

A HAPPY HOME

By Waldo Whiddon

"Except the LORD build the house, they labor in vain that build it: except the LORD keep the city, the watchman waketh but in vain" (Ps. 127:1). Today the modern home comes under this Biblical doctrine. Unless the Lord is in our homes, we strive in vain for happiness defeating our own cause and intent toward happiness. This message does not propose to supply all the answers, nor does it contend to be the solution to all the complex problems of the modern home.

We do not claim to be an authority on marriage, home, and family. However, we would like to point out a few signs along the road leading to a happy home for the family. It must be Christ oriented. My spouse and I have been practicing this sort of life style for many of our nearly sixty years. It must be dominated by the love and grace of God, or the powers of evil will take over and the result is anything but pleasant. We would like to mention a few things that we have found very valuable to our home life since we started house keeping fifty nine and a half years ago.

The first thing to watch is temptation. Temptation is not sin. Christ was tempted, but beloved, He did not yield to temptation. Yielding is where sin



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lies. The home was a part of God's earliest creation with the creation of man. He proposed what the home order should be, and that it should be the basis of human society and morality. Yet Satan would like to undermine that divine purpose, and sin is the tool which he uses to accomplish his dastardly work. Those of us, therefore, who are involved in building and maintaining God-honoring homes must be forever alert to the presence of sin. Watch out for temptations, even small as they may be.

Christian standards are like building a fire in the rain. It requires a lot of willful determination, against all odds, to do what seems impossible. It calls for expertise-know how, which understands the nature of the chil-

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ABORTION

by Medford Caudill,
Goshen Indiana

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this." (Isaiah 9:6,7)

Recently there was born to us a

baby boy. What joy there is in the birth of a baby. A new life with all of the new hopes and dreams that go with it. Never, however, has there been a baby born like Jesus Christ. He was



Medford Caudill

born not just the hope of His parents, but the hope of the world. A blessing not just to His parents but to all of mankind past, present, and future. Jesus was born of a virgin. He is truly God and truly man.

On the same day that our baby was being born, literally thousands of babies were murdered by abortion. If they would only show the results of abortion on the television newscasts surely all Americans would rise up in horror at the unspeakable murder and mutilation of tiny infants. Yet, you will never see the little hands, or the little feet, the crushed skulls, or the other body parts thrown into garbage bags and hauled away to the dump. You will never see those pictures

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THE BAPTISM OF THE HOLY SPIRIT

by Danny Davis

Many people are confused as to what the baptism of the Holy Spirit actually is. There is much more error than truth taught on this subject. We need to separate the truth from the error. The only way to find the true teaching is to compare Scripture with Scripture. Every truth in the Word of God will perfectly coincide with every other truth. If what we believe regarding the baptism of the Holy Spirit does not coincide with other truth, it is because it is not of God. I am certain that by applying this principle, we can separate truth from error.

Let us now consider Acts 1:5, "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." There is a promise given here that ye shall be baptized with the Holy Ghost. We need to clarify who the "ye" is. It

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WHAT'S WRONG WITH THE CHURCH? A MIXED MEMBERSHIP CHAPTER III

by John R. Gilpin

(Read Revelation 2:12-17)

Two chapters ago we studied the church at Ephesus, under the particular heading, "The Lapse of Love." This was the largest and most prominent of all these seven churches. There were many things for which Christ commended them, and yet He condemned them because they had lost their first love. "Nevertheless I have somewhat against thee, because thou hast left thy



John R. Gilpin, Sr.

first love" (Rev. 2:4).

Then we talked about "The Devil at Work." The wrong in the church at Smyrna wasn't on the inside, but on the outside. The church was living rightly, and preaching rightly, and the devil was fighting it.

There is quite a contrast between these first two churches, the first had lapsed from its first love for Jesus; the second had the devil fighting it on the outside. That which was wrong at both Ephesus and Smyrna is wrong

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UNBELIEF - THE GREATEST SIN

by Stephen Charnock

The sin of unbelief is against God.

It strikes peculiarly at God. Whatsoever is done against any institution of God is interpreted by God as done against Himself. When the Israelites, weary of Samuel's government, desired his resignation and the electing of a king, God calls it a rejecting of Himself, (I Sam. 8:7,) that He should not reign over them. The slighting a mortal creature in the ends whereto God hath appointed him, being a contempt of God, by whose authority he acts, a rejecting of Christ, who is the highest ordinance of God, whose words are the words of God spoken in His name, as God foretells, Deut. 18:19, is a breathing forth the highest disdain of God. Though it be an enmity immediately against Christ, it redounds to God, because Christ is His Christ, His anointed. The conspiracy is joint against both, a "taking counsel against the Lord and his anointed, to break their bands asunder, and cast away their cords from them" (Ps. 2:2). Let us cast away the promises of an eternal kingdom, and those threatenings of hell, whereby they would allure us or scare us into an allegiance, to submit our necks to the yoke of their laws. Let us slight all those reasons, and spurn away those vain hopes and fears, those cords whereby they would draw us unto their power. It casts a dishonour upon God more than all other iniquities; it is a departing from Him after the highest and clearest declarations

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE COMPROMISING DEMANDS OF UNIONISM AND THE ANSWER OF GOD'S PREACHER

by Joseph M. Wilson

"And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one assent; let thy word therefore, I pray thee, be like one of their's, and speak thou good. And Micaiah said, As the LORD liveth, even what my God saith, that will I speak" (II Chron. 18:12,13).

Unionism is the uniting of the different so-called churches for

religious services or purposes. We see illustrations of it in the World Council of Churches, in union revival meetings, in the union of churches for Sunday night services during the summer, at Thanksgiving and Easter services and other occasions when these groups unite for religious services. Unionism is the most popular thing in religion today. Not to unionize, and especially to speak out against it, is a great sin in the eyes of the religious world, and it brings ridicule, reproach, and persecution upon one.

Beloved friends, I insist that this unionism demands compromise. To compromise is to hold back what one says he believes. Unionism is based upon, and necessitates, compromise. There cannot be any unionism apart from compromise on the part of those who unionize. Unionism cannot exist without compromise. You can't unionize without compromise, for compromise is the foundation upon which the house of unionism is built.

No Non-essentials
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DEMANDS

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Unionism demands compromise on vital and important doctrines. It is the constant claim of the unionizers that they only ask you to compromise on the non-essentials. There are two things wrong with this claim. The first is, there are no non-essentials. To label any portion of the precious Word of God as non-essential is an insult to God, and a slam on the character and wisdom of God. To label any precious truth of God's Word as non-essential is a betrayal of our forefathers. Our Baptist forefathers died by the multiplied thousands for truths that the religious world today says are non-essential. There have been Baptists in the days gone by who have laid down their lives in order to stand for the truths that this generation of skim-milk Baptists (?) has forsaken and compromised as non-essentials. They are necessary to a complete Bible. This precious Book, written in the wisdom of God, I dare not call non-essential. If I cut out of this Book that feeds my soul, all those things that the religious world calls non-essential, what would I have left? Where would I go for food for my poor soul? These so-called non-essentials are necessary to a full and complete life of obedience to the Word of God. If the regenerating work of the Holy Spirit has wrought within my soul a desire to obey my heavenly Father, I will speak no more of non-essentials, but I will want to know and do all that He would have me do.

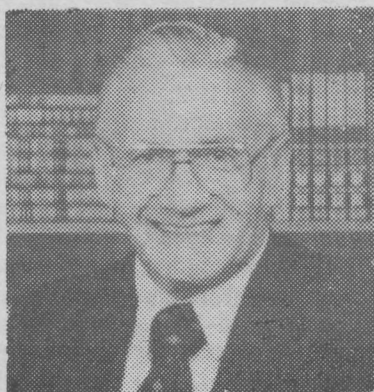
I find in the Word of God that if you break the most non-essen-

Many fear life shall come to an end who never fear that life shall have a beginning.

tial thing in all the Book and teach other men to do so, that you will be least in the kingdom of God.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven" (Matt. 5:19).

So these things are essential to the life of obedience. They are essential to the smile of God's face and to the favor and blessings of God. If we are more concerned about the favor of God and the smile of God than we are to please the world, we will speak no more of non-essentials.



Joe Wilson

The so-called non-essentials are necessary to receive a full reward. One day you and I, as children of God will stand before the judgment seat of Christ. We will be rewarded or suffer loss on the basis of obedience to God's Word. There will be no element of essential or non-essential in that judgment--just that of obedience or disobedience.

I say to you further, the unionists want us to compromise things that mean more than life to us. Is baptism, that blessed ordinance that represents the glorious gospel of Jesus Christ by which we are saved, non-essential? Is the Lord's Supper, that precious ordinance that pictures the broken body and shed blood of our precious Saviour, non-essential? Being a member of the Lord's true church--a position high as the heavens above all earthly honors--is that non-essential? The glorious truths of God's sovereign, unconditional, effectual, and everlasting grace, are these non-essential? Beloved, these are some of the things they want us to give up through compromise. How shall we--how can we give up these and other precious truths?

This compromise is based upon a weakness of belief. If you can compromise God's Word then it doesn't mean much to you. Those truths that you are willing to compromise are truths that you do not believe very strongly. Oh! when these truths grip your soul--when they are the food you eat and the water you drink--the rock upon which you stand--when these truths thrill and fill and rejoice your soul, you'll compromise no more. You would die before you gave them up.

Compromise Pays Well

Now, this compromise pays well. There are high rewards offered to those who compromise. Compromise pays in that you escape from reproach, ridicule, and persecution. If you don't preach what the rest of the religious world preaches you will suffer, but to compromise offers an easy way out. If we will take the way of compromise we can get out from under the tremendous pressure that is on us.

Then, compromise pays well financially. If you preach the truth and stand for the whole Word of God without apology, you are not going to get wealthy in worldly things. God's preachers have, as a rule, been a poor and afflicted people with few of this world's goods. If you want to be a well paid preacher, you had better forget a lot of what you have heard at this conference and go home and follow the crowd down the road of compromise.

Compromise pays in the matter of popularity. If you want your name in the paper and want the leaders of the city to attend your meetings, and you want to be popular with the world, you will have to compromise. Further, to compromise will put you in the majority. Who likes to stand alone? Who likes to be in the minority? Who would not rather stand with and be a part of the crowd? Well, that is one of the rewards that compromise holds before you.

The Answer of God's Preacher

Now, let us notice the answer of God's preachers. When there is dangled before the eyes of God's called preachers of the Word of God the sweet rewards of compromise, and when it is demanded that we give up and tone down, and weaken our stand, what is our answer?

I pause to say that it is a question each preacher must face and decide for himself. I cannot decide it for you. I cannot force you to make the proper decision. You must face it yourselves. And you should settle it once and for all. What is your answer?

Micaiah said, "As the LORD liveth, even what my God saith, that will I speak." What courage! What boldness! I should have liked to witness that scene that day. Surely the angels shouted for joy at the brave and noble answer of God's preacher. To the mere eyes of nature, Micaiah stood alone that day, but I am sure that the angels of God were in attendance cheering on this noble soldier of the Lord. Even though Jehoshaphat, who should have stood with God's preacher that day, was on the other side--still Micaiah said, "God's grace and as God lives, and as the living God gives me power, I am going to preach what God says."

Beloved, this will be the answer of every God-called preacher who is true to his call.

The Honor of Being a Preacher

What an honor to be a preacher! Brother, I am on the top rung, I can't go any higher, I am a Baptist preacher. You can't go any higher than that. This world has no honor to bestow that even compares faintly with the honor of being a preacher of God's Word. Yonder in the glory land, I expect to shout and praise God that He let me be a preacher of His glorious Word. Brethren, do you realize what God has given you? The angels in heaven would envy--if envy were not a sin--the privilege that a Baptist preacher has. I thank God that down here in this world, on the battlefield, in the smoke and fire and trials of life--when other men were mere doctors, lawyers, businessmen, or even presidents and kings, that God let me be a preacher of the glorious gospel of the grace of God. Praise God! Praise God! A man is not worthy of the name "preacher" if he

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FROM THE EDITOR

A person said something like this to me recently, "If I had a problem, I would not go to my pastor about it." This has been much on my mind and heart since then. I thought, "what an awful thing to say." I also thought, "What an awful thing to be true." Since this, I have given much thought to myself as to this. I have also given much thought to the situation relative to pastor and member when such a thing is true.

Surely, we pastors are here that our people might come to us with their problems; at least, that is part of our purpose and work - isn't it? Surely, something is wrong with the pastor/member relationship when a situation exists such as the one referred to here.

As a pastor, I feel deeply about my people. I want them to come to me with their problems. It is the desire of my heart to be of help to them in these matters. Is this a legitimate and proper desire of a true pastor? Is this a proper part of his work as pastor? I suppose there will be differences of opinion on the above question. I would be greatly interested in hearing from our readers, especially preachers, as to this.

What is the reason for the attitude expressed at the beginning of this article? I suppose there are various reasons. I suggest that often the major reason for such is the attitude of the pastor. Some preachers seem to delight in setting themselves above their members. I have heard preachers recommend this to young preachers. Some preachers present an unapproachable exterior. They leave the impression that they are not to be considered as others are. They exude the attitude that I sensed among officers when I was in the U.S. Navy. I would not have dared approach an officer as if we were on equal basis. Some preachers seem to desire to present the exterior attitude of Commanding Officer. Of course, a poor, ordinary member would not approach such a pastor with his problems. I suppose that some pastors give the impression that they are only concerned with leading the church and preaching to the church. They leave the impression that they would not be concerned about the personal problems of individual members of the church. They are concerned with the church as a body, but not with the members thereof as individuals.

I suppose that some pastors have a small group of members who are very close to them, sort of a little clique; and that other members feel that they are not part of this inner circle, of this clique; and so they dare not approach the pastor with their problems.

Some pastors present a harsh and imposing exterior which discourages a mere member from intruding into their presence. Some present such an attitude in their preaching that a member may feel he would not receive a kind, fair, considerate treatment as to his problems. Some preachers act like great big bears that forbid any close approach by others. I am sure that much more could be said as to this point.

Then, I suggest that sometimes such a condition as expressed at the beginning of this editorial is the fault of the member. The member may feel that his problem is none of the pastor's business. The member may not have the relationship with the pastor that one should have. There should be a close relationship between pastor and member. Often this is not the case. Sometimes this is the fault of the member. There are members who do not want this kind of relationship with their pastor. They do not want to be bothered with such. They are glad to go to the church and listen to the sermon, but they do not want any further relationship with the pastor. They may desire a relationship in sickness, marriage, death, etc., but do not desire a really close relationship. Many times, a member feels that his personal problems are none of the pastor's business. Many times, a member would resent any action of his pastor in any way concerning personal problems.

There are times when a member's personal problems involve sins which he does not desire that his pastor know about. He knows he is wrong, and does not want to face the pastor with this. He does not want the pastor's rebuke of his sins, though he knows he deserves such. There are also times when the problems concern the sins of loved ones of the member. The member would be embarrassed for the pastor to know these things. Sometimes the member knows what is wrong, what he should do, and what the pastor will tell him; and he does not want to hear it or do it. More could be said along this line, but I cease for now.

The situation between a pastor and a member, and a member and the church just is not what it used to be. There absolutely is not the respect by the member for the authority of the pastor or of the church that there used to be. Many members feel that neither the church nor the pastor are to have any say in anything the members do. I was recently asked if a church should get involved in the matter of a divorce action by members. I am sure that many members would say that their private lives are not the business of the church. This attitude, doubtless, often leads to the situation such as I mentioned at the first of this editorial. It is very sad that things are like this today. Because of this lack of respect for the church and the pastor, neither can do the job that ought to be done, and though many do not realize it, this is a hurt to the individual member.

As I thought of the statement with which I started this editorial, I realized that my members do not come to me with their problems--at least not many individuals, not many problems, and not often. I frequently learn of some problem some member is going through by hearing it from someone else. This ought not to be. I should be the first person that a member should talk to about his or her problems. This is not the case. I have given this much thought, but have not arrived at an answer. Why is this so? Is it my fault? Is it the member's fault? Is the fault to be shared? Some will say that this is the way it ought to be. I do not accept that. I know that I desire to be a better pastor to my members. I know that I desire to know their problems, to pray about them, and to give advice if I can, and as well as I can. I want to convey this feeling to my members. Maybe I fail in this. Maybe I do not give the impression that I should to the members. Well, I don't know the answer, but I surely would like to change the situation as it is in my church.

Well, this matter is worthy of much thought and prayer. Maybe some of my readers will write me their thoughts on this. I wish you would just print the gist of them with my comments, or whatever. Let me hear from you as to this.

DEMANDS

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answers any differently than did Micaiah. The man that won't say, "I am going to preach what God says," should be stripped of his title, taken from his office, and placed among the common laborers of mankind and cease to be called "preacher."

What God's Preacher Will Preach

There are some things which God's preacher who is true to his calling, will preach. He will preach what God says about how sinners are saved. He will preach that God does not save men by ritual, or religion, or works, or the mourner's bench, or by free-will decision. He will preach that God saves men by grace. It used to be that when you said grace, everyone knew what you meant, but the religious world has so perverted the word until you have to add a string of adjectives now. So, God's preacher will preach that God saves men by free sovereign, unconditional, irresistible, and everlasting grace. God's preacher will preach that the sinner is so depraved, vile, and filthy--that the sinner is dead in trespasses and sins--that the sinner can't come and won't come, but will die and go to hell unless God saves him by grace.

God's preacher will preach that out of the mass of totally depraved mankind, God in His sovereign mercy and grace, said, "I'll take this one and that one and the other one." He will preach that God, according to His sovereign will, elected from fallen mankind a number that no man can number, and predestinated them to be the objects of His saving grace.

God's preacher will preach that Jesus Christ, at the appointed time, climbed a hill outside the city of Jerusalem--laid Himself down upon an old rugged cross where all the armies of all time could not have put Him, but where His everlasting love for the elect of God put Him, and that there He shed His precious blood for the sins of the whole elect family of God. God's man will preach on many themes. He will endeavor to preach the whole of God's Word. But every now and then--and that quite often--he will have to preach him a sermon on the precious blood of Christ that cleanseth from all sin.

God's preacher will preach that the Holy Spirit comes with an effective and an irresistible power and brings those chosen by the Father, and redeemed by the Son, to an experience of the saving grace of God. God's preacher will preach that it is not by the high powered persuasion of the preacher, or the decision of the sinner, but by the mighty and effective power of the Holy Spirit that men are brought to a saving knowledge of Jesus Christ.

God's preacher will then magnify the grace of God further by preaching that those chosen by the Father, redeemed by the Son, effectually called by the Holy Spirit are saved through time and eternity. He will preach that they are "once saved, always saved," and that they shall never perish.

God's preacher will preach what God says about the Lord's church. He will not go along with the religious world and its threefold error about the church. 1. There is not much difference between churches. 2. One church is as

good as another. 3. It doesn't matter which church you join. No! No! God's preacher will not go along with this vile, rotten, damnable heresy. God's preacher will preach that the most important single question the saved person will ever face is that of which church shall I join? God's preacher will teach that there is nothing in all the realm of Christian living as important as the church question, and that you can't even start down the road of faithful, loyal service to God until you get into one of the Lord's true churches--a sound missionary Baptist church, if you please.

God's preacher will preach with a holy passion against the awful heresy of the universal invisible church. I hate Hardshellism with a passion. I hate Arminianism. With all my soul, I hate Universal Churchism, and before God, I do not know which of these three heresies I hate the most. However, the more I study, and the more I observe the awful, damaging effects and influence of the universal invisible church heresy, I am almost persuaded that, of all the heresies of hell that have ever come upon the earth, surely, one of, if not the most horrible, is the universal church theory. Nearly every false doctrine one can imagine is connected some way or other with, and supported by the universal church heresy. God's preacher is going to throw this heresy out the window.

God's preacher is going to preach that the church is a local, visible assembly of Scripturally baptized believers, Scripturally organized for a Scriptural purpose. He will preach that the Lord's church is a Baptist church--a missionary Baptist church--and that it should be an independent, missionary Baptist church.

God's preacher will preach what God says about baptism. He will not go along with the crowd that says baptism is not important. The baptism that Jesus walked sixty miles to obtain, that our forefathers died for, that had its origin in heaven will be precious to God's preacher. God's preacher will preach that baptism is important, that it is the first step down the road of obedience to the Word of God. He will preach that Scriptural baptism demands a Scriptural mode--immersion; a Scriptural subject--a believer in Jesus Christ; a Scriptural purpose--to show forth the gospel; and a Scriptural authority--one of the Lord's true churches. You might as well have the "no baptism" of the Salvation Army, or the sprinkling of the Methodists, or the "baptismal regeneration" of the Campbellites as to have any baptism that is not on the authority of one of the Lord's true churches.

God's preacher will preach the truth about the Lord's Supper. He will preach that it is set in the Lord's church and under the authority of the Lord's church. That the participants are the members of the one local church, and that the elements are unleavened bread and real wine. He will preach that this precious ordinance has no magical or saving power, but is a blessed remembrance of the Lord Jesus Christ, symbolizing His death for His people till His coming again.

God's preacher will preach the truth about the work of the church. He will preach that it is not the work of the church to stage civil demonstrations, amuse and entertain the world, but

rather, God's preacher will preach that it is the one job of the church to carry out the Great Commission--to preach the gospel, to baptize those who are saved, and to teach those who have been saved and baptized. God's preacher will not be interested in ice cream suppers, nor hot dog suppers, nor Brunswick stews, nor ball teams, nor scout troops as a part of the church. Brethren, there are things that are all right in their place, but that place is not in the Lord's church as a part of the work of the church. The Lord's church is to shine the light of God's Word upon the darkness of this world.

God's preacher will preach the truth about the woman's place in the church. He will not go along with the idea that we are living in a new day, and now it is all right for women to do that which they could not do in Bible days. God's preacher will preach that women are to keep silent in the church, and that it is a scandalous thing, a disgraceful thing for a woman to speak in the church. God's preacher will preach that a woman should have a headcovering on in the assembly, if he is true to the Word on this subject.

God's preacher will preach the truth about Xmas and Easter. He will not have the heathen tree and the fat man in the red suit around His house. He will preach that these two days, so idolized by the world, are twin babies with a heathen daddy and a Catholic mama, and that no sound Baptist will have anything to do with those heathen babies. Let the harlot daughters of Rome do as they please. Let them have their Santa Claus and the Xmas program, their sunrise services. They might as well have those things as the preaching services they have. Brethren, I am not trying to straighten out other churches. I don't care if the Methodist goes to his false church regularly or not. I don't care if he tithes to his church or not. I don't care if the Methodists do not have but one service a week. They would be better off if they did not have any. A Methodist church can feed the belly a whole lot better than they can the soul anyhow. I don't care what other churches do, but let Baptists, who claim to be a different people, and who claim to believe the Word of God--let Baptists be true to the Bible. Shame on a Baptist preacher and a Baptist church and a Baptist church member who will have anything at all to do with the heathen idolatry of Xmas and Easter. How wicked! How wicked!

God's preacher will preach the truth about prophecy. He will preach the rapture, the tribulation, the glorious millennial reign of Jesus Christ, and he will teach his people to live in the light of the blessed hope of the imminent return of the Lord Jesus Christ.

God's preacher will preach the truth about eternity. He will preach that there is a heaven of indescribable bliss for the elect family of God. He will preach that there is an eternal hell of unutterable woe, torment, and suffering for those who die without Jesus Christ. He will remind his hearers that they are eternal beings and that there is a heaven and a hell, and that's all there is--there ain't no more--and that each individual will be in one or the other through all eternity. How the preacher's heart will strain as

he warns and urges men with respect to eternity.

I could go on and on telling what God's preacher will preach, but time fails me. God's preacher will be like Micaiah, and--no matter what the subject under discussion is--God's preacher will preach, "what my God saith, that will I speak." Now, beloved, a stand like this is not the stand of flesh and blood. It is not the mere power of the will of man. Only the grace of God can enable you and me as God's preachers to take this stand and stick to it. Oh, how we need to cry out to God, that in these awful days of compromise that God will give us grace, and make us to stand.

And it will pay us to take this stand. It will pay even though we do not get the rewards that come by compromise. It will pay in the joy of knowing that you stand true for God. It will pay in the blessings of God in your soul and upon your life.

It will pay in bright, shining, and eternal rewards at the judgment seat of Christ. May God bless you, dear preacher brethren and all His saints.

WHAT'S WRONG

(Continued from Page 1)

today. In the majority of our churches, there is a lapse of love on the inside and the devil is fighting us on the outside. Thus today it might be said that we have that which was wrong with both of these churches in all our churches - the devil on both the inside and the outside.

I want us to study now the third of these seven churches - Pergamos.

I. The location of Pergamos is quite interesting. Geographically the city of Pergamos, where the church of Pergamos was situated, was located north of both Smyrna and Ephesus. While its commercial importance was insignificant, it was politically and educationally and religiously prominent.

The Roman pro-consul himself lived there. Heathen gods were worshipped there. The people were taxed to support a heathen religion, which, of course, meant that Pergamos was a city of state religion, and where there was a city of state religion, there was freedom of religious worship. There was a pagan university there also. Note these three things - a pagan university and a heathen religion, both of which enjoyed the political support of the Roman pro-consul living there.

Thus, politically, educationally, and religiously, Pergamos was a pagan heathen city. Because of this, Jesus said that it was Satan's headquarters. We read: "I know thy works, and where thou dwellest, even where Satan's seat is..." (Rev. 2:13). This certainly was the devil's headquarters - it was the place of his throne.

In the light of this truth - that this church was located "where Satan's seat is," then literally it was located in a terrible place. Surrounded with a heathen religion, and situated in the same town with a pagan university, with both the religion and the education under state control; and with Satan actually dwelling there; then, I repeat, this church

was actually located in a terrible place.

Yet, beloved, this is true of practically any city in this whole land today. Our cities are virtually nothing less than moral cesspools and sinkholes of wickedness. Our city churches are confronted surrounded, and encircled with the stage, the saloons, the slums, and skepticism. It is no wonder that our city churches become worldly amid such environment. Pergamos, the church which we are studying today, was filled with the world because it was located in a worldly environment. I do not say this to make excuses for Pergamos, nor for any of our churches today. They ought not to be worldly; and yet, located in the midst of paganism, heathenism, and sin of every description it is mighty easy for any church today to become filled with worldly church members.

II. We have been noticing in each of these churches the way Jesus revealed Himself unto the church. To the church at Pergamos, He revealed Himself as He which hath the sharp sword with two edges. His revelation was thus a warning and an encouragement to the saints at Pergamos. Though the devil had his throne there, Jesus would state by His revelation of Himself, that He too was on the ground and ready for the battle.

The Lord Jesus wasn't the type preacher to camouflage sin. A lot of preachers today should be in the applesauce, and the soft-soap business. Not so with Jesus. He condemned sin and sinners, heterodoxy and heresy, worldliness and vice wherever He found it. He did not advocate the dropping of their creeds, nor the adoption of a social gospel nor a new theology; instead, He revealed Himself to this church as being on the ground and ready for the battle.

Furthermore, He was there with a sharp sword - "a sword with two edges." Of course, this was none other than the Bible. "For the word of God is quick and powerful, and sharper than any two edged sword" (Heb. 4:12).

The two edges of the sword of the Spirit represent law and gospel. This, then, would indicate to us that Jesus both warned and encouraged the saints at Pergamos by telling them that He was right on the ground where the devil was, and ready for the battle with both the law and the gospel.

What an encouraging revelation that is for the saints of God today. He wants us to use the same sword that He used - namely the Bible - the law and the gospel.

I often feel that I personally am located similarly to the church at Pergamos. There are all kinds of heathen education, and pagan religions, and heresies by the dozens to confront us. Often we grow discouraged, and we think there isn't any use to keep up the fight; and then we come back to this revelation of Jesus, and we become encouraged to take up the same sword which He had - the law and the gospel -- and preach again His blessed Word.

I know that all over this section there are those who say that one church is as good as another, and that it doesn't make any difference what church you belong (Continued on Page 4, Col. 2)

The Baptist Examiner Forum I

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

Does the tabernacle of Eze. 37:27-28 correspond with that of Acts 15:16?

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Not claiming to be an authority on Bible prophesy I would not presume to be dogmatic in my answer to this question. However, I will say that my opinion is rather strong in favor of accepting these two passages as being companion Scriptures. The key phrase is, "the tabernacle of David." Many prophecies having to do with the millennial kingdom speak of the Christ sitting on David's throne. Where will David's throne be? Where else but in David's temple or tabernacle.

I believe this to be a literal temple which is yet to be built. On this statement I am dogmatic. It will be built somewhere in the Jerusalem area, probably on Mt. Moriah, (Genesis 22:2) where Abraham offered up Isaac in his test of faith. Later, Solomon built the temple of God there which was destroyed during the Babylonian captivity, perhaps 586 B.C. Later sometime between 536 B.C. and 516 B.C. it was rebuilt after the Median king Cyrus allowed the captives to return under the leadership of Zerubbabel. Some speculate that sometime in the future, probably during the tribulation period, that the Moslem Mosque, or Dome of the Rock, which stands on the top of Mt. Moriah at this time will be destroyed and a temple will be reconstructed in its place by permission of the Anti-Christ in accordance with his deceptive covenant with Israel. But if this be true, (I do not refute this claim) it will not be the structure spoken of by James in Acts 15:16 and Ezekiel 37:27,28. In other words, there will be yet another temple built which is in these passages referred to as "the tabernacle of David." Thank you for your question.

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"My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for

evermore" (Eze. 37:27, 28). "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up" (Acts 15:16).

James, in Acts 15:14-16, is explaining that God working through Peter is only the fulfillment of that which was prophesied by the prophets. God is to first "...visit the Gentiles, to take out of them a people for his name" (Verse 14). "After this," after His work is complete with the Gentiles, He will return and restore the nation of Israel. He will gather the children of Israel from among the nations of the world and bring them back to their own land. Then He will restore the kingdom David, the house of David, or as referred to here, the "tabernacle of David." It is not clear to me if David himself will be restored as king or someone of his lineage, even Christ, the Son of David.

Ezekiel 37:27 states that the Lord Himself will be there. "My tabernacle also shall be with them:" means I will also be there, I will rule over them. It

will be my kingdom. "I will be their God, and they shall be my people." This is to take place during the millennial reign of Christ. During this time the place of worship will not be a tabernacle or a tent, but is to be a temple of such magnitude and beauty as this world has never seen. A description of that temple is given in Ezekiel 41-46.

The "tabernacle of David" seems to mean the house of David, or the kingdom of David. "My tabernacle" of Ezekiel means the Lord's rule or His kingdom. At that time God will make the children of Israel "one nation in the land upon the mountains of Israel; and one king shall be king to them all: --- Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I... will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them." (Eze. 37:22-24).

WHAT'S WRONG

(Continued from Page 3)

to. I know that there are those who say that we ought to forget our denominational differences and unite into one great religious conglomeration. I know that there are those who say that you have to be baptized or else be lost. There are multiplied thousands who believe that your salvation depends partially upon what Jesus did, and partially upon what you do. Still many others believe that you can be saved today and lost tomorrow. Literally thousands believe that it is perfectly all right for women to usurp authority over the men, to preach, to teach, and conduct religious services. I want you to know that I do not agree with any of these, and it encourages, and comforts, and stimulates me today to know that as Jesus revealed Himself to this church at Pergamos, located as they were in the very town where Satan dwelt - so it encourages me today, located as we are, in the midst of heresy and error and all kinds of religious superstitions.

You will notice that Jesus revealed Himself with the sharp sword - the Bible. That's why it is that we preach so much Bible. That's why it is we quote so much Scripture when we preach. Thus, today, with the Word of God at our disposal, we are encouraged and stimulated to preach the Word in the light of Jesus' revelation of Himself to this church at Pergamos.

III. We have been noticing the

things for which each of these churches was commended by Jesus.

All three of the churches which we have studied thus far - Ephesus, Smyrna, and Pergamos - were commended for their works. "I know thy works..." (Rev. 2:13).

This church at Pergamos wasn't an idle church. It worked even though it was located in unfavorable surroundings. It made no difference to them if the Roman pro-consul did live there. It made no difference as to how many heathen gods were worshipped there. Even though there was a pagan university there, the church still worked; and despite the heathen religion which enjoyed state support, this church worked. Above everything else, even though the devil had his headquarters there, this church worked.

I grant you, beloved, that this church did not work as much as it might have if it had not been mixed up with the world; and yet, considering the educational, political, and religious handicaps which they had, truly they deserved Jesus' commendation relative to their works.

They did not have the opportunity that Epheus had, and neither did they have the same opportunity the church at Smyrna had. Possibly the words of Jesus concerning the Mary who anointed Him would be applicable in this respect. "She hath done what

she could" (Mark 14:8).

Certainly this was true of this church. Pergamos did what she could in spite of all unfavorable conditions. Therefore, Jesus commended them for their works.

Further, Jesus commended them because they honored His name. "thou holdest fast my name..." (Rev. 2:13).

It made no difference to this church at Pergamos even though their pastor had been slain, and they themselves were facing persecutions, they still honored the name of Jesus. Woe to the preacher, or the church today who fails to do so. What a wonderful name it is for which each Christian should contend today. Listen:

"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). "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion; and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:20, 21).

The heathen temples in Pergamos did not honor His name; the pagan university there did not honor it; therefore it meant something to Jesus to have a church in the city of Pergamos that truly honored His name, even though but faintly. Oh, how much it means to Him today when a church, or a preacher, or an individual Christian honors His name! You may be surrounded with paganism and heathenism in both religious and educational circles, yet how much it must mean to Jesus to honor His name. It is no wonder then that Jesus commended this church. In spite of His condemnation which we will study presently, He commended them because they honored His name.

We also notice that Jesus commended this church because it was true to the faith. Surely the man who honors the name of Jesus, will be true to the faith.

This church at Pergamos was no exception. The Word of God meant something to them. This church at Pergamos wasn't like a lot of our modern churches who say concerning some portion of the Bible, "That's just a little thing - it doesn't make any difference." In the days of his flesh, Jesus said: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5:19). With that thought in mind, this church at Pergamos was true to the Word of God.

How we pray today for the Christians, churches, and preachers, who will be true to the faith and loyal to the Word of God. Has He not taught us - "...earnestly contend for the faith..." (Jude 1:3).

Or listen again; "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a rea-

son of the hope that is in you with meekness and fear" (I Peter 3:15).

We have a direct command from God relative to His Word. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word..." (II Tim. 4:1, 2).

Here, then, are the words of Jesus. We are urged to be true to the faith like this church at Pergamos. I think the biggest problem which faces this tri-state area today is the problem of those who deny the faith, and I am not surprised, beloved, that many church members deny it in the light of the denial which goes forth from the pulpits.

A great deal of modern Christendom would never get Jesus' commendation like the church at Pergamos, for entirely too many fail to be true to the faith.

Thus, in these particulars Jesus commended the church at Pergamos. He commended them for their works, for the honor which they gave to His name and for their fidelity to the faith. Would He commend you in this manner today? The church of which you are a member, would it deserve this commendation? Are there any works in your life that please God? Do you honor His name, or do you profane it? In the place where you work and where His name is looked down upon, do you ever stand up for it and honor it in spite of the opposition which you encounter? Are you true to the faith, or do you compromise it? Do you stand for the things of the Bible, or only for part of them?

Truly, not many of us today would merit the commendation which Jesus gave to the church at Pergamos. Yet, beloved, we ought to. That which was true of them, ought to be true of us.

IV. While Jesus commended this church at Pergamos, He also condemned thee. There were some things concerning this church which were wrong. Listen to the condemnation: "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate" (Rev. 2:14, 15).

In the first place, He condemned them because the church was given over to Balaamism. You remember who Balaam was, don't you? Well, he was the prophet back in the Old Testament whom Balac, the king of Moab, hired to curse Israel. In order to get the gifts and honor which the king of Moab promised him Balaam tried to put a curse in Israel, the people whom God had blessed. Baffled in this desire in that God prohibited him from his motives, Balaam taught the King of Moab how to corrupt Israel. The two sins of which he taught the king of Moab to corrupt Israel were idolatry, and particularly fornication. This meant that their separation to God was defiled, and that though they were a pilgrim people passing from Egypt to Canaan, they actually had abandoned the hope that is in you with meekness and fear" (I Peter 3:15).

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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 the Bible give specific Scriptures for funeral services and marriage services?

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not know. This Psalm is not just for use at funerals, it can be used for other occasions; such as times of trial, the protection of God, etc. Many, many more Scriptures are available for they are all profitable.

from a compound Greek word. "Nikao" means to conquer. "Laos" means laity. In other words, there were in this church at Pergamos, church bosses and dictators. Of course, there would be. When a church becomes worldly and loses its pilgrim character, it is only natural that such worldly carnal Christians will go to further extremes and thus produce church bosses and church dictators.

In the days of His flesh, Jesus said: "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren" (Matt. 23:8).

By these words, He indicated that each of us were on the same par as Christians, and that the only one above us was Christ Himself. In condemning this church at Pergamos for their church bosses, He declared that He hated the doctrine of the Nicolaitans, that is to say that God hates church bosses.

You can understand why it is that God hates them - namely, the fact that they are taking liberties with the truth. He had taught His disciples otherwise, and now for a certain group to evolve into the church, bosses and dictators, meant that they were taking liberties with the truth, and the Word of God.

Yet, beloved, this is not the only church that ever did this. There are hundreds and thousands of churches that are filled today with the Balaamites and the Nicolaitans. They are worldly, and they are dictating and lording it over God's heritage. Furthermore, such a group that takes liberties with the Word of God in this respect, will always take liberties with the Word of God in other respects. All the unionists who clamor for union meetings, and the feminists who push the women to the forefront, and the Armenians who believe that man, by his efforts assist God in the realm of salvation - all of these are taking liberties with the truth.

I ask you, "If Jesus were to personally speak to you today, would He condemn you as He did the church at Pergamos? Are you worldly? Are you a church boss? Are you taking liberties with the truth?" If so, the same condemnation which Jesus gave this early church, He would also give you today.

V. While it is interesting to notice the commendation and also the condemnation of this church at Pergamos, it is just as interesting to notice the counsel which Jesus gave this church: "Repent; or else I will

come unto thee quickly, and will fight against them with the sword of my mouth" (Rev. 2:16).

Wisely He counselled them to either repent, or else be chastened. Whenever a child of God sins, one of two things always happens: He either repents and confesses his sin, or else God will chasten him for his sin. As a good illustration of this, notice the church at Corinth who observed the Lord's Supper in the wrong manner. Actually they practiced open communion. Because they did not repent, God whipped them with weakness and sickness, and then when they persisted, He took many of them in death. Then growing out of this experience, He said: "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Cor. 11:31, 32).

These verses would indicate that if we would judge ourselves as sinners and confess our sins, that God Himself would not judge us; but when we sin and continue in our sin and do not judge ourselves, then it becomes necessary for God to judge us and if so, He chastens us.

This then is His counsel to this church at Pergamos. He counsels and advises them to either repent or else to expect chastisement. It can be said further, that this is Jesus' counsel to us today. There isn't an individual Christian nor a church in this world today, but what Jesus would counsel in this manner. He would advise us to either repent or else expect the chastening hand of God to fall upon us.

VI. Now let us come back to our original question - "What's wrong with the church?" What was wrong with this church at Pergamos? Just one thing - they had not exercised church discipline. The church had kept in its membership those who were worldly, and those who were church bosses, and those who had taken liberties with the truth. Though this church honored Jesus' name, and though it had a great fidelity for the faith; it was loose toward Christian doctrine, and lax in its Christian discipline. It permitted a mixed membership that displeased Christ, and which brought warning and further trouble if they did not repent.

What's wrong with the church of which you are a member? It may be the same wrong that existed in Pergamos. They had a mixed membership - the world was mixed up with the church. It may be that in the church of which you are a member, there are those who are faithful to God's Word, and it may be that there are others who participate in the practices of the world. It may be that there are those who honor Christ's name, and who show great fidelity to His Word as was true at Pergamos; and yet, it may be that in the church of which you are a member, that there are those who talk and live like the world. This was true at Pergamos. That which was wrong with this church, was that it just had not exercised church discipline.

VII. Let's notice now Jesus' promise to the overcomers: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him

that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Revelation 2:17).

In this church as well as in others, Jesus would overcome Satan and for all who would continue faithful to Him and loyal to His Word; to these, He gave some promises.

He promised them the hidden manna. Listen to this Scripture: "Though he had commanded the clouds from above, and opened the doors of heaven, And had rained down manna upon them to eat, and had given them of the corn of heaven. Men did eat angels food: he sent them meat to the full" (Psalms 78:23-25).

It is true that in order to be faithful to Him and His Word we may miss the sweetmeats of sin here, but we will have angels' food hereafter.

He further promised those that overcame, a white stone. This meant, of course, a token of acquittal of court, and would tell us how that in heaven we will be given white robes, a sign of purity and blamelessness before Him.

Not only were the overcomers to share thus - they were to have a new name. What a blessed privilege! I do not know what that name shall be, but it certainly shall be an honor, a blessing, and a tremendous joy to have then a name which shall be bestowed upon us by Jesus Himself.

A question logically arises: If these are the promises which the overcomers have, how then can we be overcomers? We live in Satan-infested, worldly towns today. How can we get a victory over him, and over the world. Here is the answer: "And they overcame him by the blood of the Lamb" (Revelation 12:11).

May God grant that you shall overcome the devil with the blood of the Lamb, and then continue to overcome him by continuing to testify to the praise of His name.

ABORTION

(Continued from Page 1)

because the abortionist and his friends in the media know that if those pictures received widespread circulation the people of America would rise up against the Nazi's in our midst who are committing these atrocities, and would do away with the planned, premeditated execution of these little ones. Our text speaks out against abortion.

First of all, it tells us this is a child. "A child is born", not a fetus that becomes a child at birth, but a child is born. Abortion is legal in America from conception to birth. They are murdering not just babies who would not be able to survive outside the mother's body but many babies who are seven or eight months along or even babies that are almost full term.

What a perfect description of (Continued on Page 8, Col. 5)

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WHAT'S WRONG

(Continued from Page 4)

doned their pilgrim character.

Now at Pergamos you have the spiritual counterpart of this, for this church was so united with the world that it had lost its pilgrim character, and was actually dwelling "where Satan's seat is." The spiritual counterpart concerning Balaam's experience in the Old Testament is that of worldliness. The adultery committed by Israel and the women of Moab is no worse than the spiritual unchastity of the church at Pergamos, or of any church today when such a church is linked up with the world. God declares that such a church is guilty of spiritual unchastity. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

Here, then, was the first condemnation which Jesus heaped upon this church - the world was mixed up with the church. It reminds us a lot of Lot pitching his tent toward Sodom. You remember how that little by little he moved closer to Sodom until he got to living there. Now there wasn't anything wrong with Lot living in Sodom; the wrong was that Sodom came to live in Lot. That's true wherever you are. It isn't wrong for you to live in the town where you live, but it cer-

tainly is wrong when that town comes to live in you. Are you, as a Christian today, leaguely up with the world like the church at Pergamos? Is the church of which you are a member leaguely up with the world like Pergamos? If so, I want you to note God's Scriptural injunctions:

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:17). "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1).

However, that wasn't the only thing for which Jesus condemned this church. Bad as it was that the church was worldly, there was another evil that was just as great. He refers to this under the expressions "the doctrine of the Nicolaitans." This comes

INTERCOMMUNION: UNSCRIPTURAL AND INCONSISTENT - Part 3, chapter 5b

by J. R. Graves

My third argument is:

From the fact that the guardianship of the Supper is strictly enjoined upon the local churches, she is to judge all with whom she is authorized to commune.

The apostolic churches were required to allow no one, whose faith or practice was "leavened," to come to their table. They were not only authorized, but commanded, to judge all with whom they ate. They were strictly required to know, so far as they were able to judge by their observation, or reliable information, that they were "unleavened" as respects their Christian faith and conduct.

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within?" (I Cor. 5:11,12).

Each church, then, has not only the right, but is commanded, to judge all she permits to eat with her--judge of their baptism, and be assured that they have indeed received Christian baptism; judge of their faith, and decide if they are heretical; judge of their Christian conduct, and decide and declare openly by the act whether they are qualified or disqualified to partake of the Lord's Supper. Is there a church in all this broad land that will grant that a sister church has the right to sit in judgment upon the faith and conduct of her members? Is there a Baptist who will acknowledge the right of a church, of which he is not a member, to sit in judgment upon his faith and Christian walk, and discipline him according to her judgment? Not one, who has any regard for the appointments of Christ, or self-respect. But by partaking of the Supper with another church, he does symbolically declare that he subjects himself fully to its government and discipline.

Dr. Harvey, of Hamilton Theological Seminary, in his late work, "The Church," says: "When a man eats of that 'one bread,' and drinks of that 'one cup,' he, in this act, professes himself a member of that 'one body,' in hearty, holy sympathy with its doctrines and life, and freely and fully subjecting himself to its watch-care and government. (I Cor. 10:17)."

"Hence, in I Corinthians 5:11, the church is forbidden to eat (in the Lord's Supper, as the context clearly shows) with immoral persons, thus distinctly making the ordinance a symbol of church fellowship (P.221)."

There is not a Baptist in the whole land who could be influenced to go to the table of a sister church if he was required to acknowledge himself a member for the time being, and subjected to its discipline. The church could



arraign him before the conference closed, try and expel him for conduct not fellowshiped by her.

Rev. G. M. Savage, President of the Masonic College, Henderson, Tennessee, in a treatise lately put forth on "communion," thus comments upon I Corinthians 5:11, showing that Paul, in this letter, has established the doctrine that the Supper was a church ordinance, and symbolized church relations between those communicating: "Again, there is a man in the Corinth church who was living with his father's wife, whether married to her or not, cannot be determined. Paul, in giving orders to the church to exclude him, added: 'But now I have written unto you not to keep company, if any brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no, not to eat' (I Cor. 5:11)."

"The first deduction I make from this passage is, that the celebration of the Lord's Supper cannot extend beyond the limits of church discipline. Suppose it does. Then the offender, without a satisfactory reformation, may go and join some organization, claiming to be a follower of Christ; and, at the very next communion season, when the usual general invitation is given, present himself, and the church thus having to eat with him would violate the command of Christ. The only way to avoid such guilt, such trouble (for cases of this kind sometimes occur), is carefully to restrict the communicants to those within the limits of church discipline. From this deduction it follows, that communion is a sign of church fellowship; and, consequently, intercommunion is unscriptural.

Dr. Gardner says: "If another Baptist church thinks it proper to invite him to its communion, then he may partake as an invited guest and as a temporary member. Such intercommunion [i.e., with membership] among Baptists is not only without Scripture warrant, but does much harm, and no real good. The practice, therefore, is unscriptural and of evil tendency; and, doubtless, will be abandoned by all our churches as soon as they reflect properly upon the subject, and can overcome the force of habit and prejudice" (Page 204).

If the above positions, endorsed by such authorities, are conceded, then it follows that the apostolic churches did not practice intercommunion; for it cannot be conceded that they, unrebuked by the apostles, habitually practiced what was unscriptural and of evil tendency.

My fourth argument is: Let it be granted that the character and symbolism of the rite itself does

not necessarily forbid the church extending it beyond her jurisdiction, nevertheless the special directions of the apostles to the churches, to refuse the Supper to the factious and heretical of that age, made it impossible for intercommunion to be practiced by them.

In the later years of Paul's ministry a multitude of false religious teachers infested the churches he had planted, and taught doctrines that subverted the souls of men, and corrupted the faith of many. The churches of Galatia seem to have been influenced largely by these false teachers, and turned away from the true faith (Gal. 3:1). Paul called the doctrine of these Judaizing teachers "leaven," and all persons who embraced it would be called "leaven," and he commanded the churches to purge out and away all "leaven" from the feast.

Now, it is a fact that all these heretical ministers and false teachers were members, in good standing, of sister churches, which means not under discipline, many of whom belonged to the church at Jerusalem; and there were "many thousands" of the members of that church who held this doctrine of the "concision." "And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts 15:1).

During the discussion in the church at Jerusalem we read (v.5): "but there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses."

Paul thus describes these brethren in his letter to the Galatians: "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person;) for they who seemed to be somewhat in conference added nothing to me: But contrariwise..." (Gal. 2:4-7).

In the letter sent to the church at Antioch, the pastor, James the apostle, and the church, write thus: "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls..." (Acts. 15:24).

When Paul visited Jerusalem, eight years after, and had recounted his missionary labors and successes to James and the elders, we hear them warning Paul of his imminent personal danger from these zealots of the law in that church: "...Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law" (Acts 21:20).

How did Paul regard these ministers, church members though they were? "As many

as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ" (Gal. 6:12). "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased" (Gal. 5:11). "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers (these Judaizing teachers and brethren) also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 13-15). "(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction..." (Phil. 3:18,19).

What does Paul say of their doctrine: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed...I would they were even cut off which trouble you" [i.e., excluded from the church of which they were members, which it was not in Paul's power to accomplish, and, I suppose, not in the power of the pastor at Jerusalem; but he could advise it] (Gal. 1:5-8; 5:12). Paul's wish that the false teachers of his day "were cut off"--excluded--should satisfy those brethren who call for proof that these false teachers, false apostles, and false brethren were church members. If church members, then Baptists, since all the apostolic churches were Baptist churches (see chapter 5, part 2). "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing...Christ is become of no effect unto you...Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump" (Gal. 5:2,4,7-9).

How did Paul instruct the churches to treat these Judaizing brethren? "Beware of dogs, beware of evil workers, beware of the concision" (Phil. 3:2). "Now, I entreat you, brethren, to watch those who are making factions and laying snares contrary to the teachings which you have learned, and turn away from them; for such like ones as they are not in subjection to our Anointed Lord, but to their own appetites; and by kind and complimentary words they deceive the hearts of the unsuspecting" (see Rom.16:17,18).

To the Thessalonians he wrote

this: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us...And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed" (II Thess. 3:6,14).

These brethren, whom Paul called "false brethren," "false apostles," "false teachers," "dogs," "ministers of Satan," and the multitudes of brethren, in many of the churches, corrupted by their teaching, with the many thousands in the church at Jerusalem, were all members of sister churches in good standing--i.e., in their own churches. The question I ask is, Could the church at Corinth, or any other, give the usual intercommunion invitation to all members of sister churches, in good standing in their churches, to come and eat, without openly violating the above instructions of Paul? I have no further argument with any one who will say that it could.

But such like characters, leavened with the ungodliness Paul specifies (in I Cor. 5, and Gal. 5), abound in all our churches, and our general invitations are therefore unscriptural, and most inconsistent; and, since they are in violation of the apostle's injunctions, and vitiate the ordinance of the Supper, they are of evil tendency.

I will take it for granted that all Christians will admit that such characters ought not to participate in the Supper. But the question arises, How are all such to be debarred the Supper, and the orderly of other churches admitted? Certainly not by "considering" (?) them all members for the time being, for these are leaven, and must be rejected as members; and no church has the right to receive applicants without a rigid examination both as to their faith and practice, for those received must be "unleavened," and no one can be received to membership without the unanimous consent of a church expressed in some way. This is universal Baptist practice, and founded on correct principles. To ascertain who, of a company of brethren present, are leaven as to faith or practice, it is evident that an examination before the church must be had, that all the members may be able to judge of their soundness, so as to receive the fellowship of all the church. But we have seen that no church has the authority to "judge" others, save its own members. It is quite as evident that no church would allow a sister church to sit in judgment upon her members and decide by public vote which ones ought to be excluded from the Lord's Supper and the church, and which ones retained, for those unfit for the Supper are unfit for the church. Everyone can see that to invite the members of all sister churches, would have been to invite all the above characters to the Supper; but to have singled out these characters, and rejected them, would have been passing a sentence of judgment by the church, upon members of those without its jurisdiction which is strictly forbidden.

Now it seems that every candid Baptist, who wants no shadow of

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INTERCOMMUNION: UNSCRIPTURAL AND INCONSISTENT - Part 3, chapter 5b

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practice not warranted from the Word of God, must perceive that, by observing the Supper as a church ordinance, as it was delivered, all the above difficulties are solved, and all the Scriptures harmonize and the admitted symbolism of the Supper preserved. I therefore claim, with the utmost confidence, that I have established it as a fact that both the teachings of the apostles, and the practice of the apostolic churches, were opposed to the practice of intercommunion.

The practice of the earliest ages: Touching the practice of the churches in the earliest centuries, I will only add the statement of so careful a scholar as Professor Curtis: "The records of church history plainly show that originally the Lord's Supper was every where regarded as a church ordinance (observed by the members of one church only); for, after centuries of gradual corruption had altered the forms of church government in many other respects and many separate congregations were united under the care of one bishop, and were considered as only one church, there was ever one, and but one, altar to each bishopric, at which alone the elements of the Eucharist were consecrated. To set up another altar, or communion table, was considered a violation of

unity, or a declaration of church independence. Each bishopric had the absolute power of receiving to, or excommunicating from, the Lord's table. The whole of this shows how contrary to all the centralizing tendencies, and amid many corruptions on all sides, this truth remained, embalmed and preserved, that the Lord's Supper was a church ordinance."

Dr. E. T. Hiscox, D.D., New York, author of "Baptist Church Directory," etc., in a letter to the author expressly states his views upon this subject in these words:

I hold the Supper to be in the strictest sense a church ordinance, to be observed by a church, when assembled in one place for that purpose. (It cannot then be observed by parts of several.)

2. The privileges of a church and its authority and discipline are coextensive. (Therefore the privileges cannot be extended beyond the church's discipline.) No person not a member has any right to any privilege in a church. The Supper is the highest privilege of associated piety, and he who has a right to that cannot consistently be denied any other.

I should be heartily glad to see the plan adopted by general consent, of confining the Supper strictly to the church." (i.e., each local church).

the summer palace of Ahab. The main palace was in Samaria, the capitol city of the kingdom of Israel, but it seems that Jezebel and King Ahab spent a good bit of their time in their summer home, or whatever they might have called it, in Jezreel. Near, joining the grounds of that palace, was a vineyard belonging to Naboth and King Ahab's eyes were fastened upon that vineyard. Verse 2 says, "And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money."

A very selfish request on the part of Ahab. What did King Ahab want with another vineyard? He had a fine palace in Samaria, a summer palace here in Jezreel, all that any man had any right to desire, and yet he was not satisfied with what he had. He wanted to take from someone who had less than he did. He did offer another vineyard or to pay for it, but Naboth with courage refused this request.

You need to understand that in Israel the land belonged to God. God manifested His ownership of the land by telling the people that they could not sell the land to someone else as a permanent possession. The man who owned that land only owned it by the good pleasure of God. If they did sell the land because of indebtedness or great need, it could only go to the other party until the year of jubilee, then it was returned to the original owner so that one family would not get all the land and other people would gradually become poor. No one person could amass a great amount of land, because at jubilee it went back to the original owner. I am satisfied that if King Ahab had gotten his hands on this land, and he eventually did, that Naboth felt it would never return to the inheritance of the family of Naboth.

I believe Naboth was one of those seven thousand chosen ones who had been called by the "still small voice," the effectual voice of the Lord that had been mentioned to Elijah back in the cave. Naboth, for spiritual reasons and reasons of obedience to God, refused to sell this piece of property and, of course, he was very courageous to refuse. Kings in those days had far more power than political rulers of our day and for a man to go contrary to the wishes of a king was to lay his life on the line. But here was a man who put the Word of God ahead of other considerations and laid his life on the line in refusing to bow to the request of King Ahab.

Well, we find that Ahab is terribly upset about this and in I Kings 21:4, King Ahab goes home, "...heavy and displeased because of the word which Naboth the Jezreelite had spoken to him..." And King Ahab, "...laid him down upon his bed, and turned away his face, and would eat no bread." Poor ole Ahab. Don't you feel sorry for that big fat pig that had everything that he could ever use, more than any man had any need of, and here he is lying there pouting because he could

not have something else that did not belong to him. What a picture of an unkingly king. I call him the "pouting potentate." There he is pouting and you see where his heart is; his heart is on the things of this world. He is not concerned about being a good king. He is not concerned about serving God in the high office to which God had raised him. He was only concerned with the physical and material things of this world.

Next, we find in our story about Naboth's vineyard, Ahab's wife Jezebel. Jezebel wants to know why Ahab is not eating any supper. She comes in and says, "Honey, what's the matter? Do you feel bad? Is your stomach upset? What's wrong with you that you won't eat anything?" "...Why is thy spirit so sad, that thou eatest no bread?" (I Kings 21:5). And Ahab said, "Oh, I want Naboth's vineyard and he won't give it to me." "...I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another for it; and he answered, I will not give thee my vineyard" (I Kings 21:6). And Ahab said, "I offered to give him a better vineyard, and I offered to pay him what it is worth, but Naboth won't let me have it." Jezebel could not understand how royal authority would allow itself to be crossed by any of its subjects and she said, "...Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite" (I Kings 21:7).

Then we have the story of Jezebel and Naboth. Jezebel is a very wicked woman. She has become a Biblical synonym for all that is wrong, wicked and ungodly in womanhood. She has no scruples. She forms her own purpose and goes right after it no matter who gets in the way. She has no scruples about displeasing God or about what might happen to other people. So she schemes to get Naboth murdered so that the king could then take over the land, and who is going to argue with him about it? Jezebel sends word to the elders of Jezreel to proclaim a fast and to put Naboth on high among the people and get two witnesses to testify that he blasphemed God and the king and then kill him (see I Kings 21:8-10). That is what they did. Here is a wicked woman, who involved King Ahab, by his silent consent, the elders, the nobles of the city, the false witnesses and others who took part in this terrible crime against man and against God.

Poor Naboth, all he wanted to do was serve God. He had a little piece of land and wanted to make a decent living on that piece of land and remember mother and dad and leave that for his children as an heritage from the Lord. He wanted to live for God, serve and obey God, and what does he get for it? He got lied on, falsely convicted of a terrible crime, and then taken out and stoned to death. Upon hearing this, Jezebel comes and tells Ahab, "Naboth is dead, you can get your vineyard now" (see I Kings 21:11-15). Of course, Ahab did not kill Naboth, did he? He was not guilty--"I do not know who did it, but since Naboth is dead I might as well go

ahead and enjoy this thing that has just sort of fallen into my lap." So King Ahab goes down and walks through the vineyard of Naboth, congratulating himself that without giving up another vineyard or paying the worth of the vineyard, he is now the proud possessor of another piece of land. Well, someone saw what was going on. Yonder in heaven is God, who observes all the acts of man, and at the appointed time, He will bring judgment upon those guilty of sin.

Yonder somewhere is Elijah. God comes to Elijah in verse 17 and says, "...the word of the LORD..." If you will look back in I Kings 17:2,8; 18:1, you will see this same phrase, "...the word of the LORD." Beloved friends, if I was going to pick out some of the things that made Elijah the great man of God who was used of the Lord in a terrible day, I would say that one of the things was obedience to the Word of God. God said, "Elijah, you do something," and he did not quibble, run the other way or make excuses and try to get out of it, he did what God told him to do. And, my brothers and sisters who hear this message, if you desire to be used and blessed of God, if you desire the rewards that God gives for faithfulness to Him, you must find out what God wants you to do and do it. Obedience to the Word of God is the secret of blessings, of being used of God and of a great life in the service of God. When I read four times about Elijah that God told him to do something and he went and did what God told him to do, then I learned a part of the secret of the life of Elijah and a lesson that I need to apply to my own life if I desire the blessings of God upon me and my service for the Lord. I must find out what God would have me do, then I must be obedient and do the thing that God tells me to do.

Now, this is quite a test--seven years of comparative peace and quiet had gone by for Elijah. You remember that Elijah stood on Mount Carmel against four-hundred and fifty false prophets, and his battle with Jezebel, and that his life had been in danger, but now he is sort of hidden away serving the Lord in some of the ways that have not brought him into great danger. Now God says, "Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it" (I Kings 21:18). In other words, "You go to Ahab and take my message to him."

It took a lot of courage for Elijah to go put his life on the line again. How many times had he done that? How many times had he gone out when other prophets had been killed, and when the political power of the land was determined to blot the worship of the Lord, and the people of the Lord out of the land? Elijah had gone and witnessed for the Lord and now the message comes again for him to go back to Ahab again. The last time Elijah had been anywhere close to Ahab, he ran for his life from Jezebel. Now the Lord says to him, "Arise, go down to meet Ahab..."

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ELIJAH - 18 THE FAITHFUL PROPHET AND THE THIEVING, MURDERING KING

by Joseph M. Wilson

Text: "And the word of the LORD came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD" (I Kings 21:17-20). Please read I Kings 21:1-29 to get the whole story before you.

We are drawing toward the end of our study of the life of Elijah. There are only two more events in his earthly life that I can think of just now. We are studying about Elijah and his rebuke as a message of judgment to Ahab, over Ahab's dealings relative to the vineyard of Naboth.

In our last study, Elijah had been in the cave and God spoke to him there and told him to get out of the cave and get back to work. God had given Elijah certain commands that he was to

do. He was to anoint Hazael as king of Syria, Jehu to be king of Israel and Elisha to be his successor as prophet. Then we studied about the call of Elisha.

About seven years passed between the call of Elisha and the event that we study at this time. We are not to think that those seven years are necessarily idle or profitless on the part of Elijah. God does not tell us all that takes place in the lives of His servants. Only a few things are told us in the story of the life and ministry of Elijah, and I am sure that there is much that he did in the service of the Lord that is not recorded in the Scripture. So we are not to imagine that Elijah sat idly by and did nothing. During those seven years he was probably training Elisha to take his place when he was gone, preaching the Word of God in different places in Israel and almost surely training and working with the young men in different schools of the prophets. The record of God's servants is written on high. He does not write a detailed service of all His servants. I am satisfied that we would misjudge Elijah if we said, "Well, what was he doing during those years that were not recorded?"

First of all, as a background to our story of Elijah's rebuke of Ahab, we need to get acquainted with the story of Naboth's vineyard. The first part of that story deals with Ahab and Naboth. You will find that Naboth, the Jezreelite, had a vineyard which joined the land of

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and give him this message.

Beloved friends, it is not ours to worry about the consequences of what will happen if we obey God, to be concerned if it costs us our life or to reason why; it is ours to do and die if that be God's will in the matter. We are to obey God. I am amazed as I study the Word of God at the excuses Bible characters could have given for disobeying God, excuses that are so much better than we give. I am amazed as I think of the Word of God and talk with people about serving God, living for the Lord, coming to church, being faithful and witnessing for the Lord, at the excuses that they give. As I compare that with what men in the Bible faced in being true, obeying God and doing what God would have them do.

I think of Elijah at the risk of his life in this test, passed the test and obeyed the Word of the Lord and is off on his way. "Where are you going, Elijah?" "I'm going down to preach another sermon to Ahab." "Well, Ahab has not listened to any of your sermons before. You are just wasting your time." Elijah says, "I know, but God told me to go." "Don't you know that Ahab is liable to kill you this time?" "I know he might do that, but God told me to go and I am on my way to preach the sermon to Ahab that God gave me."

So Elijah goes and there is Ahab walking up and down in the garden, so happy and proud of his new possession. He looks and there is the last person in the world that Ahab wanted to see, Elijah. Oh, what a thorn Elijah was in the sight of Ahab. King Ahab knew he was in trouble every time Elijah came around. The first time Ahab saw Elijah, Elijah said, "...there shall not be dew nor rain these years, but according to my word" (I Kings 17:1). Then when Ahab saw Elijah again, Elijah said, "...I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim" (I Kings 18:18). He also saw Elijah up on Mount Carmel where four hundred and fifty false prophets died, and I'll tell you, if there was one fellow that King Ahab did not want to see, it was Elijah. If you had gone to Ahab and said, "Ahab, who is number one on your list of people that you do not want to see?", Ahab would have said, "Well, I sure don't want to see Elijah. I hope he is dead. I think Jezebel scared him so bad he will never be back or show his face around here again. I have not heard anything about him in awhile, I hope he is dead and gone." But, Ahab looks, and there is Elijah. Can you imagine the downcast spirit. He knew what was coming. He knew why Elijah was there. Ahab says to Elijah, "...Hast thou found, O mine enemy?..."

Elijah was the best friend King Ahab ever had in his life. Elijah told Ahab what Ahab needed to hear, not what he wanted to hear. If King Ahab had listened to Elijah, oh, how much

better his life and his eternity would have been. But because Ahab was sealed in sin, wedded to his idolatry, he considered the man who spoke to him of righteousness and God and urged him to turn from his sin and turn to the Lord; to be his enemy.

So it is, beloved friends, with those of us who are saved. Our loved ones who are unsaved sometimes think we just want to argue with them and preach to them all the time. They think we are their enemy. That man or woman who talks to you about God, about sin and repenting and believing in Jesus Christ, is the best friend you will ever have in this world. That person will witness to them and pray for them, yet they treat them as enemies.

As faithful witnesses of Christ Jesus, we need to be prepared to be rejected by those to whom we witness for Jesus Christ. We might as well make up our minds if we go out and knock on doors, go up and down the streets talking to lost people about their sins and their ungodliness and their need to repent and trust the Lord Jesus Christ, they are not going to hug us to their bosom. They are not going to receive us with open arms and great love, but will treat us as an enemy.

Well, what shall we do then? Shall we be silent? Shall we fail to obey our God because those to whom He sends us do not want us around and do not respond to our message? Does that absolve us of our responsibility to deliver God's message to men? No! Ahab's rejection of Elijah had nothing to do with Elijah's responsibility to obey God. You say, "Well, preacher, if I witness to my children, family, co-workers or neighbors, they won't listen. They will get angry with me. They will get to where they do not want anything to do with me." So what? We have an obligation, a commandment from God. The Word of the Lord has come to us telling us that we should be witnesses for Christ Jesus in all the world.

Now, shall we disobey our Lord and offend Him, or shall we offend some of our loved ones, neighbors and friends? The question is, dear friend, who do you want to offend? We must offend either one or the other. You know, I am a little fed up with this attitude that the world and some Christian people have. Here is someone living in terrible sin, using foul language, doing something openly terrible and you say, "Well, you should not say anything to them, it is none of your business." If you walk down the street and you see a woman in a bikini and you said, "Lady, you shouldn't be dressed like that in public." She would say, "Well, that's none of your business." A lot of church people would agree with her. Why isn't it our business? If a man uses God's name in vain in our presence, why isn't it some of our business? If we have a neighbor who is shacking up with someone they are not married to, why isn't it some of our business to rebuke their sin? I am sure Herod told John the Baptist, "It is none of your business what Herodias and I do" (see Matthew 14:4; Mark 6:18; Luke 3:19). John the Baptist said, "it is my business," and he preached to Herod. You say, "Yes, and he got his head cut off too." That's right, but John the Baptist obeyed the Lord.

Beloved friends, we need to make up our minds to take a stand against sin and ungodliness, take a stand for God, and be faithful to the Lord no matter what the consequences might be. That is what Elijah did. Ahab did not like Elijah. Well, Elijah did not let that stop him. Ahab might try to kill Elijah, but Elijah did not let that stop him. He gives the Lord's message unto King Ahab and I Kings 21:20 says, "...I have found thee: because thou hast sold thyself to work evil in the sight of the LORD." Now look at this story of Ahab in verse 20, "...thou hast sold thyself to work evil..." Verse 25, "But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD."

Sold out to sin! I want to preach on that sometime. Isn't that a terrible description of a man? Shouldn't we be sold out to God? We should be sold to the service of God, just sell out everything to serve God and obey God. Elijah was sold out to God, wouldn't you say? But Ahab was sold out to sin, that meant that his whole life, his mind, his wealth, his power and his activity was dedicated to doing all the sin he could get done before he died and went to hell.

You know, beloved friends, I have seen so much of this in our day. There was a time when lost people had some morality, some standards, and some decency. I am sure there still are some like that, but how many out there in the world look as though they are going to hell as fast as they can, and they are determined to do everything they can to add to their punishment in hell. They are sold out to sin! Well, that is the story of Ahab.

Beloved friends, I remind you that that certainly was a bad bargain. The Bible says, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36). What did Ahab gain? Well, he gained Jezebel who was the worst enemy he ever had. Elijah was the best friend on this earth to Ahab, and Jezebel, that woman he loved and sold his soul that he might have this wicked, godless woman, that woman was the worst enemy he ever had. Ahab gained Jezebel, one of the most wicked women of all history. Ahab gained an earthly kingdom for a little while and then he gained a horrible death.

You remember that he disguised himself (I Kings 22:30), but he could not hide from God. When the time came that had been marked out on the calendar of eternal predestination for Ahab to die, all of his ingenuity, all of his efforts, could not delay the hour of death for even one moment. He disguised himself and went into the battle. Though the enemy did not know who he was, they wanted to get him. He was the only one they wanted to fight with. They did not know who he was or who to shoot at, but one fellow drew back an arrow and let it go. He shot an arrow into the air, it fell to earth, he knew not where (see I Kings 22:34). He was not aiming at anything, but God guided that arrow between the shoulder blades of Ahab and he died a terrible death. When they washed the blood out of the chariot, the dogs licked up his

blood. That is what Ahab gained, a terrible death and an eternity in hell. He sold himself for sin and by doing that he gained a terrible death and an eternal hell. That was a bad bargain, wouldn't you say? That is what so many are doing in our day.

Well, we have the message of God, by Elijah, to Ahab. Elijah said, "I found you, you sold yourself to work evil." Elijah rebuked Ahab for his sin, he denounced his life of sin, and then pronounced judgment, God's ordained judgment upon Ahab. "You are going to die, and the dogs shall lick your blood up like they licked up the blood of Naboth." Someone said that, no doubt, every time Ahab heard a dog howl after that his blood ran cold and he trembled with great fear. God said, "The dogs are going to get you Ahab." Then Elijah pronounced judgment on the house of Ahab in I Kings 21:21. Elijah said, "Behold, I will bring evil upon thee, and will take away thy posterity..."

Verse 22, I "...will make thine house like the house of Jeroboam the son of Nebat..." Elijah pronounced judgment on Ahab, and his entire family, all of his descendants and relatives. Then he pronounced a special judgment on Jezebel. "The dogs are going to eat Jezebel someday by the wall of Jezreel" (see I Kings 21:23). Here is a murdering, thieving king. But here is a faithful man of God who did not shrink from his duty because of the fear of man. Elijah denounced Ahab's life of sin against God and pronounced God's judgment against him.

Beloved friends, we need some preaching like that in America today. We need some preaching like that in our churches. We need for people to lift up their voices like trumpets and cry loud and spare not and denounce the sins of the people. If people get angry, if people get offended, if people cut you off of their list—so be it! Let's take a stand against sin. Then let us pronounce upon sinners that unless you repent of your sins and believe in Jesus Christ, you are going to burn in hell forever and ever. They'll say, "I am not afraid of hell." Well, that doesn't change anything. Let us preach to men the truth about their sins, and about God's judgment and then leave the results with God.

Well, Ahab surprisingly enough, performs an outward, unreal, repentance. "And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly" (I Kings 21:27). But that was not a real repentance, it was not genuine. Ahab repented because he feared the judgment that was coming, but he did not repent of the sins he had committed, in fact, he continued in them. In I Kings 22, he talks about Micaiah the prophet. He said, "I hate him." In chapter 22 he is trying to hide from the coming judgment of God. So here is a man who repented of the judgment that was coming upon him, but he did not repent of the sin that was bringing that judgment, so it did not do any good. Bible saving repentance is when you repent of your sins. You are sorry that you sinned,

hate sin, and resolve to live for God; that is Bible repentance. Bible repentance is not saying, "Well, I am sorry I got caught. I am sorry that I am going to be punished." That was the repentance of Ahab. But even with the outward symbol of repentance which did not portray the real condition of his heart there was an outward change somewhat, but it was only a show, only a put-on, it was not a real work of grace within the heart. And, beloved friends, a religion that dresses up the outside and leaves the inside as it was before, will land you flat in hell. It is not a saving religion. That is all the religion that Ahab had, but even then, through the outer act, the Lord spared him a little longer, the Lord showed him mercy and spared Ahab a little longer and said, "...I will not bring the evil in his days: but in his son's days" (I Kings 21:29).

Thank God for Elijah. What we need are some Elijahs. We need some men who will obey God, and stand against sin, whether it is in high places or wherever, preach against sin and preach the judgment of God. We need men like that, and God would make you to stand behind him, and he would be used of the Lord as it pleases Him in our day. Well, what good did he do? What did he accomplish? Did Ahab get saved? No! Did Israel turn around? No! What in the world did Elijah accomplish by laying his life on the line? Nothing, but he obeyed God. He did what God told him to do. That is all that you and I can do, and the results are in the hands of God. If God desires to bring men to salvation, praise the Lord!!, but it is ours to obey God no matter what the result in the lives of those to whom we preach might be. May God bless you!!

ABORTION

(Continued from Page 5)

pregnancy Matthew 1:18 gives us when it says of Mary, "she was found with child of the Holy Ghost." She was with child, not just an extension of her body but a separate life. The heathen Pharaoh waited until the moment of birth to exterminate the boy babies. John Gill two hundred years ago in commenting on that passage in Exodus said, "The scheme was so barbarous and shocking, especially to the tender sex, to whom it was proposed and so devoid of humanity, that one would think it should never enter into the heart of man". What would the good doctor think if he were alive today and saw those of the "tender sex" actually paying large sums of money to have their babies torn mutilated from their wombs.

Secondly our text tell us that this child is given. "Lo children are an heritage of the LORD: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate." (Psalms 127: 3-5) To have an abortion is to slap God in the face in refusal of His gift. How many have prayed and longed for

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STUDIES IN ACTS

by Willard Willis

"And the glory which thou gavest me I have given them; that they may be one, even as we are one:" "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest before the foundation of the world" (John 17:22, 24). Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day" (Acts 2:29).

Peter drives the nail a little deeper by proving to all that this Psalm could not relate to David, since David's body did see corruption. His sepulchre, in fact, was still there for them to observe. Peter, by saying, "let me freely speak unto you of the patriarch David," was showing his respect for David, since he was quite aware of how the nation exalted David. Yet, there was no question but that David had died, and his flesh did see corruption. David, however, was a believer in the Lord Jesus as his Savior. He, therefore, even though dead, was resting with a sure hope. He could say with all other believers, "O death, where is thy sting? O grave, where is thy victory?"

"Therefore being a prophet, and knowing that God had sworn with an oath to Him, that of the fruit of His loins, according to the flesh, He would raise up Christ to sit on his throne;" (Acts 2:30). Peter appeals to David as God's prophet or one who foretold future events. Peter adds to this statement by another known fact, the fact being that God had sworn with an oath to David. The oath related to David's posterity. The oath is as follows: "I have made a covenant with my chosen. I have sworn unto David my servant, Thy seed I will establish forever, and build up thy throne to all generations. Selah" (Psalms 89:3, 4).

Peter, when saying, "according to the flesh," was referring to the Lord Jesus as a descendant from David, which, of course, He was. It is as stated in Romans 1:3, 4: "Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

Peter's point in the passages before is that David was dead and his kingdom was not in existence. How then was God going to keep His oath to David? The answer was that He would raise up Christ, a descendant of David, to sit on his throne. Keep in mind, as Peter speaks, that most of the Jews at that time did not accept the fact that Jesus had come forth from the dead. Peter, however, by the direction of the new Comforter who had just arrived on the scene, explains to them why it was that there should be no great problem for them in accepting the resurrection

of Jesus -- the offspring of David. "He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption" (Acts 2:31).

Let us now read again Acts 2:12, 13 so that we can refresh our minds as to the why of Peter's message. "And they were all amazed, and were in doubt, saying one to another. What meaneth this? Others mocking said, These men are full of new wine." That which Peter has been speaking about is summed up in the Scripture before us (Acts 2:31), that is, the resurrection of Jesus Christ. He, by the power of the Spirit, has been, by way of David's prophecy, showing that God's plan of redemption has been unfolded in the death and resurrection of Jesus Christ. Peter, in fact, in the next passage of Scripture, explains that this was not done in a corner, or in the dark; but, as Peter states, "we are all witnesses." "This Jesus hath God raised up, whereof we all are witnesses." (Acts 2:32).

Those then, who rejected Jesus were rejecting God's holy Word. They were rejecting the inspired words of the patriarch David. Peter, in saying, "we are all witnesses," was referring to the fact that they had seen Him after His death. They knew He was alive because He had appeared in their presence and even talked with them. He had even eaten with them. Thomas, in fact, had observed His nail-scarred hands and His wounded side. It was at this point that Thomas had said, "My Lord and my God" (John 20:28).

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath shed forth this, which ye now see and hear" (Acts 2:33). Peter's message did not fall on deaf ears. Peter, by way of the Holy Spirit, had convinced a lot of people. We, in fact, learn from verse thirty-one that many said, "Men and brethren, what shall we do?" It is likely that many who asked this question, had been of the same mind as those in Acts 2:12, 13 who asked, "What meaneth this?" and as others who thought they were full of new wine.

The meaning of it all was that Jesus, by the power of God's right hand, had been raised from the dead. The second thing it meant was that God had kept His promise and sent the Holy Spirit to be the Comforter to the Lord's body -- the church. It was as stated in John 14:16, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." The purpose of the coming of the Spirit is explained in the following Scripture:

"Howbeit when He the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of himself, but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify me: for He shall receive of mine, and shall show it unto you" (John 16:13, 14).

Jesus, then, by the power of

God's right hand, had triumphed over every obstacle, or as we read in verse thirty-three, He was "exalted." He, in other words, had conquered every foe and was now exalted far above every foe. He, in fact, had always been above every foe, but now He is so by the fact that He literally overcame every foe.

The expression "He hath shed forth this, which ye now see and hear" (verse 33), is a reference to the speaking in tongues, etc.

"For David is not ascended into the heavens: but he saith himself, the Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool" (Acts 2:34-35). Peter, in order to keep down any confusion regarding David's prophecy, again refers to the fact that David's prophecy could not relate to David himself since David did not ascend to heaven. He, in other words, did not come forth from the dead and ascend into heaven. It was the Messiah who did this. They, therefore, must not apply this prophecy to David -- their great patriarch. David himself, in fact, had said, "The Lord said unto my Lord, Sit thou on my right hand."

The first reference here to "Lord" is a reference to Jehovah, and the second use of the word related to a title of respect by an inferior to a superior. The meaning is, "Jehovah said to Him whom I, David, acknowledge to be my superior and sovereign." David, then, even though he regarded Him as his descendant according to the flesh, yet he regarded Him as his Savior and his Lord. You may recall from Matthew 22:42-46 that the Lord had confounded the Pharisees with the very text from David which Peter is here referring to, "Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36).

Peter had laid God's revealed plan of redemption before the Jews from all the represented nations. He had called on David's prophecy and the witness of those who had seen the Lord Jesus after His resurrection. He had further called upon that which they had just experienced, or that which they were experiencing, that is, the speaking and hearing in the various foreign languages.

"Therefore let all the house of Israel know" or be convinced that the true Messiah had come and done a great work among us. Let one and all know, or be convinced, that He has now been exalted to heaven. Let one and all know that this "same" Jesus which we all observed for these many years -- the one our hands have handled and our own eyes have seen -- is both "Lord and Christ." The one, in fact, whom ye crucified, is none other than the Son of God.

"Whom ye have crucified" was the knock-out punch. They, in fact, had spit on the Messiah. They had hit Him with the palms of their hands. They had driven nails into His hands and feet and had mocked Him while He had hung before them. He had loved them and showed His great love by submitting to all their insults. They, on the other hand, had hated Him without a cause. They, therefore, in rejecting Christ, had

rejected God -- the Almighty One. They, in refusing to serve and honor Jesus, had refused to serve and honor God. All of this made their crime all the greater.

God had made the one they had crucified both Lord and Christ. The word for Lord here refers to Him as the sovereign of the universe -- the one we all must answer to one day. It's like assaulting someone in the dark and finding out later that he is your boss -- the one who can fire you. The house of Israel, then, had every reason to fear lest He come forth in vengeance against them. The Jews had crucified the Lord and Christ -- the Messiah -- the only hope for their nation. They had put to death the Holy One of God. He who was Abraham's hope had come and they had nailed Him to the tree. Shame, shame on them.

"Now when they heard this, they were pricked in their heart and said unto Peter and to the rest of apostles, Men and brethren, what shall we do?" (Acts 2:37). Peter's message had not been in vain. God the Spirit, in fact, had opened the hearts of many; the effect being that "they were pricked in their heart," or their heart had been affected as if a needle or some sharp instrument had pierced it. They were now stricken with grief because of their dastardly deed. They, as Jesus had said knew not what they did; but now they know. They are now made aware of how much they had despised Him. They are also aware that the one they tried to destroy was alive and could cast them all into hell because of their dastardly deeds. They could not undo that which they had done. They, therefore, say, "Men and brethren, what shall we do?" What shall we do to make things right? What shall we do to avoid the wrath of the crucified one? The Philippian jailer asked Paul and Silas a similar question. It was, "What must I do to be saved?"

Actually, at this point, the sinner has already been quickened; or he or she would not have such concern. The result of quickening, however, brings with it repentance and faith by the flesh. The new life within manifests itself outwardly in that one immediately repents and believes. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

They asked what they could do and Peter admonishes them, first of all, to repent, or be sorry and forsake their old thoughts and ways. Use your hands which killed Him as hands to serve Him. The same ears with which you turned Him off, use to hear what He says to you. "And be baptized" or publicly own Him as your Savior and Lord. Don't confess Him only by words, but by the acts of baptism. Don't, in a sense of speaking, join the army in word only, but put on the uniform and let all know that you are in the army and proud of it. They, by way of baptism, would join His church where they would be empowered to work for Him -- live for Him, and even die for His cause if necessary.

We, by the act of baptism, according to Romans 6:3, 4, declare

that we died with Jesus Christ, that we were buried with Him, and that we arose with Him. Immersion, of course, is the only mode of baptism which pictures these acts. The act of sprinkling could never picture a death, burial, and resurrection.

Peter advises them that they must "repent, and be baptized in the name of Jesus Christ." They, in other words, must identify with Him. They must agree with Him, or accept all that He claimed to be. They must be willing to own Him as Lord or Master of their lives. They must acknowledge that He is their only hope for this world and the world to come.

Peter states that they must repent and be baptized "for the remission of sins." The word "for" here means "because of." Christ Jesus, in other words, had already remitted their sins; now, because of this fact, they were to be baptized. The fact that "for thy cleansing" means "because of thy cleansing" is born out by Mark 1:44 where a leper who had already been made clean was admonished to make an offering for this cleansing.

"And ye shall receive the gift of the Holy Ghost." The "gift" promised here relates to the influence of God the Spirit in their lives rather than the special gift of tongues which had just been demonstrated. Now that they were believers, they needed power to show forth their love for the Master. They, after all, could not accomplish their heart's desire to follow Him without the aid of God the Spirit. They were like a battery which needed acid poured into it so as to activate it.

All regenerated people today, before they can have the gift (influence and power of the Spirit) must be baptized -- baptized into a New Testament Baptist Church. It must not be forgotten that the Comforter was promised to the Lord's church. Others may be regenerated, as was Jesus' mother; but she was not a member of His church during our Lord's personal ministry. She, therefore, did not have the power and influence which was given to the apostles by the first Comforter - Jesus.

Jesus has commanded His church to go into all the world and preach the gospel. The church, however, cannot do this without the gift of the Spirit; and this gift comes, as Acts 2:38 states, by being baptized. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God will call." -- Acts 2:39. The "promise" here relates to the gift of the Spirit, or the power and influence of God the Spirit.

The promise of the Spirit was first given to the apostles. This promise was kept on the day of Pentecost. Peter now informs his audience and us today that the promise of the Spirit now goes to all our Lord's churches -- churches which are made up, as Peter states, of "...your children, and to all that are afar off, even as many as the Lord our God shall call." The calling here is obviously not a reference to the calling to regeneration but a calling to be members of the Lord's

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STUDIES

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church. The gift of the Spirit, after all, is received by way of baptism (Acts 2:38). We, of course, are not regenerated through baptism. The people who sat under Peter's preaching at that time understood this because we read in verse forty-one that "they that gladly received the word were baptized."

EFFECTUAL CALLING Psa. 102:13

There is a period known to God
When all His sheep, redeemed by blood,
Shall leave the hateful ways of sin,
Turn to the fold, and enter in.

At peace with hell, with God at war,
In sin's dark maze they wander far,
Indulge their lust, and still go on
As far from God as sheep can run.

But see how heaven's indulgent care
Attends their wanderings here and there
Still hard at heel where'er they stray,
With pricking thorns to hedge their way

When wisdom call, they stop their ear,
And headlong urge the mad career;
Judgement nor mercies ne'er can sway
Their roving feet to wisdom's way.

Glory to God, they ne'er shall rove
Beyond the limits of His love;
Fenced with Jehovah's shalls and wills,
Firm as the everlasting hills

The appointed time rolls on a pace,
Not to propose but call by grace;
To change the heart, renew the will,
And turn the feet to Zion's hill.

ABORTION

(Continued from Page 8)

a child they were not able to have? What a great favor and blessing God bestows on those women He allows to bear children. How heartless and what a great act of rebellion it is to destroy the gift of God.

Much of this has to do with the modern day sin of selfishness. I don't want a baby to spoil my happiness or to take away from the things I have. Therefore, it is all right for me to destroy my baby because what counts is my happiness, my time, my pleasure, and what I possess. This is a direct abdication of responsibility. I am not responsible to control my emotions. If my emotions lead me to have illicit sex, then I am not responsible for the results of that immoral union. I do not want to be responsible to feed, clothe, and care for a baby. It's best to just murder it now and get it over with.

Finally, our text tells us that our future rests upon the children. If we kill our children, our nation dies. Despite what the liberal media says there is not a population crisis in this country. We are not faced with over population but with under population. There is already an acute labor shortage in many parts of the country. The only way all the jobs, in this country have been filled over the past twenty years is by encouraging women to get out of the home and go to work. The simple fact of the matter is that if all married women today quit their jobs numerous factories and businesses would have to close due to a shortage of workers. What will it be like twenty years

from now when the millions of babies who were slaughtered would be ready to enter the work force?

Jesus Christ is our only hope for the future. Man institutes a reign of evil and death. Christ's reign will be goodness and life. How sad depravity is. What a witness to total depravity that a woman would commit such an act as to hire a man to kill her

child. God will judge our country if we allow these terrible acts to continue. Jesus said "Suffer the little children to come unto me." (Mark 10: 14). The abortionist, on the other hand, makes his living by making little children suffer. Our prayer to God is that the suffering of the little children may end soon and that we will become a nation that encourages life rather than one that takes delight in death.

ABORTION KILLS

By Medford Caudill, Goshen Indiana

The end result of a moment of thrill,
The simple fact is that abortion kills.

To the doctor it's just a dollar bill,
But the simple fact is that abortion kills.

They even have developed a pill,
But the fact is the abortion pill kills.

It surely is against the baby's will,
For the simple fact is that abortion kills

Our struggle may be all up hill,
But the fact remains that abortion kills.

When will America have it's fill,
And realize the fact that abortion kills?

One of the hottest spots is reserved in hell,
For those who use abortion to kill.

UNBELIEF

(Continued from Page 1)

of His nature, a representation of Him under all the disparagements imaginable, and under all encouragements of complying with Him. As those that trust Christ are "to the praise of God's glory," Eph. 1:12, so those that distrust Him are to the dishonour of His name.

1. It is the greatest reproach and undervaluing of God. He calls it a wearying of Him more than other sins: Isa. 7:13, "Will you weary my God also?" The sin of Ahaz, upon which this speech was uttered, was a distrust of God, not properly this unbelief we are speaking of. God had declared His intent to preserve Judah against the invasion of the Syrians, and to defeat the counsels of the league against them. To strengthen Ahaz in He commands him to ask a sign as a seal of this assurance, and gives him the choice of what sign he pleased; wisheth him to put his power to the utmost trial, either in heaven or earth: ver. 11, "Ask it either in the depth, or in the height above." Judgments against the enemies, from the bowels of the deep to the windows of heaven. And as He gives him liberty to employ his power, so He assures him of the tenderness of His mercy: ver. 11, "Ask thee a sign of the Lord thy God;" though thou hast been so wicked an idolater, if thou wilt repent, confide in me, walk according to my will, I will be a God in covenant with thee, I will be a God to preserve thee, and a God to judge thine enemies; thy Jehovah in being their Elohim, and manifesting my power for thee against them. The answer of Ahaz seems to be a start of a modest humility, though indeed it was disobedience not to do as God commanded him, ver. 12. "And Ahaz said, I will not ask, neither will I tempt the Lord;" he would not tempt God, or as some read the word, I will not exalt God; the words import, I will not trust God, I

will send to the king of Assyria, who can better save me than the Lord. As he did, 2 Kings 16:7. I will fortify my cities, train my soldiers, crave assistance of my neighbours. Observe that though God, in His message to him offered Himself to be his God in covenant with him, Ahaz would not accept of the proffer, owns Him not as his God in his answer, "I will not tempt the Lord;" not, I will not tempt my God, which had been an argument of his trust, and so had altered the tenor of his answer to an humble resignation. Ahaz would not be beholden to God, he would not honour God so much as to give him an opportunity to glorify his great power; if we read the words, "I will not exalt the Lord." Upon this God promiseth a sign, ver. 14, that "a virgin should conceive and bear a Son, and call his name Emmanuel," and this should be a sign. I will not discourse how this was to be a sign to Ahaz, or the body of the people then in being; but take notice, every unbeliever is an Ahaz, reproacheth the kindest offers of God. God calls to men to turn to Him, to place their whole confidence in him; but men reject the offer, run to creatures, and thus weary God. If it was so great a scorn of God, not to accept His proffer for a temporal deliverance, not to regard the sign of His greatest power, wisdom, and love, which He hath manifested in that Son born of a virgin, who is Emmanuel, God with us! An unbeliever is such a scorner of God, that he is not willing that that dirt he hath cast in the face of God by his other sins should be wiped off; not willing to sanctify that name by believing, which he hath profaned by other sins against the law; will not embrace that Christ which God offers him, whereby he may in some sense render him a satisfaction for all the wrongs God hath sustained by him. As faith "gives glory to God," Rom. 4:20, so unbelief casts reproach and scorn upon Him.

2. It robs God of the honour of all His attributes. He that believes not God, doth fling dirt in the face of all those attributes which were illustrious in the work of redemption: of His wisdom which contrived it, of His righteousness which executed it, of His mercy which is infinitely commended by it, of His truth which is engaged to make good the intent and purchase of it to every one that believes. Either men believe not that God will perform what He saith, and then it is an injury to his truth; or they hope for salvation by some other means, and then it is a contempt of His wisdom; or that the things proposed by Him are not amiable and desirable, and then it is a reproach to His goodness; or they trust to some creature helps against His command, and then it is a disobedience to His sovereign authority, or they think Him not able to effect the things He hath promised, and then it is a disparaging His power and sufficiency. Whatsoever attribute in God is a ground of, or an encouragement to, faith, is struck at by unbelief. The grounds and encouragements of faith are these: God is infinitely wise, and cannot be deceived; He is infinitely true, and cannot deceive His creature in declaring what is false; He is infinitely good, and will not deceive His creature, for deceit is most opposite to love and goodness; He is infinitely happy, and hath no reason to deceive His creature, which could not add to his happiness; whereas deceit among men sometimes improves their interest, but deceit in God would dissolve the Deity; He is infinitely powerful, and well able to make good what He asserts, to confer what He promiseth, inflict what He threatens. As all these are indisputable grounds of faith, and are owned and honoured by it, so they are blemished in their reputation by unbelief, and marked with a base alloy; they are all foolishly charged by it, and made the common scoff of it. There is not an attribute but may draw up a particular indictment against an unbeliever for an offence against its crown and dignity. And as there was not an attribute but God intended to glorify in Christ, so there is not one but this sin doth really vilify.

3. It is an undecifying of God, as much as lies within the compass of a creature's power. He that denies any one attribute of God, seems to deny God himself, to ungod him, strips him of the glory of a deity. Take but one pin, necessary to the frame of a watch, and you take away the perfection of it. Those attributes which unbelief denies, are essential to the being of a deity. God can no more be a God without them, than the sun can be a sun without light, or any of us men without a rational soul. Unbelief is not so indulgent as to divest God of the honour of one perfection, but of many; not so mild as absolute atheism, which denies the being of a God. It is a less scorn to deny that ever there was such a man as Caesar, than to affirm indeed there was such a person, but he was a fool, coward, false, cruel, and the vilest man that lived: it is better to deny his being, than to count him infamous. Unbelief strips God of His richest robes, His highest virtues, which were more singularly glorified in redemption, than they were in the creation, or could be in the creation of innumerable

worlds, more glorious than this without the death of His Son for them. Not to acknowledge God in Christ, is to deny Him that glory that the creation and common providence cannot afford Him. As our Saviour was tormented by the Jews in every part of His body, -- head with thorns, face with spittle, hands and feet with nails, and wholly with reproaches in what was dearest to Him, -- so is God dishonoured by unbelief in every perfection. As their actions denied Christ to be the Saviour of the world, so the acts of this sin deny God to be the God of the world.

4. It strikes at all the three Persons. As all have an hand in the salvation wrought by Christ, so the rejecting that redemption dashes a blot upon all. They all sat in joint consultation about man's redemption; they were joint in counsel, joint in publication of it; the Father in His first promise to Adam, and in a voice at Christ's baptism; Christ in His person, and the Holy Ghost bearing witness by the gifts conferred upon men after the Ascension of Christ, which was a testimony of His glorious entertainment: Acts v. 31, 32, "And we are his witnesses of these things, and so is also the Holy Ghost, which God hath given to them that obey him." The Father sends, Christ dies, the Spirit offers to apply; the neglect of this is against the wisest counsel, the greatest persons in being. The Spirit was the great witness after the Ascension of Christ, by the collation of eminent gifts, whereby a divine approbation was given to the doctrine of Christ from heaven. He revealed nothing but what Christ had before done, and wrought, and built upon that foundation, John 16:14, he glorifies Christ, for he receives of His. He discovers the eternal counsels of God, the depths of divine wisdom, which "the heart of man could not conceive," I Cor. 2:9, 10. The Father bears witness to Christ by undeniable miracles; the Spirit adds His testimony by internal operations, and urging the truths of Christ upon the hearts of men; Christ bears witness to Himself by His obedience and death. So then, any slight of Christ is a slight of the Father and the Holy Ghost.

BAPTISM

(Continued from Page 1)

is obvious that the "ye" referred to here is believers, for why would the Lord give such a promise to unbelievers? Each and every promise of blessing in the Word of God is given to believers, or those who shall become believers. The people addressed here as "ye" are the assembly, the church. Acts 1:4, "And, being assembled together with them." Those who are referred to as "them" are the apostles. The church was assembled together with the apostles when the promise was given. The promise of being baptized by the Holy Spirit is given to the church of Jesus Christ. It is not an individual baptism, neither in the promise, nor in the fulfillment in

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BAPTISM

(Continued from Page 10)

nor in the fulfillment in Acts 2.

Many today believe that the Holy Spirit baptizes people into the body of Christ when they are saved. This cannot be true because the people assembled in this event are already believers. Every true believer is already saved. He has been regenerated and enabled to believe by the Holy Spirit through the preached Word. Any time a person believes the gospel of Jesus Christ, it is evident that eternal life has already been given. The second reason that this theory cannot be true is that the baptism of the Holy Spirit was a baptism of the entire church, and not individuals. Acts 2:1, "And when the day of Pentecost was fully come, they were all with one accord in one place." In verse one, we see a gathering, an assembly, a church meeting together in unity. Acts 2:2, "And suddenly there came a sound from Heaven as of a rushing, mighty wind, and it filled all the house where they were sitting." Notice it filled the entire house where the church was assembled. Have any of you ever heard of or experienced such an event? I have seen people come to the Lord, and knew the Lord had saved them, but I have yet to see any of the things recorded here in Acts 2. This is further evidence that baptism of the Holy Spirit does not occur when we are saved. Acts 2:3, "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Cloven tongues like as of fire sat upon every single person that was in this church assembly. Acts 2:4, "And they all were filled with the Holy Ghost." The entire church was baptized by the Holy Spirit and each and every member felt the effects of this baptism. This is the true record, a true event, and it is the only baptism of the Holy Spirit in the Word of God.

Some brethren may still not be convinced, so let us now examine the purpose of the baptism of the Holy Spirit. Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the world."

The purpose of the Holy Spirit baptism was to empower the church to be witnesses. In Matthew 28, Jesus commissioned the church to go into all the world, teaching and baptizing. He did not commission nor empower individual people. The word power means to give authority and ability. Jesus gave His churches the authority and ability to go into all the world and preach the gospel, to baptize new converts, and to organize New Testament churches. It is obvious that the baptism of the Holy Spirit was not to place people in the body of Christ.

Some may wonder if the Holy Spirit baptism is still continuing in our time. Notice in Ephesians 4:5, "One Lord, one faith, one baptism." One is an absolute number, it does not leave room for argument or question. One means one and only one. This verse says there is one

baptism. You cannot have a water baptism and a Holy Spirit baptism and still just have one baptism. So at the time of this writing one of these baptisms had to have already ceased. It is obvious water baptism has not ceased. Therefore we conclude that Holy Spirit baptism has already been fulfilled, and has ceased.

Those who erroneously suppose that we are baptized into the body of Christ when we are saved do not really understand what the body of Christ is. Colossians 1:18, "He is the head of the body, the church." The local, visible assembly is the only body of Christ. We do not immediately become members of this body when we are saved. We do not become members until we unite with the Lord's church; when we have been baptized by the authority of, and into, the Lord's church. Acts 2:41, "They that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Three thousand were added to whom? Their names were already written in the Lamb's book of life before the foundation of the world. They were already chosen in Jesus Christ before the foundation of the world, (Eph. 1:4). Since we know this to be true, we must conclude these baptized believers were added unto the church, the body.

The Holy Spirit Baptism, in the promise, the fulfillment, and in the purpose, prove to us that it is only a baptism of the Lord's church. This doctrine will abide consistent, with each and every true doctrine of God's Word. Compare Scripture with Scripture, truth with truth; and you will reach the same conclusion.

HOME

(Continued from Page 1)

dren, the teenager, the adult in a hostile world.

It demands a stubborn perseverance to keep fanning the flickering flames, and to keep protecting the hot coals. One barrier against the power of sin is an immovable set of standards by which to decide between right and wrong. For this, there is nothing to compare with the Bible, God's Word. The argument that times have changed, will not hold up in the light of divine truth. Psalm 119:11, says; "Thy word have I hid in my heart, that I might not sin against thee." It requires a close walk with the Master to have a happy home and enjoy it to the fullest.

Secondly, watch your temperament. Displays of temper, whether in violence, or in a sulky, unbecoming mood, bring pressure and discord to the home, and make it a place where people would rather not be. I once heard that when one gets angry and gives some one a piece of mind, he should be very sure that he holds onto enough for his own use afterward. A home of harmony is a happy home.

For the wives, you cannot tell about a man until you are in troubled waters with him. So, suffice it to say, we must enter into our home life strictly by faith founded with love, rather, on love. The same goes for the husband too. People usually in courtship do not learn enough about each other to know all the facts of each other. This does not necessarily apply to this so called

modern day living together. That is not a God-made marriage. That is nothing short of utter confusion, and a very unhappy home.

Most of us who have been in true marriage and home building for awhile, know about this troubled water. It takes a lot of understanding, love, and prayer to maintain a wholesome temperament under the pressure of our day. However, in the long run, it will pay off! We thank God for our happy homes among our beloved who trusts in Christ for complete leadership. God loves a happy home and blesses it.

Thirdly, watch your tongue. The tongue is a powerful instrument. We are told in James chapter three that the tongue is rather wild by nature. "But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh." (James. 3: 8-12). Cutting caustic words have no place in a Christian home.

A simple "I did not mean it," is not enough. The truth is, you probably did mean it when you said it because you were in a fit of anger, but the damage has been done. Brethren, a dedicated tongue is a vital asset to a true Christian home.

Fourthly, watch your testimony. Many people are confused today over the contradiction which they observe between the standards of some Christians on one hand, and Christian standards on the other. The standards of some Christians are often cultural, and therefore, vary. Beloved, Christian standards are Biblical, and are changeless. In the so-called Christian home very young children and teenagers observe the contradiction in the lives of their parents between those principles which are set forth in the Bible, and the standards by which those adults live. They know what the Bible teaches about sexual conduct, honesty, the observance of the Lord's day, and human relationship; and they are curious to see a consistent living out of these principles in the everyday conduct of their parents and other leaders. Activity in the home has a great bearing on the conduct of the children. Timothy, the young preacher was told, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;" (II Tim. 3:14).

Now where had that young man heard these things? Let us look at II Timothy 1:5 for the answer. "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." Our children often follow our examples. Brethren, in our homes, of all places, we need to reflect our relationship to God.

Consistent Christian living is excellent material for building a happy home.

There is great cause for concern for the American home. The divorce rate is alarming. Forty years ago it was one out of about five, today it is something more like fifty percent. However, there is another factor which is equally alarming. That is in the vast number of homes where husband and wife have managed to stay together, but where there is nothing but unhappiness, unrest, conflict; and strife. A little hell on earth. Brethren, only God can change such a situation.

Fifthly, a good marriage is needed for a happy home. A happy marriage and home cannot be left to chance. Marriage, like an automobile, does not run itself, except down hill. Success in marriage does not come with a marriage license. A good marriage is based on religion. By religion we mean a faith which is based on the Bible, the Word of God. A faith which is content from beginning to end, to rest solely upon the Scriptures for its precepts and practices.

The basic man-woman concept is from the Bible. It originated with God in the Garden of Eden in the beginning of man's time. It came out of the wisdom of God Himself. "And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18). Therefore, a marriage which has its beginning and proceeds without God is already in trouble from the start. Partners in a Christian marriage have the deep inner joy of living a relationship which honors God, one which was conceived in the mind

of the eternal. They also have the assurance that these holy, God honoring ties, will never be broken, not even in death. (Editor's Note: I do not know what the author means here. I am sure that the marriage ties will not exist in heaven). It was once said by a well-meaning soul that; "it takes a heap o' livin' in a house t' make it a home."

Let us all take a different look upon our homes. Check and see if we are truly relying upon God to keep harmony in our house as head of the household. Beloved, that, we believe, is a sacred duty to our God, and to our children that God has given us. We believe that our Master will honor and bless those who put Him first in the home, and the everyday problems second. We have found this to be a good practice that He has blessed and honored. "If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you" (Luke 12:28-31).

Our trust should first be in Him that does the feeding and clothing. Do you know Him? If not, why not? Trust Him today for eternal security. He will save you to the uttermost. You are only to trust Him.

APPRECIATED LETTERS

Dear Sir:

Enclosed you will find my check for renewal of TBE for another year. I really do like and enjoy the paper so much. I rejoice to know that there are a lot of other preachers who preach what I believe the Bible teaches. Keep up the good work and may our Lord bless you.

Ruth Parker, Reform, Alabama

Brother Wilson:

Enclosed is my check for... Please renew my subscription to your wonderful paper.

I have learned so much from reading it. Thanks.

Margaret Smalley,
Lucasville, Ohio

Brother Joe:

I have been enjoying TBE for some time now and would like for my parents and son to receive it. This is truly a great work you have going and you would be pleased to hear the comments from the brothers and sisters here at Friendship Baptist Church when we receive a new issue of the examiner. Most of us here have a burning yearning for the truth and a desire to learn that your publication has really helped with. Please remember our pastor, Brother Paul Jackson, in your prayers as he has some stubborn sheep to teach and instruct. He is really a blessing to our church and our community. We thank the Lord for him every

day. Yours in the Lord,
Sam Henry, Glenwood, Ga.

Brother Wilson:

Hope all is going well with you, your family and your work at TBE. Please use the enclosed ...where ever needed. I still enjoy TBE so very much. Thanks for keeping it coming. God bless you all.

Betty Sanders, Hartsville, Tn.

Editor:

Please send subscriptions of TBE to the following people. We trust this to be a mission effort to the people in our area, as we consider this paper to be the best Baptist one in print. Yours in Christ,

James W. Goodwin,
Texarkana, Tx.

Dear Brother Wilson:

Greetings in the name of our Lord and Savior Jesus Christ! I am writing for a subscription of the Examiner to be sent to a friend. She had the opportunity of reading some of the Examiners while here in town and said that she really liked them and wanted a subscription. Enclosed is a check for her subscription. I also want to let you know that your study on Elijah has been a blessing to me as well. Keep up the good work!

Keith Webster, Louisville, Ky.

READING THE BIBLE

by D.C. Macaskill, B.A.

Dear young friends, I want to speak to you about something that is very important. It is something which you probably do regularly each day. I am referring to the duty of reading the Bible. But what I want to speak about is not so much the duty as the way in which it is to be done. It is one thing to read our Bibles regularly, it is another thing to read our Bibles profitably. So I want to remind you of four principles in connection with reading the Bible.

First, make sure that when you read your Bible you are not rushed or too tired to concentrate. You must plan your time, to ensure that you have at least a few minutes in the morning and evening. It may mean having to get up earlier in the morning. It is far better to have a short time of reading when your mind is not tired, than having a long time when you cannot concentrate because you are tired or in a hurry. Remember you are not honouring God or fulfilling your duty when you rush through your reading.

The second principle I wish to emphasize is, think about what you are reading. Try to get a picture in your mind of the scene you are reading about. For example, if you are reading about Solomon giving judgment from his throne; remember his throne was golden with six steps going up to it and twelve lions on the steps! There was not the like made in any kingdom. (Read II Chronicles 9:15 to the end). Or, if you are reading about Paul and the conversion of Lydia, remember it was outside, and that they were sitting beside a river. (Acts 16:13). It is important that you accurately picture the scene. But also, and more importantly, you must understand what you are reading. God works through the mind so it is vital that we know exactly what the Bible is saying to us. If you cannot understand the verse, look up a dictionary, concordance, or sound commentary, or ask your parents, minister or elders what it teaches. It is better to read only two verses "with the understanding" and learn something, than to read a whole chapter and not understand anything. Paul went as far as to say, that he would prefer to speak only "five words with my understanding... than to speak ten thousand words" and not be understood. (Look at I Corinthians 14:19).

The third principle I would like to speak about is, apply the Word to yourself. What is important in your reading is that you hear God speaking to you in His Word -- that you receive a message from Him. You should, when reading your Bible, be rightly affected by what you read (and this can only happen if you are understanding what you are reading), and you should be saying, "Well, that's me. I am, at heart, the same kind of person described here." For example, if you are reading about Pharaoh rejecting the Word of God spoken by Moses, you should ask, "Do I reject God's Word?" Or if you read, say in Psalm 15, the characteristics of the godly person, you should ask, "Am I like him?" Paul says that

"these things were our examples..." (See I Corinthians 10:6).

Now the last principle I want to mention is the most important. It is, pray about what you have been reading. I believe that if we cannot find a prayer from what we have been reading in the Bible then we have not been reading very profitably. For example, if we have been reading about a wicked person, say like Haman, pray, "Lord keep me from being like that wicked person; keep me from jealousy and pride and from hating God's people." Or, if you are reading about a good man like Paul, pray, "Lord, make me like that good man; make me willing to do Thy will and to serve Thee as he did." Above everything, you must pray for teaching. Pray that God, by His Holy Spirit, would make you able to understand and be-

lieve the Bible. Ask that He would send what you read into your heart, "not in word only, but also in power, and in the Holy Ghost, and in much assurance." (See I Thessalonians 1:5). Pray as David did, "Open thou mine eyes, that I may behold wondrous things out of thy law." (Psalm 119:18).

Finally, remember the solemn fact that you can provoke God by your worship if it is done in a thoughtless and prayerless manner. The prophet Isaiah was called to rebuke Judah for their formal worship without their heart really desiring what they pretended to want. "Even the solemn meeting... my soul hateth," God said. (See Isaiah 1:13-15). Dear young friends, it is only when we think about, apply, and pray over God's Word that our reading of it can be honouring to Him, and beneficial to our souls.

ANNOUNCEMENT

There will, God willing, be a Bible Conference at the Sovereign Grace Baptist Church of Silsbee, Texas October 6 - 8. Services will be at 7:00 PM Friday; 9:30 AM, 2:00 PM, and 6:00 PM on Saturday; and 9:30 AM and 2:00 PM on Sunday. The church will serve lunch on Saturday and Sunday, and supper on Saturday. The scheduled speakers are as follows: Elders Doyal Thomas, Oscar Mink, William Peacock, Homer Laurence, John Pruitt, Jack Duplechain, David O'Neal, Henry Horton, David Phelps, Kenneth Long, James Goodwin, and A.D. Jones. Elder Walter Herin is the pastor of the church. For further information contact the pastor at 412 Holley St., Orange, Tex. 77630 or call him at (409) 886-3467 (home) or (409) 385-9344 (church). Pray for this conference. You will be blessed by attending this conference.

CAN YOU IMAGINE THIS?

Daniel not praying?

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Dan.6:10).

A RIDDLE

The riddle that follows is based on a famous event which is recorded in the Word of God. At a future date we will print the answer in The Baptist Examiner. The friend who gave the riddle to me had to tell me the answer, though I exhausted nearly every avenue of thought. We hope you will be able to figure out the answer.

God made Adam out of the dust but thought it best to make me first; So I was made before the man to answer God's most holy plan.

My body He did make complete but without arms, legs, or feet. My ways and actions He did control and I was made without a soul.

A living being I became; it was Adam that gave me my name. Then from his presence I withdrew, no more of Adam ever knew.

I did my Makers laws obey, from them I never went astray. Thousands of miles I run and fear, but seldom on the earth appear.

I labor hard both day and night, to fallen man I give great light, Thousands of people both young and old will by my death great light behold.

But God in me did something see and put a living soul in me. A soul of me my God did claim and took from me that soul again.

And when from me that soul was fled, I was the same as when first made. And without hands or feet or soul, I travel now from pole to pole.

No fear of death doth trouble me for happiness I cannot see. To heaven, I will never go, nor to the grave or hell below.

And now, my friends, these lines you read, and scan the Scriptures with all speed.

And if my name you do not find there; I'll think it strange I must declare.

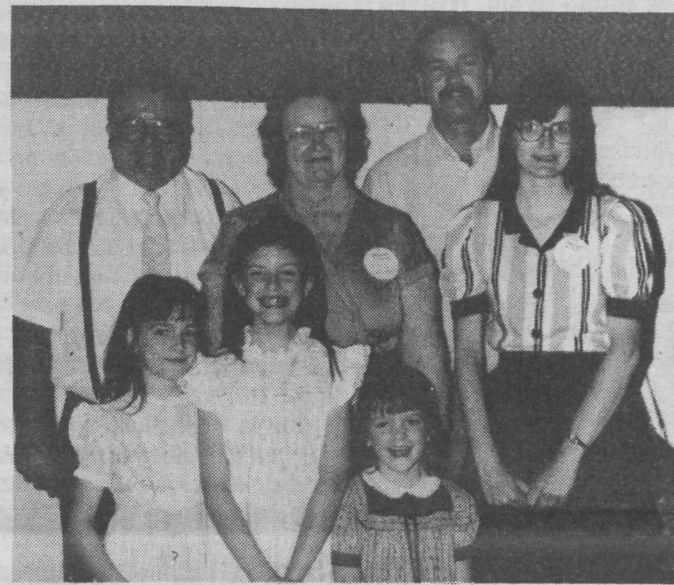
Can you solve this riddle? Send us your answer and receive ten free subscriptions to The Baptist Examiner if your answer is correct. Send us ten names and addresses. We will also renew your subscription for a year.



Guess who is preaching here.



Alice Norris and Phala Shannon register our guests.



From Victory Baptist Church of Courtland, Virginia where Don Pennington is pastor.



Eldon Joslin and his horn.



Kenneth Long preaches to us.

IMPRESSIONS

I have really enjoyed the conference. We had some very good preaching and I am so glad we believe the Bible and were not afraid to preach it. I think this is because they know what they are talking about. I enjoyed the singing, too. May the Lord bless the church and pastor.

Bernice West, Charleston, S.C.

A feast of fat things. I received much from all aspects of these meetings.

Elder J.C. Settlemoir, Pittsboro, Ind.

It was our joy, once again, to attend and be a part of CBC Bible Conference. Every year some of the finest preaching in the land can be heard here. May God

bless this church, pastor and ministry.

Elder Doug Newell, South Shore, Ky.

This was my first conference. I really enjoyed the preaching and fellowship and I now know I have missed something wonderful in past years.

Elder Danny Davis, King, N.C.

I am a firm believer in sovereign grace. I enjoyed all the messages, but I was deeply impressed with Brother Sam Wilson's message on when payday comes to the unsaved. I really enjoyed his message.

Elder Alvin Green, London, Ohio