark reality that he has lost his convictions.

2. God may harden such a man so that he loses interest in the gospel. He may come late to worship and then may be less frequently there. He may argue that he is tired or that he is ill, but the truth is, he has lost interest in the things of God.

3. When God withdraws His gospel from a man or woman He may cause that person to reject His servants. Such a person often becomes so critical of the man of God that by slandering him, he actually poisons himself and therefore resists the truth he brings.

4. When God removes His gospel from a people, denying them the light of truth, He may simply leave them under the control of some sin, and to the destruction of the flesh.

5. Sometimes God removes His preachers. He may do it simply by shutting their mouths so they cannot preach. So, God made the tongue of Ezekiel to cleave to the roof of his mouth, and made him dumb, that the preacher would no longer be a reprover of the people (Ez. 3:26). But, woe be unto that man or nation whom God no longer reproves.

6. God may remove His gospel from a people by giving them preachers who love filthy lucre--professional ministers who become "dumb dogs" in order to ensure their "job" (Isa. 56:10). Many others leave the high calling of God to enter the world of business-where the "money" is.

7. Some preachers are unwilling to continue "...to earnestly contend for the faith which was once delivered unto the saints" (Jude 3). When such a candlestick ceases to give forth the light, how great is the darkness left upon society!

8. God may remove the gospel from the mouth of His preachers (Continued on Page 10, Col. 1)

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by allowing them to become sidetracked into preaching a particular doctrine that may be a denominational peculiarity.

A. Often, it seems, gospel preachers become pre-occupied with social evils. When this happens, the gospel may be obscured, or, in effect, be removed. Yet it is "the Word" that God has promised will not return void; and only by the foolishness of preaching is God pleased to "save them that believe."

B. God may silence preachers by allowing them to believe false concepts about the gospel, so that they dilute truth thinking they can make it appealing to impenitent hearts. Such an off-brand version of the gospel has no saving power because it has been robbed of the "power of God."

9. When God withholds His gospel from a man or from a nation, He may keep the gospel from the people's door, or from the church building, or even from their city.

10. When God does not allow a people the blessings of the gospel ministry, He may simply send His servants elsewhere. Although such people may not be aware the Spirit of God has departed, yet, in reality, He has departed.

11. God may remove His preachers by death. In this way, He may spare them from the evil which He intends to bring upon the nation. Although He takes His servants in peace, God may be at war with the people (II Kings 22:20).

12. When God withholds His gospel, He may send strong delusion that a man may believe a lie (II Thess. 2:11,12). It may be a falsehood he has embraced from his youth.

A. Many people are deluded into thinking religious exercises is all that is necessary with God. This judgment is often brought upon people because of their pride.

B. When God withholds the preaching of His Word, He may give a person strong delusions so that they come to respect the opinions of men above that which is written in the Book of God. It is pride that makes people venerate the brilliant, the highly-educated, and although they be "church-men" they are but men nonetheless.

C. Such people are easily influenced by the cults because they acquire an appetite for that which is false.

CONCLUSION: Although God later shared His Word with the Asian people, yet God is not compelled to give His truth at any time, in any place, to anyone. Except for the promises He has made to redeem "His people from their sins," all mankind would be left to the judgment they deserve.

What grace is manifested by the fact God would have mercy upon the likes of you or of me! (copied from "The Angelus" April, 1989 issue).

STUDIES

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brother's righteous" (I John 3:12). The Pharisees and Sad-

ducees, a religious people, crucified Christ and did their best to stamp out His churches. Down through the dark ages we find that millions of Christians were put to death in the most horrible ways by authority of the Catholic Church. Satan has always attacked God, and one way he does this is by attacking His children. Christ told His disciples that they could expect persecution from the world (those under Satan's control) (John 12:22-29).

Many times we bring trials and difficulties upon ourselves as a result of disobedience, sin in our lives; but the "fiery trial" is not that kind, but is a result of faithful service. It is because one stands up for the truth. It comes because we stand with Christ (John 15:20, 21). Note the word "happened." Persecutions and trials do not just happen in that they are accidents. They are a part of God's plan for our lives and He is in control. They are included in the "all things" of Romans 8:28. The second thing Peter tells the Christians to do is, "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (v. 13). The word "rejoice" means "be continually rejoicing." In verses 13 and 14, the word "joy" in some form is used four times, "rejoice," "be glad also with exceeding joy," "happy are ye." How can suffering bring joy? If we are living lives that honor Christ, our suffering means fellowship with Him (4:13). It is an honor and a privilege to suffer with Christ. To have fellowship with His suffering is a gift from God, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29). Paul said, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings," (Phil. 3:10). Christ is with the child of God in his suffering. When the three young Hebrew men were cast into the fiery furnace, they found another there by their side, of whom the king said, "---the fourth is like the Son of God" (Dan. 3:25).

Verse 13 tells us that our suffering will bring glory in the future. The trial of our faith means glory for us when Christ returns for His own (I Peter 1:7, 8). Those who have suffered for Christ have seen the glory of God even while going through the suffering. Even while Stephen was being persecuted he looked up to heaven "and saw the glory of God, and Jesus standing on the right hand of God" (Acts 7:55).

Polycarp, said to be the pastor of the church at Smyrna in the middle of the second century, was arrested for his faith. He was told that he could escape death if he would recant. His reply was, "Eighty and six years have I served Him, and He never did me any injury. How can I blaspheme my King and my Saviour?" He was burned at the stake. By becoming a martyr he brought glory to the name of Jesus Christ. The millions that have since suffered similar deaths have likewise brought glory to that name. In John 15:21 Christ told His disciples "But all these things will they do unto you for my name's sake, because they know not him that sent me." Christ said of

those who were His own, "I am glorified in them" (John 17:10).

"If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified" (v. 14). Peter tells us that if we are reproached for the name of Christ we are happy. The word "happy" comes from a Greek word which means "prosperous." In Matthew 5:3-11 the same word is translated "blessed." It refers to the spiritual state of a believer. The meaning is; if the world persecutes a Christian, this is an indication of his spiritual well being. There is no persecution from the world of a Christian who lives like the world. It is those whose lives are Christ-like that the world cannot stand. Why is the one who is reproached for the name of Christ happy, spiritually prosperous, blessed? It is because "the spirit of glory and of God resteth upon you." The words "resteth upon" means "rest you." To get the meaning of this we go to Matthew 11:28 where our Lord said, "Come unto me, all ye that labor and are heavy laden and I will give you rest." What He is saying is, "I will rest you". The sinner who comes to Christ is to cease from his own efforts of overcoming his sins and Christ Himself will take over. Here in our text, Peter is saying that the Holy Spirit rests and strengthens the child of God in the sense that He takes over the battle for the believer, and therefore gives him the victory over his enemies. The Spirit of glory, the Spirit of God, rests with power upon the believer, causing him to stand firm for his faith against all that Satan and the world can wage against him. The words, "on their part he is evil spoken of, but on your part he is glorified" refers to the Holy Spirit. He is evil spoken of; He is blasphemed by those who reproach you. Their treatment of you shows their contempt for God, His Son, and His Spirit. "But on your part he is glorified," by your manner of life, by the honor you give Him, by your patience in your trial, and by the godly life you live, "he is glorified."

"But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters" (V. 15).

The word "suffer" means "suffer reproach". Some, who had become children of God had, before they were saved, suffered reproach as murderers, thieves, evildoers, and busybodies. Now that they were saved, this must cease. Now they had a new nature, the nature of God. They are to live lives not as of former times, but lives that are pleasing to God. A "busybody in other men's matters" is "one who busies himself about what does not concern him." One who tries to control the matters of others, "a self-appointed overseer in the other men's matters" (Wuest). This does not mean that we are not to be concerned for others, for in Philippians 2:4 we are told, "look not every man on his own things, but every man also on the things of others." While we are commanded not to be busybodies, yet we are to care and watch over others. In Galatians 6:1 it is said, "BRETHREN, if a man be

overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted."

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (V. 16). If one is persecuted because he is a Christian, because he is a follower of Christ, "let him not be ashamed." He must not be ashamed that he is despised and mistreated because of his faith. He is not to be ashamed of being recognized as one belonging to Christ. As the Holy Spirit inspired Peter to write this I wonder if this caused Peter to recall the time he was ashamed to acknowledge he was one of Christ's disciples, but with cursing and swearing said, "I know not this man of whom ye speak" (Mark 14:71). One should never be ashamed of his faith regardless of how he is treated by the world. Instead of being ashamed he should "glorify God on this behalf." Let him praise God that he is accounted worthy to suffer for Christ (Acts 5:41).

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (V. 17). The thought here is that during this time, while living in this life, God permits trials and tests to come to His children. He chastises His own for their sins. The question is asked. If He does this to His own what will be the end of those who "obey not the gospel of God," that is those who do not believe the gospel? What can they expect in the way of treatment from God? We find the answer in Revelation 20:15, they shall be "cast into the lake of fire."

"And if the righteous scarcely be saved, where shall the ungodly and sinners appear?" (V. 18). "And if the righteous scarcely be saved," if they are saved with difficulty. This by no means suggests that God is too weak to be able to save us. Looking at salvation from a human viewpoint it would seem impossible for any one to be saved. When Adam plunged the whole human race into sin he made it impossible for man to approach God. There was no way that man could devise a way in which he could be saved. Any plan of redemption is wholly beyond the mind of man. There was only one way it could be done, but what human wisdom could have come up with such a plan? There was only One being that could save, but who would have thought that the Son of God would leave heaven's glory and become man and suffer and die on the cross for that redemption? This was the only hope for salvation for any of Adam's race. Then there is the difficulty of bringing those for whom He died to Him. "No man can come to me, except the Father which sent me draw him:" (John 6:44). Why can men not come to Christ? It is not in the nature of man to come. Ever since Adam and Eve hid from God in the garden, man has been fleeing from God. Who would have thought that the Spirit of God would have undertaken the task of drawing sinners to the Son? There is no salvation apart from the work of

the Holy Spirit. Then there is the matter of keeping one's salvation. How does one keep saved? How could one expect God to be so patient with His children, when time after time after time they wander into sin? When time after time He must chastise them for their sins, with no thought of casting them away?

Yes, truly the righteous are scarcely saved in that there is only one way, only one way and that is God's way. None of the many ways devised by man will work. The question is asked; What hope is there for the ungodly and the sinner? What hope is there for those who refuse to accept God's way? "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator" (V. 19). "Wherefore," that is those who endure the kind of suffering that God wills to come in one's life is to commit his soul (life) into His keeping. There may be many dangers, many trials, many troubles along the way for the child of God; yet he can commit himself into the keeping of One who is able to overcome all. One who is faithful to His Word that He would protect and keep those who are His. The words "in well doing" means that we are to keep doing good even if there is suffering. The business of all Christians is to do God's will and leave the result in His hands. God can be trusted, "as a faithful Creator." He is faithful in all His relationship to His children. As Creator, the One who brought us as well as all creatures and things into being; we can be sure He is faithful to perform that which He has promised. As our Creator, we that are His children, can come to Him and look to Him for protection and care. He redeemed us by the blood of His Son, we are renewed day by day by His Spirit. Yes, we can commit our souls to a "faithful Creator." "To God only wise, be glory through Jesus Christ for ever. Amen" (Rom. 16:27).

Better than Gold:

(1) The Word of God Psalm 119:72

(2) The Blood of Christ 1 Peter 1:18-19

(3) The Trial of Faith 1 Peter 1:7

ANNOUNCEMENT

Elder Timothy B. Hille has been authorized by the Sovereign Grace Missionary Baptist Church of Texarkana, Texas to do missionary work wherever the Lord might lead. At present this work is to be mainly in the Clio area of Mid-Michigan. He is authorized to baptize proper candidates into his home church, to organize missions, and to oversee such when organized. He will report on activities and finances to his home church, which will be in charge of all such. The authorizing church is pastored by Elder Oscar B. Mink. For any information concerning this work, one can contact Elder Timothy B. Hille at 10256 Clio Rd., Clio, Michigan, 48420 or call him at 313-686-2861; or contact Elder Oscar Mink at 912 Burma Rd., Wake Village, Texas 75501, or call him at 214-838-4985. Pray for this work.

REVIVAL NEAR CHARLESTON, S.C.

I think that David West is one of the finest and soundest preachers and pastors that I know. I think his wife is a real jewel among the preacher's wives that I know. The better I know them, the better I like them. I think that any church would be honored and blessed to have this man as pastor. I said to my church yesterday, "David West is a good man." I also told them that I would rather people could say that about me than that I was a good preacher. David West is pastor of the Landmark Missionary Baptist Church at Monck's Corner, S.C.

This is near Charleston.

It was my honor and privilege to be invited to hold a revival meeting there recently. I have preached there a few times before. I think it was about nine years ago that last held a revival for them. This is a very fine church. I think highly of the church. I have always enjoyed preaching there. I would urge our readers to visit this pastor and this church whenever they are in the area.

Katie went with me for this meeting. I do not know if this was mainly because of her great love for the Wests, or if she is

planning to go with me more often. Time will tell. Anyway, it was a blessing to have her on the trip and in the meeting. Katie is a good listener, and encourages the preacher. There are people that are easy to preach to. She is one of them.

We left home about 5:45 A.M. April 10th. We had mostly a pleasant trip to Brother West's home. It did rain on us a goodly portion of the trip. We certainly enjoyed staying at the West home during the meeting. They treated us royally. If one could not enjoy staying with and fellowshiping with the Wests, I do not know what it would take for such. Katie and Bernice are big talkers, and that left more time for David and me to talk with one another. We went to the beach one day for a couple of hours. We did little going this time, and just spent most of our time in fellowship about the things of the Lord.

David has a nice home that he did much of the work in building. The church has a nice building. David and the members of the church, and some others did most of the work on the building. The auditorium is not finished yet, and the people meet in what will eventually be a large fellowship room. Pray for them that they will soon be able to finish their building.

We had good attendance during the revival. Most of the members

were very faithful in their attendance. This is always a good sign as to the condition of a church, and is very important to the church and any special meeting she has. Brother Andrew Cook did a fine job leading the singing. I even suggested that he come to Ashland and lead our singing here. We sang more congregational songs than I am used to in a meeting, or than we do here. I enjoyed this as the congregation really sang out and seemed to sing in the Spirit. I feel that this should be left up to each individual church, but I do feel that most of us (certainly including our church) do not sing enough. This is a part of the service that the whole congregation can join in, and when the Spirit is in it, this is a great help to the service, and also a help to the preacher. A good song service leaves a preacher ready to go at it in preaching. A poor, draggy song service leaves the preacher sort of down, and he has to take some time getting really "up" for the preaching. Preachers know what I mean. We had several special songs during the week. This church is blessed with much talent, and I hope they will begin to use it more and more. Hey, if any of you have talent you don't want to use, send them to me and I will use them here.

The spirit of the services was very good. The people seemed to really enter into the service with a desire for the blessings of the

Lord. Sometimes, "What you want is what you get" applies to our church services. We need to go to church with a prayerful and hungry attitude. I have often said that we need to go to church like a hungry man goes to the table. I fear that often we do not really go with a strong desire to please the Lord, worship the Lord, hear from the Lord, and receive blessings from the Lord. This matter, rightly attended to, would add much to be blessings of our services.

I was very happy to renew acquaintance with Tom Cook and his wife. He is the song leader's brother and is pastor of a church in the area. Their presence, receptivity, and enthusiasm in the services added to our meeting. I had met him before, but felt I really got to know him this time. They plan to visit us fairly soon, and we look forward to this.

We had several visitors during the meeting. One brother, Preston Carson, and his wife brought several visitors during the meeting. It is always good when members really work at bringing others to our services. Oh, what might be the results in our churches if all of our members would really work at inviting and bringing visitors to our services! There were others who brought visitors to the services.

I preached the same truths as you read in The Baptist Examiner. I decided a long time ago that I would preach the same things wherever I might go. I would not accept an invitation to preach in a revival where I could not preach the same things I preach in Calvary Baptist Church. I have known many men to preach one message in one church, and a different one in another church. I have known men who could hold a revival in an Arminian church one week, and the next week hold one in a sovereign grace church. I have long since lost respect for men who can do this. I never have any trouble in feeling that I must hold down the truths I believe because I am in a church that does not believe such. I don't get invited to such churches. Brethren, let us establish a reputation for preaching the same thing wherever we go. This will eliminate a lot of problems that could otherwise come up. This was one of the many things I so much admired in John R. Gilpin, Sr. When I went to hear him preach, wherever it might be, I knew I would hear the same precious truths.

These truths were well received by the Landmark Missionary Baptist Church, for they are truly a true, sound, and strong church. Their pastor has taught them well in the precious truths of God's Word, and they have received them well.

Sunday was a special day. Brother David brought a fine message during the Sunday School hour. There was, I think, one class of smaller ones, and the rest met as one group. This would be my only criticism. I would urge churches to have more division in their Sunday School. I would urge a church to have a woman's class with a woman teacher - one or more such. I would suggest several divisions among the young people according to age - when this is

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Many of those in meeting near Charleston, S.C.

GOOD FELLOWSHIP IN APPALACHIA, VIRGINIA

Spiritual fellowship is a precious, wonderful, and blessed thing. We ought to diligently endeavor to have more of it. We can and do have some of it at church in our church services praise the Lord. That should be a real part of the service. We fellowship some (some of us) before and after the service. Likely, we should do more of this. Members of a church should zealously endeavor to have fellowship with one another at other

times. The church should endeavor to have more times of fellowship. It is good to fellowship by phone and by mail. Many lose out on precious opportunities for fellowship by absolutely refusing to write letters. The cop out is, "I can't write." This is not true. If you can talk, you can write - except for small children, and a few who physically cannot write. Then we ought to have fellowship with other churches. We ought to be willing to take much

time, spend money, and travel many miles in order to take part in fellowship with other churches.

The Temple Baptist Church of Appalachia, Va. had a fellowship meeting Saturday, April 8th. I do wish my church would have more of these. I wish many of our churches would have these now and then. Daniel Smith, Jimmy Swindell, Katie, and I went to this fellowship. We are all glad that we did. Appalachia is about 175 miles from Ashland. Route 23 is not the best road to travel. The trip takes about three and one half hours. We left my home about 5:30 A.M., made this trip, arrived back home about 8 P.M. Did you say that Saturday was a "sleep late" day? Did you say that Saturday was for good times? Did you say, "What a way to waste a Saturday"? Well, there can be no better way to spend a Saturday than the way we four spent that day. We enjoyed the trip, having great fellowship while travelling. We enjoyed the fellowship.

John Pruitt, his family, and two members of his church, the Blounts, came all the way from Griffin, Ga. to be in this. Danny Davis, the new pastor of Landmark Baptist Church near Winston Salem, N.C. and his wife came to this fellowship. Five other members of this new and fine church also came to the fellowship. Dan Phillips and his wife came from Bristol, Tenn. to be at the fellowship. Elder Carl Jenkins also came from Bristol. He is Dan's assistant pastor. You see that many people were willing to give time and expense to be there. If I have missed any who travelled a good distance to the fellowship, I apologize in advance. The members of the church were mostly present as they could be.

Surprisingly, we hit snow on Jenkin's mountain, and most of

the rest of the way. Going to lunch, it snowed furiously. But none of this stuck on the roads, so we made the trip just fine. Daniel Smith was our chauffeur, and for a young man, did a fine job.

John Pruitt, Herbert Cole, Steve Swiney, Danny Davis, Dan Phillips, and I preached during the day - three in the morning and three in the afternoon. The Lord seemed to bless in all the messages. Herbert Cole is a deacon, but brought a message that put all the preachers on their toes to equal. It was the first time I had heard Danny Davis. He brought a fine message. I believe the Landmark Baptist Church near Winston Salem, N.C. has them a fine pastor. Pray much for this man and this church. It was also the first time I had heard

Steve Swiney. I believe that in him we have a young man with potential. Pray for him. I will say that all of the preaching was a blessing to me.

The church took us to a restaurant and fed us a fine meal. I had eaten a light breakfast and so indulged myself in this meal. Daniel Smith had eaten such a large breakfast that I could almost keep up with him for lunch.

Brothers and sisters, I have put many miles on my cars and taken much time to have fellowship with sister churches. I do not regret this. Good fellowship, such as we had in Appalachia April 8, is well worth what it took us to participate therein. I would urge us all to seek to have more fellowship in our own churches, with our own members, with others of like precious faith, and with sister churches. Such fellowship will strengthen all who participate therein. We thank Reggie Moore and the Temple Baptist Church for giving us this opportunity by hosting this fellowship and inviting us to it.



Regulars at Temple Baptist Church, Appalachia, Va.



Mealtime at Appalachia fellowship.

REVIVAL

(Continued from Page 11)

possible. I would suggest that ladies teach the young children when possible. But, please know that I am only suggesting. The older I get, the more I say, "To each his own." Brother West brought a fine message on the Bible. I always enjoy hearing him preach.

By the way, Aaron West and family came to be with us for the Saturday and Sunday service. I appreciated this very much. He is a fine young preacher. He is pastor of a church near Savannah, Ga., but came to visit with us at this time. Two of his members came to be with us for the Sunday services.

I preached at the morning service. The church then had a fine dinner (evening meals are "supper") for us. We had a good time of fellowship during this meal. We had several visitors and most of the church members for the morning service and this meal. Then, at 2 PM we had our final service. We had some fellowship after this. It had been a good day, and had climaxed a good meeting. Do pray for this church and her pastor. If you can ever visit with them, you will be greatly blessed thereby.

It was an added blessing during this meeting to have fellowship with Sammy West and his family. Sammy is married to the former Grace Halliman. They have three fine children, a girl and two boys. Jacob is all boy and has never met a stranger. Alexis is just a fine young lady. Thomas is too young for me to evaluate yet. Grace fixed a fine Greek meal for us one night. I told her, and then the church, that mother told me I was German-Irish, but I

learned that night that I was half Greek. Sammy is working with his father, but is available to fill in for other churches, speak at conferences and such, and for pastoral work wherever the Lord might lead. If some church would be interested, he can be contacted at 2823 S. Live Oak Dr., Monck's Corner, S.C. 29461.

Katie and I then drove to Winston Salem, N.C. and spent that night and the next day and night with our son there. On Tuesday, we headed home. On the way, we visited Herbert and Sadie Cole and had breakfast with them. They are long time friends who are very dear to us. We then drove to the Sheltons; John and Pauline, and visited awhile. They are also dear and long time friends. These four are members of the Landmark Baptist Church near Winston Salem. God has given this church a pastor and is blessing the church greatly. We did not plan to, we were determined not to, but we did - eat lunch at the Sheltons. We enjoyed our brief time of fellowship with the Coles and the Sheltons.

We arrived home about 5 PM. It was good to be home. We had had a wonderful time, but there is truly no place like home. I unpacked and hurried to my study to survey the work that had piled up in my absence. I tackled it the next morning. It took me until Saturday to partly catch it up. It was good to be back at my desk. It was especially good to be in the pulpit of Calvary Baptist Church on Wednesday night. I do greatly enjoy preaching in other places and churches, but this is first and dearest to my heart. Pray much for our church and her work. We stand in need of God's wonderful blessings. May God bless you all.

me. We had very good fellowship on our trip to Griffin.

We arrived at Brother Pruitt's about 4:00 P.M. and were greeted by the Pruitt family. Here is a fine family that means much to me. I appreciate the times we have had together, few though they have been, more than I can tell. Lela is a fine preacher's wife, and that is a position that is hard to fill. Someone needs to write a book on "The Preacher's Wife." It takes great grace from the Lord to properly fill this position. They have two girls that mean much to me, Ruthie and Elizabeth. Ruthie is quite a young lady now, and Elizabeth is growing up fast. I love these two girls very much.

Katie and I were privileged to stay at the Pruitt's during the conference. We felt highly honored by this. Of course, conferences are not good times for one on one, or family on family fellowship. There are so many to talk to, and so much time in church services, that personal fellowship is at a minimum. Nevertheless, we had a good time staying with the Pruitts, and they treated us royally.

Ere long, after a fine meal to which the Pruitts took us, it was time to go to church for the first service. I always try to arrive early so as to have fellowship with others who do the same. (Everyone ought to get to church early, and stay late. These are sometimes the only times we have for fellowship. This fellowship is well worth the time and effort involved. I think that maybe we ought to start our services thirty minutes earlier and hold them thirty minutes later, reserving the two half-hours for fellowship. What think you?) It was a joy to meet the members of West Griffin Baptist Church as they arrived. I have known many of these people for a long time. We have watched one another age somewhat. Some of us have seen another go from black-headed to gray. We have had many times of sweet fellowship together over the last twenty years or more.

Some members of the Landmark Baptist Church near Winston Salem, N.C. were there early. These people mean very much to me. It was a joy to fellowship with them again. I pastored them in a different church for many years. I assisted in the organization of their present church. I put them and the man who is now their pastor, Danny Davis, in touch with one another. I think of them often and pray for them much. I am sure they do the same for me. God has built strong ties of spiritual friendship between us. It is always a blessing to see them.

Reggie Moore, his wife, and a deacon in their church, Ralph Wells, were there early. Remember that Reggie's dog had bitten me? Katie had made me a huge bandage for my terribly injured finger. I let everyone present know about this savage attack by this vicious monster (I would not take anything for that dog bite. I have had so much fun out of it.) It was great to fellowship with these folk again. Soon others began to arrive. We just had great fellowship. Soon it was time for the service to begin.

The following men preached at this conference. Doyle Thomas, Walter Herin, Andy Proctor, David West, Reggie Moore, Dan Phillips, Gordon Buchanan, Paul Jackson, Marty Hoffman, Eldon Joslin, John Pruitt, and this editor. Two scheduled preachers

were not there. Their places were ably filled by Aaron West and Homer Laurence. Well, this is quite a line up. One would have to go a long ways to beat this line up of sound and able preachers. A baseball manager would love to have a line up of men who could hit as well as these men can preach. Each preacher did a fine job. I should hate to have to be on a committee trying to judge which sermon was best. I would decline such a position. Brother Buchanan really preached a powerful message calling us back to, "The Lost Art of Prayer." Oh, that I would properly respond thereto. Reggie Moore preached the best I have ever heard him. Andy Proctor brought as good a message on "Divine Healing" as I have ever heard, though I likely disagree with him on James 5:14-15 (and he may be right). I had not heard Marty Huffman before, though I was present at his ordination. I sort of felt sorry for him. Before he preached, Homer Laurence brought a tremendous message. If I had to choose the best message of the conference, I would likely pick the one by Brother Homer. I remember thinking that I was glad I did not have to follow him. But Brother Huffman did a very, very fine job. I greatly enjoyed his sermon. I always like to meet and hear new preachers. I have invited Brother Huffman to write for T.B.E. I would like for our readers to get acquainted with him. I hope to have him at our conference sometime, God willing.

I heard Brother Jackson for only the second time. I have enjoyed meeting this brother and hearing him preach. I hope we will have a long fellowship together. I hope also to have him in T.B.E. and at our conference sometime. (Of course, I try to get every sound preacher to write for T.B.E. But I do feel that these two men could enhance our paper by doing this).

Well, I cannot go over and elaborate on every preacher and every sermon. I hope none of the brethren will be offended at me. Most of the rest of the preachers I had heard several times. I greatly enjoyed all of them. I think highly of all of them. Each preacher was a blessing to me personally, and I am sure to all present.

Andy Proctor led the singing for the conference and did a fine job. He started out commenting on each sermon, but I finally got him out of some of that. In my conferences, I rarely comment on the sermons, and my song leader never does, that I remember. But, to each his own. I had fun with Andy over this. He is a favorite of mine, and I say things to him I would not to others.

We had some good special singing during the conference. I dare not try to name those who blessed us in this way, for I know I would forget some. I will say that I greatly enjoyed this part of the conference. I sang one special and was accompanied by the lovely and talented Ruthie Pruitt. She did a fine job. She also played a piano solo for us, and this was a blessing to all. I have asked her to do this for our conference. She is a dear Christian girl. May God keep her clean, pure, separated, and holy; and greatly use her to his glory. Oh, let us pray for our young people.

I must speak of the food. Food is a very important part of a conference, probably more important

than it really should be. The ladies of the church fed us two meals on Saturday. They did a very fine job. Of course, I knew they would, as I had eaten their food before. The church had some other ladies fix our Sunday dinner (the night meal is supper). This was a very fine meal for which I complimented those who prepared and served it. The ladies in a church are very important. Though I appreciate them for their services such as feeding a conference, I am not among those who think that, that is about the only thing they can do in a church. I adamantly insist that they can sing specials and teach children and women in Sunday School. Let male chauvinists grow fat on the ladies' cooking while they deny them the right to do anything else. I will not join my brethren in this, but will give the women in the church all the privileges for service that I feel sure I can justify by the Word of God.

I mention one unique part of this conference. We did not have a preaching session on Saturday afternoon. Instead, the preachers met for a time of discussion and prayer. Well, I have praised this conference highly, haven't I? Therefore, no one should be offended if I do not sound as enthused about this part thereof (And I may be wrong). Many of the preachers spoke highly of this part of the conference. I wonder if some of them did this because they thought so much of John. Several have told me they would rather have had another preaching session. It was a good time of fellowship, discussion, and prayer. Surely, we need more prayer. Surely, preachers need to discuss "preacher" matters. Surely, a conference just might be a good time to have such. I have often thought (though I have done nothing about it) that we should have more prayer at our conferences. I did enjoy this time, but I would have much preferred to have had another preaching session. This does not mean that I am right and others are wrong. It only means that we may differ on this one thing.

But John may just have come up with a good thing here. Maybe we need to work on the timing and conducting of such, maybe not. I leave all such things to the host church and the host pastor. The older I get, the more I say, "To each his own." But I thought I would comment on this because it was such a unique part of the conference. I have never been to a conference before that had this feature. Maybe it will become more of a part of some of our conferences.

The conference was over. It was time to head for home. But home was farther away than we realized - as to time. We hit some stormy weather on the way home. It became so bad that we finally stopped and spent the night in a motel, driving home the next day. We left Dan in Knoxville where he drove on home in his car. We arrived home (I don't remember when) safe, sound, and happy. We had been to another conference. We had had a wonderful time of blessings from the Lord. We will long remember this conference. We are already looking forward to the next conference in Griffin, Georgia. May the Lord bless this fine church and her able pastor. If you are ever in the area, visit with them. You will surely be blessed by so doing. Some pictures later.

BIBLE CONFERENCE IN GRIFFIN, GEORGIA

The West Griffin Baptist Church is one of my favorite preaching places. I always count it an honor to preach there, and am always blessed in preaching to or fellowshiping with these fine people. John Pruitt, their very sound and able pastor is one of my closest preacher friends. We have not known one another as long as is true with some of my preacher friends, but we have become very close in that time. I do apologize to these fine people for my delay in writing about the Bible Conference they had March 3-5. I have no explanation for this. I am considering leaving it to host pastors to write up their conferences and fellowships if they want them in The Baptist Examiner, for I have so much to do. But, since I have not yet started that, I again apologize to this fine church and her able pastor.

Katie and I left home about 5:30 A.M. on March 3rd, headed for Griffin, Ga. We met with Dan Phillips in Knoxville, Tenn. He travelled the rest of the way and back to Knoxville with us. Brother Dan is a very, very dear friend. We have labored together in the work of the Lord for many years. I do not know how many

times we have preached for one another in revivals, single services, and conferences; nor how many times we have preached together in conferences, or in how many places. He gave me my first subscription to The Baptist Examiner, and thus started me on the road to where I am now serving the Lord. He had me for a revival meeting where and when I met Katie. We were married in his home. We have visited, talked with, written to one another so many times. We have suffered with one another, and fought for one another. We have helped and encouraged one another through these many years. To take out of my life what Dan Phillips has meant to me would leave a large empty and blank space that no one else could have filled so well. I love him as I believe David loved Jonathan. I would do anything I could for him, and I believe he would for me. I really do not doubt that either of us would, if needful, give his life for the other.

Well, I could fill a whole T.B.E. praising Dan Phillips and telling what he has meant to me and of the times we have spent together. The fellowship of this trip and being together in this conference is just another chapter in the book of, "The Fellowship of Dan Phillips and Joe Wilson." You may not care for this book, but it means much to Dan and