

## CALLED ACCORDING TO HIS PURPOSE

by Fred C. Beard

If we will look at our own lives, we will know the many times that something happened that we did not really understand; maybe it was the loss of a loved one, or the loss of finances, or it might be our health or home. Whatever the loss, or whatever



FRED BEARD

else that we cannot understand, as a child of God we can always come to our text for comfort. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

Now that Scripture might be a comfort to you, and again it might not. But be we comforted,

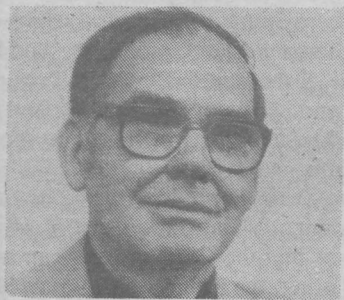
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## STUDIES IN PHILIPPIANS

by C.T. Everman

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment;" (Phil. 1:9)

Paul had written his friends, the members of the Philippian church, that it was with joy that



he thought of them, that they were in his heart, and that he prayed often for them. In this verse he tells what he prays for them. We can do no greater service for our Christian friends than pray for them. Paul knew the importance of prayer. In all his letters to the churches he wrote that he prayed for them and always asked that they pray for him. Here he prays, "that your love may abound yet more

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**BE SURE  
AND READ MY  
SERMON AND  
EDITORIAL THIS ISSUE  
VERY IMPORTANT  
SUBJECTS.  
COMMENTS  
WELCOME**

*Perseverance is God's gift, not man's act.*

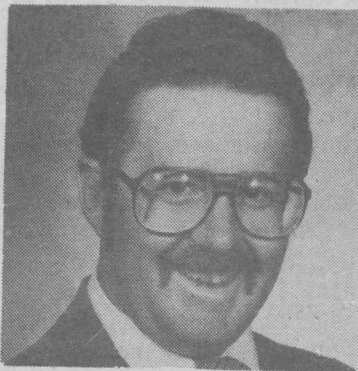
## WILD BEASTS ARE AFTER OUR CHILDREN, PART I

by Sam Wilson

Leviticus 26:21,22: "And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children..."

I want you to imagine for a moment that your children are outside playing. You look outside and see coming into the yard a pack of vicious dogs. What would you do? Most of us would put our lives on the line in order to save our children from these wild beasts. Beloved, I want to

talk to you a while about some wild beasts that are indeed after your children. You do not have to imagine this, for I assure you that it is true. There are wild beasts that are after your child.



SAM WILSON

I want you to know that young people are of a great concern to me. I work a great deal with youth. I coach high school football and wrestling. I am involved in little league. I have many programs for the youth in Gladwin. I see firsthand many of these beasts as they start on our children at a very young age and slowly devour them. This sermon should be of great concern to every reader and to every family. It concerns those who are most dear to us, our children and grand children. How this truth ought to change the lives of our families.

Let me mention that in our text we have a threat from God (Continued on Page 9, Col. 1)

## IS IT MURDER?

by Don Pennington

I have before me a newspaper clipping from the Virginia Pilot. In it in bold black letters says - "Is it murder? Doctor helps woman kill herself". Beloved, it is a cold malicious thing even as it is detailed here in the paper. A few days ago this woman's husband was on a TV talk show and



DON PENNINGTON

said that was what she wanted to do. Maybe no one explained to her about hell. If she was lost, all the doctor did was help her into the most misery that you could even think about. If she was saved, she is very much ashamed that she murdered herself.

We could preach a message from these clippings without even opening the Bible but we won't do that. We will also include the Word of God. The paper (Continued on Page 6, Col. 4)

## STUDIES IN THE LIFE OF PAUL - PART 2

by John R. Gilpin

"And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou per-



JOHN R. GILPIN, SR.  
(NOW IN GLORY)

secutest: it is hard for thee to kick against the pricks" (Acts 9:4, 5).

This is the second of a series of messages on the life and ministry of the Apostle Paul. My first message was on the subject of "The God of the Apostle Paul." I think it is always well to have God on a starting point. I think it is always well to consider that God is the foundation. Now, logically, I would like to talk to you about the conversion of this man Saul, and how he became the great Apostle Paul.

I. Paul Before He Was Saved

The ninth chapter of Acts gives us some little indication of Paul before he was saved, for the first few verses tell us that Paul didn't

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## JOHN 2:1-11 JESUS' FIRST MIRACLE

by H.C. McSwain

"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the Jews, containing two or three

firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This

beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."

The word miracle literally means a marvelous event, or an event which causes wonder. It also may be considered an event that is inexplicable in ordinary or natural forces.

As little as we might think of it, miracles are not very common in the Bible. In certain eras they were but not in the overall picture. There have only been three times in the history of the Scriptures that miracles were commonplace: the time of Moses, the times of Elijah and Elisha; the times of Christ and the apostles.

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# The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## SOME THINGS TO BEWARE OF IN DESIRING AND SEEKING A BETTER CHRISTIAN LIFE

"I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members O wretched man that I am! who shall

deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Rom. 7:21-25).

I am all for every Christian desiring and seeking a better Christian life, and doing everything right and Scriptural toward the

obtaining thereof. I surely desire this for myself. I desire it to be clearly understood that nothing I write in this article shall be understood as if I would thereby encourage Christians to be satisfied with the Christian life whereunto they have attained, or that I would oppose any Christian desiring and seeking a better Christian life. I am all for this for (Continued on Page 2, Col. 1)



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JOSEPH M. WILSON, EDITOR  
Office Ph. 606-325-2012  
Home Ph. 606-329-1758

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## SOME

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myself and for every one of my brothers and sisters in Christ. I would do anything I could to encourage and help any Christian in such an endeavor. Please understand these things, and do not interpret anything I might say as contrary to this. I sincerely desire that this article will be of help to every reader as to this matter.

I believe that there can be many dangers to the believer in his desiring and seeking a better Christian life, and that these dangers have been, and can yet be, hurtful to many sincere believers. I will not attempt to cover the whole field of such in this article, but shall concentrate on Romans chapters 6-8. I believe that a misunderstanding of some things in these chapters have contributed to erroneous and hurtful views relative to a better Christian life. Follow me carefully, please. Study and pray about what I write here.

I believe that a proper understanding of Romans 7:14-25 is absolutely essential to understanding these three chapters as they relate to the Christian life. I would even consider this as a controlling factor in properly understanding these chapters as to the Christian life. I believe you will agree with me if you prayerfully consider what I write.

These verses relate to a saved person. No one will ever properly understand these verses who applies them to an unregenerate person. Verse 22 is conclusive as to this, for surely, only a regen-

erate person can, "delight in the law of God after the inward man." The love of and desire to do good, prominent in this Scripture, surely proves that a regenerate person is referred to. The hatred of evil is surely evidence of a saved person. The battle going on is proof that the person described herein is a saved person, for the unsaved do not experience such a battle. The wretchedness of this man and his desire for deliverance, in verse 24 proves him to be a saved person. The looking forward to and thankfulness for coming deliverance by the Lord Jesus Christ shows that this is a saved man (v.25). It is essential to a proper understanding of this Scripture, of all I will write in this article, of all that the Bible teaches as to the Christian life, especially as to understanding Romans, chapters 6 - 8 on the subject of the Christian life that you understand that Romans 7:14-25 involves a regenerated person.



Joe Wilson

Further, these verses set forth the experience of the apostle Paul. And they set forth his experience at an advanced stage of his Christian life. When Paul wrote this, he had been saved some 22 years, was near the end of his third missionary journey, had accomplished much in his Christian life, had written several inspired books of the Bible, and was a mature and well developed Christian. Let those who speak of these verses (Romans 7:14-25) as describing an experience a Christian should not be undergoing, who speak of this as a faulty, even sinful, experience for the child of God, or who speak of getting out of Romans 7 into Romans 8 - let them well consider this. Dear reader, consider well of whom these verses were written before you think of them contemptuously as describing a low and unnecessary Christian experience - one that the believer can and should speedily get out of into something better.

These verses set forth the continuing, life-long, experience of every believer. Be assured of this. There is danger in thinking otherwise. I have heard so many people, for a long time, speak of getting out of Romans 7 and into Romans 8. It has almost become a truism of a multitude of Christian writers. My friend, such a thing cannot be. You will only gain heartbreak and disappointment by even imagining such a thing. Let me say again and most emphatically that no believer can, in this life, get out of the conflict of Romans 7, obtain a continuing and total victory in that conflict, or get out of Romans 7 and into Romans 8.

Let us remember, first of all, that there is really no 7 and 8 in Romans. The chapter and verse divisions are not a part of the inspired Word of God. They were added much later. These divisions are manmade. Sometimes these manmade divisions lead to misunderstanding of the Word of

God.

In Romans 7 we have conflict with some victory and some defeat. We have groaning and longing for final and total victory. In Romans 8 we have peace, joy, blessing, and much victory. But we must remember that we also have some conflict in Romans 8 (see verses 5-13). Be the latter as it may, Romans 7 and Romans 8 are true of every believer throughout all of his or her Christian life. The conflict, with some victory and some defeat, with groaning and desiring of Romans 7 will be true of every believer through all his life. There is no deliverance therefrom this side of the grave or the rapture. Likewise, the joy, peace, glory, assurance, and blessings (but don't forget the conflict) of Romans 8 will be the experience of every believer through all his life. It is not a matter of Romans 7 or Romans 8; it is a matter of Romans 7 and Romans 8 all the days of the believer's life. Please don't be deceived in this matter. You will only be hurt thereby. Remember that Romans 7:14-25 describe the continuing, life-long experience of every believer.

Now let us look a little at Romans 6 relative to this continuing life-long battle of Romans 7:14-25. Romans 6 speaks of being "dead to sin," "our old man is crucified with him, that the body of sin might be destroyed," "he that is dead is freed from sin," and similar expressions. These expressions are difficult of interpretation. They have been used to fabricate a doctrine that I do not believe is taught in the Word of God, and that I consider irreconcilable with what is clearly taught in Romans 7:14-25. The doctrine goes something like this: 1. It is a fact that the old man is crucified with Christ, that the body of sin might thereby be destroyed. This is an accomplished fact. 2. We are to take this fact by faith. We are to reckon that it is true. 3. Thus it will become true in our experience. We will not have any battle with this old man any more than we would with a dead man. Consequently, we will have victory over this old man. It will not be a battle for how can a dead man battle with us. It will just be victory, victory, victory for as long as we reckon this to be truth. Reckoning this death of the old man to be true by faith, we yield ourselves to the Lord, we obey Him; and we have total and continuing victory over indwelling sin.

Let me suggest the question: what is the difference between the eradication of the old man of the Holiness teachers and the death of the old man according to this doctrine? I will say this: if the old man (I suppose all of us will in some sense identify the old man with indwelling sin) is dead, he is surely causing most of us a lot of trouble. Who would have thought a dead man could cause so much trouble and defeat? I am not trying to be smart aleck or supercilious. I certainly do not want to argue with the Word of God. I desire and try to bow in submission to and receive with faith all of the Bible. I just desire to get at the true meaning of Romans 6.

Whatever "dead to sin," and "our old man is crucified," and other such statements mean, they do not contradict Romans 7:14-25 which speaks of the

continuing life long battle with indwelling sin of our Christian lives. Scripture does not and cannot contradict Scripture.

Might I suggest that "dead to sin" means dead to the guilt of sin; that Romans 6 is continuing the subject of justification, and not introducing a new subject of sanctification. Now, I can get hold of that. It means something to me. It does not, even seemingly, contradict any fact of Christian experience or doctrine of the Bible. The guilt of my sins was laid on Christ. He died for those sins. He paid completely the price demanded by the holiness and the law of God. In His death, I have died to the guilt of my sins. That guilt has no further claims on me.

Now, if I start talking about being dead to the power of sin, or

about my old man or indwelling sin being dead to me; I can't grasp that. It contradicts my experience. It contradicts other portions of the Word of God, such as Romans 7:14-25 and 8:13. It contradicts my observations of the experiences of others. It contradicts the testimonies of multitudes of the children of God.

Being delivered totally and eternally from the guilt of my sin; I rejoice, I am very grateful to the Lord, I gladly yield my body to Him, and I delight to obey Him. I will be desirous of and encouraged in doing battle with the old man of indwelling sin. I will seek to, by the Spirit, mortify the deeds of the body. My being dead to the guilt of all my sin will be a motive, and encouragement, and a help to me in (Continued on Page 3, Col. 1)

## FROM THE EDITOR

The Spirit Filled Life. The Victorious Life. The Crucified Life. The Overcoming Life. The Rest of Faith. One could go on and on giving different terms to what is supposed to be a far higher type of Christian living than that of most Christians. These terms are usually used to describe an experience, followed by a continual process, which will lift one out of a life of defeat into one of continual victory as a Christian. This experience is close akin to the old Holy Roller teaching of Sanctification or the Baptism of the Holy Ghost, without the sometimes cruel, hysterical physical actions, etc., connected therewith.

After leaving the Holiness movement in which I was saved and giving up much of their false teachings, and becoming in name a Baptist; I went through a period of reading and studying much relative to the above. I certainly desired to have all that God would give me, and to be as good a Christian as I could. I read many books dealing with this matter of a Victorious Christian Life under different terms as mentioned above. Each book and each term seems to have a different program to follow in obtaining this blessing. I studied these books, and went through these steps, seeking this Higher Christian Life. I vividly remember studying a book which presented this life as "Crossing Jordan and Entering Canaan." I went through the outlined steps. By faith (?) I took my place in Canaan, where I would now have great and continued victories, where the milk and honey of the Higher Christian Life flowed in abundance. I went through many such experiences.

The trouble with all of these was that none of them worked. My life remained one of struggle, battle, some victories, some defeats; along with some growth. All of these different plans of obtaining a permanently peaceful, joyous, victorious Christian life failed as miserably as the Holiness way of sanctification and the eradication of the sin nature and the baptism of the Holy Ghost had failed.

I plan a message in this issue concerning this matter. I hope you will read it carefully, and that it will be a blessing to you. Study it, and this editorial, and I will be glad to receive your comments concerning this matter.

I write this because I feel that there are some great dangers connected with one becoming involved in any of these "Victorious Life" schemes. There is the danger of disappointment and a weakening of faith. When one accepts such teaching as Biblical, tries the suggested "plan," and fails to achieve the desired result; there is nearly always a time of disappointment, almost despair, and often a weakening of faith. And be assured, all such plans will surely fail of the anxiously desired result. Often, one will then learn of, and try, another plan, and another; and as each plan fails to produce the desired result, there is more and more danger of despondency and weakened faith.

There is a danger, after trying some of these plans with the certain failure that results that one will despondently sink into a sort of satisfaction with a life that is less and lower than the Christian life can and should be. Often, because one cannot attain the promised life of peace, joy, rest, and victory that is desired and promised in the plan they have accepted; that one will be satisfied with a life that is less than it could be, and will give up battling and trying to be all that he or she can be for the Lord. "Because I cannot have all that I desire, I will settle for less than I could have" is often the result of the failures of these different schemes of "Victory."

There is a danger, after one has failed to attain the promised victory, of lowering the standard of a proper Christian life, imagining that one has attained a "victorious" life, and being deceived thereby; the danger of being deceived as to having obtained, and thus seeking to go no further.

There is the terrible danger of pride connected with a looking down on other Christians who have not accepted this teaching nor attained this experience. When one has been "conned" into believing that he or she has attained this "victorious" experience and is now living on a higher plane, he or she will often smugly, sometimes contemptuously, look down on those who have not so attained.

There is the terrible danger (already hinted at) of lowering one's standard as to what sin is and what is sin. Many are duped into believing they have obtained the victory, because they do not adequately identify the enemy. I suggest that one who sees sin as it really is, and sees the multitude of things that are sins in God's sight - that one will not even imagine the he or she has yet attained to a continuing life of victory.

I may, in future issues, go more into some of the suggested terms for such a life, and ways suggested for obtaining such. I would be happy for some of my brethren to write along these lines. For now, I write this much and the sermon for this issue. I assure you that this matter is worthy of much study and prayer.



## SOME

(Continued from Page 2)

attaining unto a better Christian life.

A friend of mine has suggested that the old man of indwelling sin has been judicially crucified. That is, has been sentenced to death, and will be eventually actually put to death. And that being thus judicially crucified, the believer does not need to yield to its power and demands. The believer, knowing and believing this, can have more and more victory over this old man of indwelling sin. This makes good sense and does not contradict experience and Scripture as the first and popular interpretation of Romans 6 that I mentioned. I lean more toward the "dead to the guilt of sin" interpretation of Romans 6, but I must insist that we cannot interpret this Scripture in a way that contradicts Romans 7:14-25, and also contradicts Christian experience. The biggest trouble with, and argument against the "dead to the power of indwelling sin" is just that it does not work. Wishing and making-believe that something is so just does not make it so. People who speak of "The Crucified Life" still have trouble with the old man of indwelling sin, still have the battle of Romans 7:14-25, and still have defeats and failures in their Christian lives.

Now to my subject. I want to tell you some things to beware of in desiring and seeking a better Christian life. Beware of any doctrine that tells you of an experience you can have where the battle will be over. My friend, you will be in a battle with the old man of indwelling sin all the days of your earthly Christian life. Believing that the old man of indwelling sin is dead will not deliver you from a continuing battle with indwelling sin. Just abiding in Christ, and letting the Spirit work through you will not deliver you from this battle. Being filled with the Spirit, will not do this. Just resting in faith submissively and letting the Lord fight your battles will not deliver you from this battle with the old man of indwelling sin. The deliverance that Paul looks forward to and thanks God for in Romans 7:25 is a future deliverance. Don't be deceived on this matter. This life is a time of continuing battle; total, complete, and lasting victory is reserved for the future. At death or at the rapture, which ever comes to you, you will have the victory - and not until then. Again, beware of any teaching that you can have an experience or reach a level where the battle will be over. Paul, as I have said, was a mature and much used man of God and had been such for over 22 years when he wrote Romans 7:14-25; and he wrote that as describing his own, then present, experience. And he did not expect deliverance therefrom in this life.

Beware of any doctrine or any experience that you imagine will keep you from having failure and defeat in this battle with the old man of indwelling sin. You will fail. You will sin. The old man of indwelling sin will gain many victories over you in this battle. This is just so, and you will only weaken and hurt yourself by imagining otherwise. You will have some victories, some amazing and wonderful victories, praise the Lord! It will not be a life of total and continuing defeat. The unsaved man never fights for

*God is here, there, and everywhere; you will find Him wherever you go.*

or obtains a victory over sin. But the Child of God will know many wonderful and blessed times of triumph. I have said that the Christian life will always be a battle; I did not say it will always be a defeat. You will have victories. You will have defeats. You will sometimes be up. You will sometimes be down. I am just urging you to beware of any teaching that you can have an experience whereby you will never again know sin, failure, and defeat in your Christian life.

Beware of any doctrine or any possible experience of the Christian life that leaves no room for growth in grace. You see, if you could have an experience of perfect and continual victory, you could never grow beyond that experience. We need to realize, with Paul, that we have not yet attained, and are not yet perfect. We need to press toward the mark for that which we will never attain in this life. We press toward it. We move toward it. Day by day we should be getting closer to it. But we will never attain it until death or the rapture. If I could be sinlessly perfect one day - or one moment - I would have attained that past which I could never grow. But the Christian life is to be one of continued growth through all the days of this life.

Please, let no one imagine that I am opposed to desiring and seeking a better Christian life. I am all for this. I would wonder about any Christian that did not have such a desire. I think we should desire this, seek it, pray for it, and do all in our power to attain it. If I do attain today to a better Christian life, I should be desiring and seeking the same thing tomorrow. I am all for this - for myself, and for every child of God. No, no, I am not opposing the believer's desires and efforts toward a better Christian life.

I am just warning against some dangers in desiring and seeking for this. Let us face the truth as I have set it forth in this article, and let us in a proper and Scriptural way seek grace, wisdom, and strength whereby we may be continually attaining a better Christian life - and do it again tomorrow - and again the next day - every day, day by day, until we are finally conformed to the image of His Son whereunto we were predestinated. May God bless you. Yours for a better Christian life for you and for me. Questions or opinions welcomed.

## PAUL

(Continued from Page 1)

have any love for the Lord's people, or His church. Listen: "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem" (Acts 9:1, 2).

If we had no other verses than these, we certainly would know considerably about Saul before he was saved. We would know at least that he had no love for the church that Jesus built. We would know that he desired to kill those who called themselves Christians. While he was a religious man, a very strict Pharisee according to the Jewish religion,

at the same time, he rejected Jesus Christ as the Son of God, and he had no love at all for saved people.

Another verse in the book of Acts likewise indicates the same to be true, for we read: "And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul" (Acts 7:58).

This is the story of the stoning of Stephen. It is the story of the death of the first Christian martyr was stoned to death, those who cast the stones, laid their clothes down at the feet of a young man who was named Saul. Now it was this same Saul who consented to the death of Stephen, who likewise asked permission that he might go to Damascus to destroy any Christians that he found in that city, as is recorded in this ninth chapter of the book of Acts.

Then for a further picture of Saul before his conversion, notice: "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief" (1 Tim. 1:13).

Here Paul is nearing the end of his ministry, and he is writing to young Timothy and telling Timothy of his previous experience. He tells Timothy that before he was saved, he was a blasphemer, and a persecutor, and was injurious to the cause of Christ.

In the book of Galatians, we likewise have an indication of Paul's life before he was saved. Listen: "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it; And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers" (Gal. 1:13, 14).

Now I have read you four passages of Scripture picturing Paul's life before he was saved. Putting all these Scriptures together, we find that before Saul became a saved man, he was a man who had advanced far in the Jewish religion, yet a man totally ignorant of the Lord Jesus Christ. Accordingly, he persecuted and blasphemed and injured the church of God that had been brought into existence by Jesus Christ. However, Paul says that what he did, he did in ignorance, but nevertheless he did these things.

Now that leads me to say that before Paul was saved he was a sinner. I think sometimes because of his later greatness, we lose sight of the fact that Paul was a sinner just the same as we were before we were saved. I think sometimes because of his greatness, we lose sight of the fact that Paul was definitely once upon a time the worst type of sinner, in that he persecuted the church of the Lord Jesus Christ. In fact, beloved, as I come to read other verses in the Bible which Paul wrote himself, I am made to wonder at Paul's own experience. Take for example: "For all have sinned, and come short of the glory of God" (Rom. 3:23).

I am sure when Paul wrote that, it was an expression of his own life. I am certain, beloved, that what he said, definitely reflected his own experience.

Then in Galatians, Paul says:

**"But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. 3:22).**

Now that word "all" certainly included the Apostle Paul. It surely included not only the men of his generation, but those of this day, as well as Paul himself. So I say that before Paul was saved, he was a sinner just like you and me. In fact, Paul was just a plain ordinary, run of the mill variety of sinner before he was saved, and after all, that was, and is, true of every one of us. We are all sinners, and it is well for us to pause and remember this truth every now and then.

By way of illustration of this, I often think of the man who was condemned to death and who hit upon an ingenious way whereby he might be able to save his life. He told the warden in the prison that he knew a way whereby a money tree might grow. Well, naturally anybody would be interested in knowing where a money tree might be had, and how one might be planted, and how it might grow, and especially how the crop might mature. He sent word unto the king that since he knew how to plant and make a money tree grow, if the king would grant him an audience, he would tell the king the secret, and would impart to him the information that was necessary for the planting, the cultivation, the maturity, and the harvesting of the crop of that tree. Naturally, and avaricious king would be interested in knowing how to swell the coffers of his kingdom, and so he granted an audience to this condemned criminal. The man brought out of his pocket a coin and held it up and said, "Here is a coin which if it is planted in this identical spot will grow and develop into a tree, and on that tree will hang great clusters of gold coins just like this."

He said, "There is one way that it can be a success, and that is, it must be planted by the hands of an individual who has never done one single dishonest deed in his life." He said, "Since I am a condemned criminal for my own dishonesty, naturally I couldn't plant it, because the success of this experiment would be doomed to failure." So he handed it to the king and said, "Here, Sir, you plant the coin."

The king then said, "Well, I remember when I was a boy I took some things from my father's treasury without his knowing anything at all about it, and in all probability my hands are not exactly clean. Therefore I think I had better turn this job of planting the coin over to someone else." So he handed it to the Minister of State and said, "Here, as the minister of State, you plant this coin, and we'll be certain that it shall grow."

He said, "Wait a minute. I travel far and near in your kingdom and I have an expense account. In all probability I may not have always put down exactly my expenses in a manner that would be entirely without fault. Therefore I had better not plant it. Let's give it to the General of the Army and let him plant it."

The General said, "No, you must remember that I buy the supplies for the Army and I pay the soldiers. In all probability my hands are not completely clean, I handle money for others and maybe I haven't always done exactly right. Let's give it to the minister of religion."

So they then handed the coin over to the religious man, and he said, "But wait a minute, you must remember that it is my business to collect the tithes from the people, and maybe I haven't always handled the tithes exactly as I should."

The condemned thief spoke up and said, "Master, why should you put me to death when you and these leaders of your kingdom likewise admit that they themselves are not fully certain of their own honesty in the sight of God?"

Beloved, what was true of the condemned thief, and the king, and his minister of state, and the general of the army, and the minister of religion, is true of you and me. In fact, I think they could have handled that coin still further. They could have sent that coin to every man within the Army--they could have sent that coin to every man within the State Department--they could have sent that coin to every individual under the minister of religion, and I am sure when they got through, the result would have been the same--the coin would have remained unplanted.

Now I take time to tell you this in order that I might say that you are a sinner, and I am a sinner, and the Apostle Paul was a sinner. I say to you, beloved friends, every one of us stand in the sight of God as a sinner. Paul, before he was saved, was a sinner. It is well for us to remember this fact--the great man of God that he became, and the marvelous apostle and missionary and evangelist that he became, and the marvelous theologian that he was as he wrote those great books of the New Testament--before Paul was saved, he was just the same kind of sinner as every one of us.

II. Paul Wasn't Expecting to be Saved

The Word of God tells us that the Apostle Paul was on his way to Damascus, and that he was breathing out threatenings and slaughter against the disciples of the Lord. He had actually gone to the officials, and had gotten permission from them, that he might go to Damascus, and if he found any Christians, he might bring them bound unto the city of Jerusalem. I say to you, Paul didn't go to Damascus to be saved. He wasn't on his way to Damascus expecting a miracle of grace to take place within his life. In fact, the Apostle Paul wasn't on a religious journey. He wasn't making a religious pilgrimage at that time.

Sometime ago, a man here in my area, who is a Moslem by religious faith, left and went over to the land of Islam in order that he might make a religious pilgrimage. He told me before he left here that he was going to Mecca. To him it was the greatest thing in this world that he was going to take that trip to Mecca. He was searching for God. He was searching for the God of the Mohammedans, that he himself might be saved. He stood in my printing shop that afternoon he left, and he said, "Brother Gilpin, I don't know when I'll be back, but I am going to Mecca, hoping to find my God."

Well, beloved, many an individual makes a religious pilgrimage hoping to be saved.

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## The Baptist Examiner Forum I

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

*Will a saved person, working outside a true church receive any rewards?*

SAM  
WILSON  
1490 Noph  
Spring St.  
Gladwin, MI  
48624

PASTOR  
Grace  
Baptist Church  
Gladwin, MI



Let me first apologize for missing the last two forums. I was away in revival services and failed to do them before I left. I am without excuse and do apologize. I will mention that my answer to question 7, "Should the men run the church?"; Is a resounding "no." You cannot have church authority if the men run the church. My answer to question 8, "Did Christ die in His human nature, His divine nature, or both" is that He died in His human nature. I cannot fathom the thought of God dying in His divine nature. Now let me move on to the question at hand.

I know my answer will be different from a lot of my fellow brethren, for this is a question that has been much discussed amongst us. I believe that there will be rewards outside of a true Baptist Church. I am not in any way slighting the church. There are many rewards that you cannot receive unless you are a member of a true church. You cannot receive credit or rewards for your tithes and offerings. You cannot receive a reward for faithful attendance to God's church. You cannot receive rewards that might be associated with the ordinances. You cannot, and in some ways, properly be a witness for Christ. You certainly cannot be in the Bride of Christ. These are very important works that many are failing at, because they are not in a true church. Every saved person should join a Landmark Sovereign Grace Missionary Baptist Church. It is through this kind of church that the greatest rewards are earned. I do, however, believe that there are some rewards outside this kind of church.

II. Timothy 4:8 says: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Some might argue that this crown is not a reward. I would disagree with that opinion. I think it is a reward for looking for the coming of Christ and desiring it. This is in obedience to the command of Christ and that obedience will be rewarded with a crown of righteousness. Read Matthew 10:40-42: These verses teach that there are rewards given out for acts of charity to God's people,

rewards for receiving a prophet, for giving a cup of water and for receiving a righteous person. I believe there are people who do these things who are not members of a true church. I believe they will be rewarded for these actions.

Let me repeat that though I believe there are rewards outside the church, it is my firm conviction that the greatest rewards are in and through a true church of Christ. If you are not a member of the kind of church I mentioned earlier, then I urge you to find one and join it.

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

DEACON  
Calvary  
Baptist Church  
Ashland, KY.



"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). "...thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great..." (Rev. 11:18).

These passages tell us there will be a time of reward for all the saints of the Lord. Upon what basis and to whom these rewards will be given we note some other passages of Scripture. In Matthew 5:12 we find that the child of God who receives persecution, is to, "Rejoice and be exceeding glad: for great is your reward in heaven". In Matthew 10:41 Jesus said to His disciples, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward." Verse 42 of the same chapter tells us that one who gives even a cup of cold water in the name of a disciple "shall in no wise lose his reward." The child of God, who loves his enemies and does good to them, his "reward shall be great..." (Luke 6:35). In Colossians 3:24 we are told that those who "serve the Lord Christ" shall receive a reward.

I have given these passages to show that there will be rewards for those who do that which is named in the passage. In none of these passages is it said that in order to receive these rewards one must be a member of a true church. It is true that, during this age in which we are now living, the believer is commanded to be baptized, thereby being added to a church (Acts 2:38, 41). But one must be a child of God before being baptized and church membership, therefore, as these promised rewards are for His

children, will not God reward them for works done before they are baptized, before becoming members of a church? Baptism, itself, is a work of righteousness (Matt. 3:15), even the act of becoming a member of a true church will receive a reward. The one who never becomes a member will not receive that reward. Some Christians will never become members of true churches, yet they perform many works of righteousness for which the Lord has promised to reward those who do them. Although the one who is not a member of a true church will not receive the rewards which he could have obtained, he will receive rewards for services which he has rendered.

P.S. There are some who claim there will be no rewards for any one. There are so many passages of Scripture that teach that God will reward his children according to their works, how anyone who reads the Word of God can deny this is beyond me.

### PAUL

(Continued from Page 3)

Take Martin Luther who was saved as he climbed up the stairs at Rome. He bowed first on one knee and then the other and repeated a prayer. He was doing it hoping by the time he got to the top of those steps, that he might be saved. Well, it so happened in the providence of God, when he got about half way up the stairs God spoke to him and reminded him of the Scripture, "...the just shall live by his faith," and with a shout of victory, Martin Luther rose from his feet and ran back down the stairs shouting the praise of God because he had been saved. He wasn't saved because he was on his knees saying a prayer, but he was saved when God revealed to him the truth that the just shall live by faith.

Now Martin Luther, I say, had gone to Rome on a religious pilgrimage hoping he would be saved thereby. Many a man goes to various places hoping to be saved and blessed.

Well, lots of people go different places in order to be saved. One man goes to the mourner's bench. That is a religious journey to him. A Campbellite makes a trip down into the pool where frogs and the wiggletails are, hoping that he will be saved as a result of his religious pilgrimage. Beloved, I say to you, that wasn't the experience of the Apostle Paul. Paul wasn't making a religious pilgrimage. When the Apostle Paul was saved he was on his way to Damascus, but it wasn't a religious pilgrimage that he was making. Instead, the Word of God indicates that he was going there for the purpose of persecuting Christians. He wasn't expecting to be saved. He wasn't planning on being saved. It wasn't the desire of his life to be

saved the day that God saved him.

There are many preachers today who will say, "Now every man has his own free will, and it is up to him to make a choice, in the light of his own free will. God will not in any wise at all force a man to be saved if he doesn't want to be saved." I couldn't begin to tell you how many times I have heard preachers make statements similar to that.

I remember a short time ago a Baptist preacher made the statement that God will not force Himself upon any individual, and that He will not save any man against that individual's will. You know, beloved, my mind went back to the Apostle Paul. God saved him against his will. He wasn't going to Damascus on a religious pilgrimage. He wasn't expecting to be saved. In fact, being saved was the last thing in the mind of Saul that day, but God saved him just the same. This would tell us that if God didn't force Himself upon us, every last one of us would go right on to hell, unsaved, because every one of us are just like Saul, and it does prove that God does save people contrary to their will.

Oh, the glory to whom shall it belong? I tell you, the one that gets the glory in the case of the Apostle Paul was not Paul, and it was not Ananias who preached to him, gave sight to his eyes, and later on baptized him, but the glory belongs to God, because God saved him in spite of himself.

#### III. How Paul Was Saved

I want you to notice that it was miraculous the way in which God saved Paul, for we read: "But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood" (Gal. 1:15, 16).

There are three things that Paul refers to in this text, and all three of them were miraculous. The first was his natural birth, for he talks about God separating him from his mother's womb. It took God to do that. The second thing is the call, for he said, He "called me by his grace." It took God to call. The third thing was a revelation, for he said, "To reveal his Son in me." All three of these required a miracle from God. God separated him from his mother's womb, God called him, and God revealed Jesus Christ unto him. It was a miracle for Saul to be saved.

And how about you? Didn't it take a miracle for you to be saved? I like the song, "It Took a Miracle." When God hung the world in space, and swung the stars and the sun and the moon into place, it took a miracle; and when God made man it took a miracle. Beloved, when God saved me it took a miracle.

I insist, beloved, that when any individual is saved it is a miracle of grace. The conversion of one man is no more a miracle than the conversion of any other. There are no hard cases with God. We sometimes think, now this fellow is a drunkard, or a gambler, or a vicious sinner, and it will take more of God's grace to save him than to save anybody else. I tell you, beloved, every one of us stands with a heart that is filled with unbelief, and every one of us stands in God's sight as a vicious, vile sinner before God.

It takes nothing short of a miracle of grace to save every one of us.

#### IV. What Happened the Day Paul Was Saved

I have been impressed so much by what happened the day that Saul was saved. In the first place, God called him. Listen: "And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" (Acts 9:4).

Notice, God called him, and God has to do the calling today.

Sometimes when I stand to preach, I look out and see in the congregation some who have come to the services so long and so often, who have been so kind to me and have blessed my own life in a material way, and as I look at them, I wish to step by their side and persuade them from a human standpoint to trust Jesus Christ, and to receive the Son of God and be saved, yet I realize that it is not for the preacher to call them. God has to do the calling. Notice again: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" (I Cor. 1:9). "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9).

What happened the day that Saul was saved? God called him. I don't know how he was going to Damascus. I used to imagine that he may have been riding a horse, but whether he was riding or walking, he was on his way to Damascus, and he was almost into the city when the light shined out from heaven above the brightness of the noonday sun and he fell to the earth, and as he did so he heard a voice--the voice of God, calling and saying, "Saul, Saul."

Beloved, I say to you, you don't have to have your name called in that manner, but your experience will be just as vivid as though God were to call your name. I tell you, God calls sinners when He saves them.

Not only did God call Saul, but Saul was resurrected and made alive. Saul was a dead man spiritually. Later on, as he wrote to the church at Ephesus, he said: "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2). "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:6).

Who can take a dead man and raise him up? None but God. How many times I have stood beside the casket, and have seen some form within that casket, and I have looked around and have seen a family that was grieved, and I have thought, I wish that I could raise that one back to life. Beloved, only God could work such a miracle.

Paul said, "I was dead in trespasses and sin, but He has raised us up together." Beloved, every saved person has been raised of God. Every saved person is a spiritual resurrection. On the day that Saul was converted, first of all he was called of God, and in

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## The Baptist Examiner Forum II

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

*Explain Romans 10:13-15, especially v. 15. Who are the preachers? Who sends them? Is this the only means of salvation?*

DAN PHILLIPS  
865 Bethel Drive  
Bristol, Tenn.  
37620



PASTOR  
New Testament  
Baptist Church  
Bristol, Tenn.

I do not see any thing to explain here. "For whosoever shall call upon the name of the Lord shall be saved." With a little research in God's Word, it is easy to find out how these verses are possible. II Timothy 2 15 says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Then we turn to Philippians 2 "For it is God which worketh in you both to will and to do of his good pleasure."

Now, it should not be so hard to figure the plain Word of God. God uses means to bring about His purposes. It is true that we were elected to be saved before the foundation of the world. Ephesians 1:4 tells us that. You may say, "then we were saved at that time." No, election is not salvation, but rather unto salvation. In the mind of God we were saved then yes, but we must be saved in time the way God planned it, and He planned it through the preaching the gospel. That is what Paul is trying to get over to us here in Romans Ten.

Vs. 13 tells us that we must call upon the name of the Lord. This takes in repenting of our sins. There has been a previous work as Paul brings in later. He said in Vs. 17 that faith cometh by hearing. Paul said in I Corinthians 1:21, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Why can't we take God at His Word and believe what He says? The Bible teaches that God planned redemption in eternity. He planned to carry it out in time. His plan was to save His elect by calling preachers to preach the gospel, to tell the world that a Saviour had come and that He would save all who came to Him. We, the preachers, are to preach and carry the good news, but God gives the increase. We are not to worry about God's part, let us do our part. Philippians 2:13 told us that God works in the person and makes him alive to the fact that he is lost. In other words, the Holy Spirit conveys the gospel to the heart of those to be made willing in the day of His power. Who are the preachers? The pastor, evangelist, deacon, or the woman at the well who said, come see a man who told me all things. Many believed because of what

she said. God uses means, He honors His Word regardless of who relays it.

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



TEACHER  
Grace  
Baptist  
Church  
Toledo, OH

"So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). This verse is used as a summation of the previous verses written by the apostle Paul. Then, from the Greek word ARA, is translated therefore and indicates a conclusion or a result of something that has previously been said. That conclusion states that when faith comes, it comes by hearing, both outwardly and inwardly, the Word of God. This double hearing is not experienced by everyone. It is only experienced by those to whom the Spirit of God makes it effectual. We now need to look at the three verses of the question in the light of Paul's conclusion.

"For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). This statement establishes those that may call upon the name of the Lord; whosoever will. This call is a conditional call based upon the hearing of the gospel and the reception of the gospel message. Only those who call upon the Lord shall be saved. Only those that the Spirit convicts will call. The call unto salvation is predicated upon the hearing of the Word of God.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? (Rom. 10:14). If they have not heard, they cannot believe, and if they cannot believe, they cannot call. This part of the verse speaks to the condition of the Jews in particular and to the whole of mankind in general. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:3). Man is incapable of reacting on his own. He, within himself, does not have power to act.

"and how shall they hear without a preacher?" The word "hear" in this verse refers to harkening to the call of the gospel. There must be one to literally preach the Word of God. Preacher means a proclaimer of the gospel, one that publishes the word. From the beginning of the church age, the command has been to preach the gospel. "And he said unto them, Go ye

into all the world, and preach the gospel to every creature" (Mk. 16:15).

"And how shall they preach except they be sent?" The word preach here has reference to publishing the gospel as a herald. A herald was a messenger sent to announce or introduce significant news. This word is the same as the one in verse fourteen that means 'preacher.' In the times of the New Testament we find that Christ sent out the seventy, and He sent out the apostles. Today, it is the responsibility of the church to send out preachers. The remainder of this verse points to the special position of those that preach the gospel and bring glad tidings of good things.

Finally, the question asks if this is the only means of salvation. It most emphatically is! "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). Note the words "any other." These words serve to confirm the statement that there is not deliverance in any other thing, not works, neither the law, not even family. Salvation is nowhere if it is not in the person of Jesus Christ. This is what the gospel is; the death, burial, and resurrection of Jesus Christ. Note also the words "must be saved". These make the point of the necessity of being saved. Must is translated; it is necessary.

### PAUL

(Continued from Page 4)

the second place he was resurrected and became a spiritual resurrection--just as much of a resurrection unto spirituality as it will be when God breaks open the graves and raises dead men to life on the morning of the resurrection of the body.

Also on the day that Saul was saved he became a child of God. Hear his own words when he said: "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

Once upon a time Saul was a religious man, but a child of the devil. Now he is a child of God. What a blessing! The man who has been saved can look up into God's face and can say, "Our Father which art in heaven." The man that has been saved is on speaking terms with heaven.

Do you believe me, unsaved friend, when I tell you that you can't even pray? You have no God to whom you can speak. You are not on speaking terms with God except you become a child of God in Jesus Christ.

Notice also, that on the day that Saul was saved he was made

a partaker of the Lord Jesus Christ. Listen: "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Heb. 3:14).

Now that doesn't sound like what takes place when an individual goes into the baptistry expecting to have his sins washed away in the water. That doesn't sound like what takes place when a preacher gets someone up from the mourner's bench and tells him to stand up and tell them that he has been saved. That doesn't sound like what takes place when a man is dragged into a church and a profession is pulled out of him like you would put a corkscrew in a bottle and pull the cork out of the bottle. Beloved, I say to you, when Paul was saved, he was made a partaker of Christ.

Conclusion: Before Paul was saved, he was a sinner. The day he was saved he didn't want to be, and he wasn't expecting to be saved, but God worked a miracle and saved him. When He saved him, God called him, and made him alive. God made a child of God out of him, and enabled him to partake of Jesus Christ. Beloved, when I think of that I say, "To whom is the praise for the conversion of Saul? Who gets the praise for Saul being saved? What part did he have in it?" Paul himself tells us to whom the praise belongs, for we read: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33).

Beloved, when God saves a man, I see a man that has been made alive. He has been called of God, he has become a child of God, and he has been a partaker of Jesus Christ, and I say, "O the riches, the depth of the riches; how unsearchable are his judgments, and his ways past finding out." Beloved, the praise, the honor, and the glory doesn't go to the individual, nor to the preacher, nor to the church, but the praise and the honor belong to God, because God is the one who makes the conversion.

In closing, may I say that when Paul was saved, there were immediately some changes. Listen: "And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized" (Acts 9:18). "And straightway he preached Christ in the synagogues, that he is the Son of God" (Acts 9:20).

What happened after his conversion? Did he just go back home? Did he just go on into the city of Damascus, and settle down? Did he return into Jerusalem and just go back to the same old crowd that he had mixed with in the days gone by? No, no, beloved. When he was saved, the Word of God says that other men began to call him brother, and he was baptized; he didn't wait six months, or a year, or ten years to follow his Lord in baptism. Immediately he was baptized, and furthermore, he straightway began to preach Jesus in the synagogues.

I say, beloved, if a man or a woman is saved he ought to immediately begin to follow his Lord. He ought to immediately be baptized. He ought to immediately begin to serve the Lord and testify for Him. You say, "Well, I wait for my husband," or "I wait for my wife," or

"I wait for some friend," hoping that individual will come along with you. Beloved, listen, spiritual experience is an individual matter entirely, and your position, if you are saved, is to do exactly what Paul did. Immediately he was baptized, and your position, if you are saved, is to do exactly what Paul did. Immediately he was baptized, and straightway he began to preach Christ in the synagogues.

May God help you to immediately and straightway be baptized, and begin to testify for the Lord Jesus Christ, as your Saviour.

May God bless you!

### JESUS

(Continued from Page 1)

That would tell us that out of some several thousands of years of recorded history, there have been approximately 120 years in which miracles were commonplace.

In the gospels, we have almost forty miracles performed by Christ and later, in the book of John, we are told this was just a small part of all the things He did. So, we would have to believe that Jesus worked more miracles than all the others put together.

And contrary to most people's impressions, miracles are not a violation of God's natural laws. He may supercede them or momentarily suspend them but it is not necessary to violate them. He simply by-passed the process of planting, harvesting, extracting and fermenting the grape juice. He began the process by using one element of the natural grape, water. And I would believe He simply speeded up the process by making all things come together in a fraction of a second rather than, as the natural process does, take all the time it normally requires.

In verse 11, we are told this is the first miracle that Jesus did.

I. Events Leading up to the Miracle.

"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage."

This gives us the setting for the performing of Jesus' first miracle. it was the occasion of a wedding and the celebration afterwards. This leads one to believe that Jesus put His stamp of approval on weddings and even the celebrations afterwards.

He was specially invited (ver. 2), along with His disciples. In fact, it is possible He was a guest of honor. It also appears that His mother was a participant in the festivities (vers. 1 and 3).

Of course, this was a very special event in those days. And even in our country, it is still a very special time. In a small town like Cana of Galilee, a wedding was probably the most important thing that ever happened. So, it was a time of prolonged gaiety and other activities that accompany this kind of celebration.

These celebrations usually lasted for at least a week. This meant eating, drinking, and visiting for several days and this also meant a lot of things had to be provided in order to

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## JESUS

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accommodate the people. Reading verse 3:

"And when they wanted wine, the mother of Jesus saith unto him, They have no wine."

It would appear the people who were to provide the drink did not properly do so or greatly underestimated the amount needed. The results were disastrous. To run out of such a vital provision at such an early date, was simply incomprehensible. We can hope this was not a sign of things to come for this couple. We might interject here the comment that most people get married without ever making proper provision for the future in any way whatsoever. They don't think about where they will live, how they will take care of finances, if they have skills of such a nature they can provide for all the necessities of life, or many other things that are not only important but vital to the success of a marriage.

We might also observe that man's indiscretion many times means the Lord's opportunity. However, we cannot always expect God to necessarily make up for our foolish ways. I heard the story of a preacher who, while preaching on faith, told how that while traveling in plane, they were short of gas. Yet God miraculously provided gas enough and to spare to safely arrive at their destination. A man in the audience was caught up in this idea and decided to drive home on an empty gas tank. Needless to say, he did not make it. And of course, he had to call his preacher for assistance.

This also makes us believe that Mary was officially involved in the party somehow. She makes a request for her Son to resolve the situation of having run out of wine before the time. Another interesting fact: where was Joseph? Most think he was dead.

In this request, was she asking Him to perform a miracle? If He was to provide more wine, from where was He to get it? It is possible Mary did have some idea of His life's work and realized He was capable of doing unusual things.

It is also possible the presence of Jesus and His disciples occasioned the need of more wine. Maybe this is the reason she asked and expected Him to remedy the situation.

### II. The Request.

Vs. 3 & 4 "And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I do with thee? mine hour is not yet come."

I suppose one might conclude she did not really make a direct request. She just called His attention to the fact there was no wine left. But He took it as a request and His answer is anything but what we might expect.

Was Jesus being rude in this answer? It does appear He was a little tart. It probably does not come out well in the translation. I am sure He was not being discourteous, as the law said to always honour one's father and mother. However, I do believe He

was conveying a message to her.

And what was that message? I believe He was telling her their relationship from this point on was to undergo a big change. In John 19:27, He used the same term when He said, "Woman, behold thy son..." In short, she could no longer command Him. He was taking orders from another source: His heavenly Father.

One of the toughest things that ever happens to us parents is to lose our children to adulthood. Yet, it is inevitable and essential this happen.

It also serves to place Mary in the same category as any other human being. She was not a God (or goddess) and she cannot intercede with her Son to get us something special, as the Catholics teach.

He was also saying it was not time for Him to take center stage. He was constantly saying to those on whom He performed miracles, not to tell. The only time He was fully exposed to the world, was when He hung upon the cross. This was His hour.

Verse 5 His mother saith unto the servants, Whatsoever he saith unto you, do it."

It appears she took it this way for she now commanded the servants. This also makes us believe she was a part of the wedding party.

Wouldn't it be nice if we, as His servants, would do this?

### III. The Miracle.

Verses 6-7, "And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim."

The first thing of interest is that Jesus chose to use the servants. It is true they did not play a major role but they did play a role. This makes us realize that regardless of how unimportant a role we seem to play in the Lord's work, it is important in the overall scheme of things.

And if we expect His blessings, we must do His bidding.

It is interesting to note He used other inanimate things. He used the pots and water. Two very common things. Yet, from our view point, He needed these things or at least, He seemed to need them. We must not despise the day of small things. The little lad who had the fishes, offered them to the Lord and He took them and multiplied them tremendously.

Some important items to remember is that there were six pots of some twenty or thirty gallons each. These were big pots. This also attests to the fact that there was not any trickery going on. To fake such a large supply of wine is simply impossible.

And to further add to the genuineness of the miracle, ordinary people filled the pots and are witnesses to this event.

V. 8. "And he saith unto them, Draw out and bear unto the governor of the feast. And they bare it."

It would appear that without any fanfare, or any perceivable activity or effort on the part of Christ, the water became wine. It was also accomplished suddenly. One instant it was water and the

next, it was wine. He simply willed it into existence, though this may seem incredible to some, in the beginning God created the heavens and the earth, by the word of His mouth. I assume Christ spoke this miracle into existence.

Furthermore, Jesus was so sure of His work that He simply ordered the substance in the pots to be drawn and set before the governor of the feast for his okay. There was not a time of tasting or testing on the part of anyone of any of the disciples or the Lord to see if all was well. This is further indisputable evidence of the genuineness of the miraculous nature of this event.

Notice no one jumped up and suggested they preserve all this and make a memorial to the Lord. No, they used it. The things God has provided us with are to be used, but not abused.

V. 9-10, "When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now."

After tasting, the ruler of the feast concluded it was of the best quality and tasted as if it has been produced by the natural process. And what else would we expect from Him? He had made a finished product.

And He will make a finished product of each of us. However, He is having more trouble doing this than He did making the wine, He will not finish with us until the day we leave this old world.

Again, we see a perfect stranger attesting to the genuineness of the miracle. Such evidence is indisputable.

Conclusion: And what was the main purpose of all this? to save the host from embarrassment? to provide the party with plenty to drink? hardly. We are told the exact purpose here in the 11th verse:

V. 11. "This beginning of miracles did Jesus in Canan of Galilee, and manifested forth his glory; and his disciples believed on him."

It was to gain credibility. This is the primary purpose of all miracles. All other things are just incidentals and side effects. Do we have a credible Christ? Yes. The reason we can be sure of that is we have a written record. We might think it better if He would come back and show all of these things all over again for us. But that is not practical as He would have to do this for each succeeding generation.

I can hear someone say, "if I could only see a miracle, I would believe." Well, we did just see one describee. We recall the man in hell who pleaded with Abraham to send someone back from the dead to his brothers and surely they would believe such a miraculous event. But he was reminded of the Scriptures which they had. The truth is, our eyes are not as trustworthy as a written record, preserved for all succeeding generations.

## MURDER

(Continued from Page 1)

says "A doctor in a Detroit suburb says he connected a woman suffering from Alzheimer's disease to a homemade suicide device and watched as she pushed a button and died. The doctor, Dr. Jack Kevorkian, said in a phone interview that this was the first time he had used his invention, which he unveiled last fall through a series of newspaper interviews across the country. He said that Janet Adkins, 54, who lived in Portland, Ore. got in touch with him as a result of the publicity and that he first met her last weekend at a restaurant near his home in Holly, Mich. He said he explained the procedure to her at dinner and decided she was alert enough to understand. Kevorkian, a long time advocate of euthanasia, said he took the action, in part, to force the medical and legal establishment to consider his ideas. He said he knew he might face arrest." Now, notice he says "my ultimate aim is to make euthanasia, which means the putting to death of a person painlessly, a positive experience. I'm trying to knock the medical profession into accepting it's responsibilities; those responsibilities include assisting their patients with death". The woman's husband said, and I quote, "It is not a matter of how long you live but the quality of life you live, and it was her life and her decision and she chose. She made that decision based upon the fact that the thing she loved most - reading, literature, music - and all that she couldn't do anymore." He said the things she loved most were reading, literature and music. There is no mention of the Lord, her husband or her children. Of course, dead people tell no tales. We don't know what her story was. We go a little further and it explains the procedure. Kevorkian said he inserted an intravenous tube into Adkins arm and dripped harmless saline solution through it. Adkins then pressed a button that stopped the saline and replaced it with thiopental, which causes unconsciousness, he said. After a minute, the machine switched solutions yet again, to potassium chloride, which stops the heart and brings death within minutes. To the human mind that might sound good, this woman lay there, she went to sleep and she never woke up, but beloved, what did she go into?

The people on the ethics committee are fighting the thing, and this spokesman for the right to die committee says this, "It's not uncommon for physicians of cancer patients to say, Here's some medication and make sure you don't take more than 22 pills because 22 pills will kill you." A professor of medical ethics said, "Killing patients is not a good activity for doctors to be engaged in. Even if society wants something like this done - and it's not clear that they do - someone other than doctors should do it. If doctors do it, it sends a really problematic message to patients: 'Do

you know what your doctor's up to?'"

Kevorkian said he agreed that as a general rule doctors should not use his machine. Instead, he envisions suicide clinics administered by non-medical workers. They should be salaried, no fee for service, so there's no profit motive, he said.

Now notice, our country has already been successful in setting up abortion clinics all over the land to kill unborn babies; it is very easy to kill an unborn child. Now this Dr. Kevorkian says he envisions a time when there will be suicide clinics all over the world. If one of your loved ones gets to the place where they can't care for themselves, you can take them here and for a one time fee it's all over with. They're gone.

A few days after this article appeared, they followed it with a poll. Eight of 10 Americans believe patients should be allowed to die in some circumstances, and about half say some incurably ill people have a moral right to commit suicide. Beloved, can you believe that 80 percent of the American people would say "kill them"? Can you imagine a person who would pay a few hundred dollars to get rid of their mother, the same mother that cared for them when they were not able to care for themselves? Only about 15 percent of the people thought doctors and nurses should always do everything possible to save a patients' life.

The question has been asked, "Is it murder?" In Exodus 20:13 we find in the original ten commandments that our Lord says emphatically, "Thou shalt not kill." If you will look at the Hebrew language we find that it should have been interpreted, "Thou shalt not murder". The ten commandments were given unto men, the first four taught us what our attitude should be toward God, and that we should worship Him and how. The last six teaches us how we should deal and live with each other. One of these commandments says thou shalt not murder each other.

As an example, a few years ago our Supreme Court had photographs of men and women completely in the nude and said, "Is this pornography?" Well, Is this murder? He doesn't want a Biblical answer. If you gave him a Biblical answer he would deny the Word of God emphatically. Perhaps he would say that the Bible is 6000 years old, we have learned more than they knew back in those days.

We want to try to answer this question both Biblically and lawfully. There are different types of murder; the one we're talking about is called homicide. The definition of homicide is premeditated and malicious intent. This woman lived in Portland, Ore. She and her husband came to the state of Michigan to have this taken care of. The doctor knew well in advance why. she was coming. He put the intravenous needle in her arm for the express purpose of taking her life. Now, beloved, I don't think anyone can deny that it was premeditated. As

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## STUDIES IN ACTS

"And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus, the king's chamberlain their friend, desired peace; because their country was nourished by the king's country" (Acts 12:20). We are not informed as to why Herod was displeased with the people of Tyre and Sidon, but it probably related to commerce.

Tyre and Sidon were also under the jurisdiction of Rome with some liberty to act on their own. They, however, in acting on their own, caused Herod to contemplate war with them. I understand that in the Greek the word for "displeased," as used here, means to contemplate war.

The people of Tyre and Sidon didn't want war with Herod since their country was nourished by the king's country, or depended on the king's country for their well-being. Their countries were a narrow strip of land on the coast of the Mediterranean. The interior country belonged to Herod. Herod therefore could have dried up their resources very quickly. The result was that they went to Herod with one accord, or in perfect agreement, in an effort to appease the monarch. They, in fact, approached Blastus, the king's chamberlain, and worked through him for a lasting peace. The chamberlain was a public officer who was in charge of the direction and management of a chamber of chambers.

"And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man" (Acts 12:21, 22).

The "set day" was one which had been appointed as a day when Herod would appear before the public. I understand that the "set day" was the second day of the sports and games show which Herod celebrated in Cesarea in honor of the emperor -- Claudius Caesar. Josephus has given an account of the event, and it corresponds to that which is before us. Josephus, in fact, states that Herod had on a royal garment which was made entirely of silver. Josephus states that when Herod came to the theatre early in the morning, the early morning sun's rays reflected off his garment and caused it to shine in a resplendent manner. The result was that horror was spread throughout the crowd as they observed him.

Herod proceeded to sit on his throne which, I'm told in this incident, was a high seat in the theatre. It was from this high vantage point that he viewed the people and the games. Herod, on arriving at his high seat, "made an oration" or spoke to the people, the result being that "the people gave a shout, saying, It is the voice of a god, and not of man."

Herod, as we have learned, was a people-pleaser. He had killed James so as to please the people. He, after observing how much his action pleased the Jews, arrested Peter and planned to kill him too. He, with his royal apparel and high seat, planned to seek further applause from the people. It was his intention to set himself up as high as possible in

their eyes. He, in fact, accomplished his mission when the people applauded him as a god.

"And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost." (Acts 12:23). Herod did not rebuke the people for their action, but heartily accepted their applause. God, through His angel, therefore smote him with a death blow. Josephus has informed us that "a severe pain arose in his belly, and



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began in a most violent manner." Josephus says that he departed this life after suffering for a period of five days. Josephus does not make mention of worms as being the cause of his sickness. Herod, according to Josephus, was fifty-four when he died.

One can be sure that Herod is not the only person who has died because of being smitten by the Lord for evil actions. God, in fact, will not share His glory with another.

"But the word of God grew and multiplied" (Acts 12:24). The meaning here is that great success attended the preaching of God's Word. Herod, the barrier to the Lord's church, had been removed. The result now was that nothing hindered the spread of the gospel message.

"And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark" (Acts 12:25). You will recall that they had gone to Jerusalem to carry famine relief from the people in Antioch. Now that their mission had been complete, they were on the road again. This time there were three of them -- three men who made a tremendous impact upon early Christianity. The balance of this book, in fact, will relate to the travels of Paul and God's works through him in building up His churches.

"Now there were in the church which was at Antioch certain prophets and teachers; as Barnabas and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul" (Acts 13:1).

You will recall that it was at Antioch that the Lord's disciples were first called Christians. The Holy Spirit, in fact, had worked through Barnabas and Paul in teaching the church there the "all things." Barnabas had begun to teach the saints at Antioch, but the work had increased so swiftly that he too time off to go to Tarsus and ask Paul to return with him to Antioch. Both men together, under the guidance of God the Spirit, did a great work in Antioch. They, in fact, remained in Antioch until returning to

Jerusalem with famine relief for the church there.

We find from the text before us that Paul and Barnabas had returned to the church at Antioch where they were teachers and prophets. Later, we will find that it was in this same town that Paul rebuked Peter (Galatians 2:11, 12).

The church at Antioch was so impressed with Barnabas and Paul that they, after they were versed in the scriptures themselves, sent Paul on his first missionary journey (Acts 13:1-3). Paul, after concluding his first missionary journey, returned to Antioch and gave the church a thorough report of his journey (Acts 14:26).

History informs us that Ignatius was the bishop of the church in Antioch from 67 to 107 A.D. He, no doubt, had been taught at the feet of Barnabas and Paul.

We are informed from the text before us that Manaen, one of the teachers and prophets in the church at Antioch, "had been brought up with Herod the tetrarch." I understand that the words "brought up" denote one who is educated or nourished at the same time with another. It appears therefore that Manaen, in some way, was connected with the royal family and, being about the same age as Herod, was educated in the same schools. He therefore would have been a man of rank and education.

"And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). The expression "as they ministered to the Lord," appears to mean that, while they were in the process of ministering to the Lord, the Holy Spirit interrupted them with His new instructions. The Holy Spirit, in fact, had determined to "separate" them from the work there and send them into other regions. There, no doubt, were those in the church at Antioch who would be able, through God the Spirit, to carry on the work effectively after Paul and Barnabas had left.

Our Lord had commanded His disciples to go into all the world. Antioch therefore was not far enough to carry out the Lord's commission. The Spirit, therefore, having come to do the Lord's will, separates Barnabas and Paul to other areas.

"And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:3). The church, then, after knowing the will of their Lord through God the Spirit, set aside a time for fasting and prayer in behalf of their two brethren who were to embark upon a missionary journey. The church knew that they were sending these men out as lambs among wolves. They knew of the dangers and obstacles which awaited their brothers. They therefore sought God's blessings upon them.

The church, before sending them out, "laid their hands on them." This act, among other things, identified themselves with their two brothers. It was an act of commitment on their part -- commitment to stand behind them in prayer and gifts if needed. The laying on of hands was the church's way of saying that you have our authority and

our resources behind you. They were saying that we are all going with you in prayer and needed resources.

Our text states that "they sent them away." Barnabas and Paul did not send themselves. Those who go without the authority of the Lord's church go alone. The Lord, in fact, always works through His body -- the church. All missionary programs that do not follow the procedure here set before us are in error.

"So they, being sent forth by the Holy Ghost, departed into Seleucia; and from thence they sailed to Cyprus." (Acts 13:4). The statement, "So they, being sent forth by the Holy Ghost," is not to be taken lightly. They, in fact, who are not sent by the Spirit, would do much better if they stayed at home. Those who run without being sent will accomplish nothing for the Lord. They will only beat the air with their fists, or they will only twist themselves ropes of sand and build houses made of bubbles.

It is said that they departed into Seleucia. Seleucia was located at the north of the Orontes River. The Orontes also connected Antioch to the Mediterranean Sea. The distance from Antioch to Seleucia by water is about forty-one miles. The distance, however, by land is only about 16 miles.

The Lord's missionaries, as they moved out from the port at Seleucia, had a view on a clear day of the Bay of Antioch which was to their left. They also had a view of the low ground by the mouth of the Orontes River, and they could see the wild woody country beyond it. They could also see the peak of Mount Casius. This mountain rose from the very edge of the sea to a height of 5,000 feet. They, if it was a clear day, saw the island of Cyprus.

"And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister" (Acts 13:5). Salamis was a principal city and a seaport of Cyprus. It, at a later date, was called Constantia.

God's three preachers, when in Salamis, the place where they had just gotten off the ship, preached in the synagogues of the Jews. This had been their custom back home. The Jews, after all, were versed in the Old Testament. These three preachers, therefore, by using the Old Testament scriptures, would show the Jews in Salamis, how they all pointed to Jesus Christ of Nazareth. They would inform their audiences that all who believed on Him would receive eternal life.

We are informed that John was with them. John had not been specifically set apart as had Barnabas and Paul. He therefore must have been with them so as to free their hands so that the ministry would not be hindered. They, after all, were human, which means that arrangements for food, clothing, and shelter were necessary. The text, in fact, states that they had "John to their minister."

"And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus." (Acts 13:6). I'm told that the distance across Cyprus was nearly 170 miles. They, in

fact, travelled across Cyprus to Paphos, or to the western extremity of the island. It was in Paphos that there was a temple in honor of Venus -- Venus who was worshipped throughout Cyprus. Cyprus, in fact, was supposed to have been the birthplace of the goddess Venus.

Bar-jesus, the false prophet, meant that the devil had now thrown up a roadblock for Barnabas and Paul. Powers and principalities in high places had set Bar-jesus against them. The word "Bar" is Syriac and means son. Jesus, or Joshua, was a common name among the Jews even as John is a common name today. Bar-jesus, then, was a name given him by his father and meant son of Jesus, or Joshua.

"Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God" (Acts 13:7). The statement "with the deputy" means "with the proconsul." This title related to men who governed from the senate, or with the authority of the Roman senate. This title was given to those in charge of areas where no military force as needed. Augustus himself held a firm grip on other areas where military force was needed.

Our text informs us that Sergius Paulus was a prudent man, which means that he was intelligent, wise, and learned. He was also prudent in that he was willing to obtain knowledge from wherever he could find it. This is why, through God the Spirit, he asked to hear the Word of God from Barnabas and Paul.

"But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith" (Acts 13:8). "Elymas the sorcerer" was what we know as a magician. Sergius Paulus obviously had great confidence in Elymas, or Bar-jesus. Elymas was not his name but only a title given to him because of his sorcery, or works of magic.

Bar-jesus sought to turn Sergius Paulus away from the faith preached by Barnabas and Paul since the acceptance of the same would involve the rejection of himself. His popularity, in other words, was at stake. He was not the first or the last who has opposed the gospel because of political and financial reasons.

"Then Saul, (who also is called Paul), filled with the Holy Spirit, set his eyes on him, And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand" (Acts 13:9-11). This is the last reference to Paul as Saul. He, from here on, is referred to as Paul.

Paul, through the insight of God, saw through the efforts of (Continued on Page 8, Col. 1)



## ACTS

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Bar-jesus and thus described him as God saw him, that is, a man full of subtlety and mischief, or one full of fraud and sleight of hand. He was one who was sly, cunning, and able to deceive in a marvelous manner.

Paul referred to Bar-jesus as being a child of the devil, or one who was under the influence of the devil or one who practiced the arts of Satan. Paul referred to him as being the "enemy of all righteousness." This fact placed him completely in the devil's arena since the devil is most certainly the enemy of all righteousness.

Paul, in saying, "Wilt thou not cease to pervert the right ways of the Lord?" implies that Bar-jesus had been trying to pervert that which he and Barnabas were preaching. He, no doubt, followed them around and tried, in his subtle way, to undermine their preaching.

The deputy didn't know which to believe until the hand of the Lord fell upon Bar-jesus. It was at this point that the prudent Sergius Paulus believed "Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord" (Acts 13:12).

"Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them returned to Jerusalem." (Acts 13:13). "Paul and his company" involved Barnabas and John and possibly others who had been converted at Paphos. We know from Acts 12:25 that the three of them had been together since they had left Jerusalem.

The city of Paphos, from which the company departed, was a city on the western extremity of the island of Cyprus. Paphos, in fact, was the residence of the deputy or proconsul. It was also the place where the temple erected in honor of Venus was located. It was from this city that Paul and his company "loosed" or departed.

They, after leaving Paphos, travelled to Perga in Pamphylia. Pamphylia was a province or district of Asia Minor. Perga was a metropolis or chief city in Pamphylia. Paul and his company, in leaving Paphos, left those who worshipped Venus. They, however, on arriving at Perga, were meeting with those who worshipped Diana. There, in fact, was a mountain near Perga where the celebrated temple of Diana was located.

We are informed that John departed from them and returned to Jerusalem. The work lay ahead of them; but John, rather than enter into the work, turned back to Jerusalem. This fact is brought out in Acts 15:37-39. Later on, Paul refused to allow John Mark to go with him. This action brought about a division which sent Barnabas and John Mark in one direction and Paul and Silas in another direction (Acts 15:37-40). God, of course, was involved in the division since He had purposed the same.

## MURDER

(Continued from Page 6)

far as malicious intent is concerned, they had only one thought in mind and that was to take her life. They didn't come there to do her any good, they came to take her life, even though she was in favor of it. Suicide is no more or less than self-murder. You have murdered your own self. I say yes, it is murder and the man should be dealt with as a murderer. As yet, there have been no charges filed against him. The only restriction they have done is put a moratorium on him using it again until they decide whether it is alright or not.

This act is based upon the saying that death ends all, but does death end all? When a person dies are they like an animal? Is that the end of them? If you were to talk to the woman's husband or her children or the doctor, they would say she is not suffering now or embarrassed. The Bible doesn't tell us that death ends all. In Hebrews 9:27 we read, "And as it is appointed unto men once to die, but after this the judgment:". Beloved, man lives on beyond the grave. Now notice, it mentions that he must face a judgment. What judgment is he talking about? Is it a general judgment where saved and unsaved alike are there and it is determined by their good works whether or not they go to heaven or hell? Certainly not. In fact, there are two separate judgments, one for the lost people and one for the saved people. The lost people judgment is called the white throne judgment, the saved people judgment is called the judgment seat of Christ. Neither one of them will decide whether you go to heaven or hell. That was decided before the foundation of the world when God elected a people. That price was paid for the elect on Calvary's cross.

Most religionists today say that this is a proving ground in this world and a man must prove himself to God that he is worthy of a home in heaven. If that was true, it would be a colossal failure for sure.

Now we want to look at the white throne judgment. I don't know if this woman was a saved person or not, so we will look at both sides. We want to look at three different things: who is the judge, who is judged at the judgment, and the punishment connected with the judgment. In Rev. 20:11-15 John gives us his account, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it: And death and hell delivered up the dead which were in them: and

they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." The judge is the Son of God, our Saviour, the Lord Jesus Christ. He is the only one that is capable of doing this job. He is the judge. He lived here in this world, He suffered all things and He is the One that gave His life for us. He knows the righteous demands of almighty God, and He is the only one capable of doing this job.

Now we want to notice the ones that were judged. In verse 12 he said, "And I saw the dead," Beloved, there was no saved person there. They were all unsaved people which are referred to throughout the Word of God as being spiritually dead. "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life:." These books that are opened are the books that contain your deeds done in the body. Many times we read about or hear someone say that God is not a bookkeeper. Don't you ever believe that. Our God is a bookkeeper. The books are opened and another book is opened which is the book of life. The book of life is that of the elect of God. It doesn't need to be there, but God is a righteous judge, He leaves no room for error, even though He makes none. They were judged according to those things written in the book.

Mercy killings are anti-merciful as far as lost people are concerned. A mercy killing just hurries a man out into the worst misery he has ever seen in his entire life. Does death end all? Not at all. Mercy killings are a misnomer as far as unsaved people are concerned. In Psalms 9:17 we read these words, "The wicked shall be turned into hell, and all the nations that forget God." The wicked shall be turned into hell. Don't let anyone deceive you, and don't you believe that when a lost man dies he is out of his suffering. His suffering has just begun. If Mrs. Adkins is lost, she would give anything she could possibly muster up to be back in this world, Alzheimers disease and all.

We are warned in the Word of God that we should pay no attention to man, but we should fear God. This lady apparently did not want to be talked about or ridiculed by the world. In Matthew 10:28 we read these words, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Fear God. I love God more than human words could ever tell and at the same time I'm fearful of Him and His mighty power. Matt. 11:23 tells us this, "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have

been done in thee, had been done in Sodom, it would have remained until this day." Capernaum took no thought whatsoever of God, and He said if the mighty works which have been done in you, the witness of God in you, had been done in Sodom, Sodom would still have remained unto this day. We need to fear God. Evidently, this lady was either ignorant of the Word of God, or no one had her to consider God in this decision. The only thing in her mind was that death ends all.

II Thess. 1:7-9 says, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;." How long, beloved?

Everlasting. In Rev. 14:10,11 we read, "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Beloved, no rest day or night. Rev. 20:15 tells us, "And whosoever was not found written in the book of life was cast into the lake of fire."

We go to the account of the rich man and Lazarus in Luke 16. Beloved, we find out that the rich man offered all that he had accumulated for just one drop of water. We find him suffering forever. In verses 19-23 we read, "There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores, And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." His five brothers that he mentions a little later probably told people when they came and viewed the body that he's not suffering now, but notice, beloved, "And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and

Lazarus in his bosom." What a difference! Beloved a lost man doesn't need a mercy killing, he needs mercy from almighty God, and someone should have told this lady about the mercy of God rather than the mercy killing of this doctor they took her to see.

The next judgment we want to look at is in II Cor. 5:10. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." I made the statement earlier that neither one of these judgments decide whether or not you go to heaven or hell. The white throne judgment is to decide the degree of punishment that men suffer in hell, the judgment seat of Christ is to decide your reward. We want to once again take a look at the judge, the judged, and the judgment. The judge, once again, is the Lord Jesus Christ and the only one that is capable of this job. The judged at the judgment seat of Christ will be only saved people. They are judged for the deeds done in the body.

To the Christian, mercy killing is anti-trustful to even think about such a thing. A saved person that is continually wishing the Lord would hurry up and take him home and get him out of his misery, get him out of his troubles and worries, is not going to accumulate much reward. Mrs. Adkins is either in terrible pain and suffering or she is very much ashamed of what she did. If she was a lost person, we have already taken a look at her fate. If she is a saved person, she is so ashamed of what she did. I say that her eyes are filled with tears, "Why oh Why did I do such a thing?" Let us serve God faithfully without complaining and serve Him until He calls us home. Mercy killing to a saved person is a rebellion against God. God has a time appointed for everyone of us to leave this world. If we complain about God's appointed time and never give a thought to serving God, there is something wrong with us and we need to realize that.

In Ecclesiastes 3:1-3 it gives us an account of the order of the things that God hath set forth. There are no accidents with God; He has everything in complete control. There is "A time to be born and a time to die;" In Acts 15:18 our Lord tells us, "Known unto God are all his works from the beginning of the world." If the Lord doesn't come back in the meantime, everyone here will die. Only the Lord knows when that is, I don't.

In II Cor. 11:24-27 we see some of the suffering of our beloved Apostle Paul. Paul suffered more than any other human on this earth. It says, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have

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## MURDER

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been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." The reason they hit him 39 times with the whip is because they considered forty stripes would kill a man and they wanted to stop just short of killing him. Five times 39, we find that the Apostle Paul was beaten 195 times with that whip. Not one time through all this did Paul say that he was going to kill himself. We are to suffer and consider it an honor to suffer for our Lord Jesus Christ. It is not our decision to make as to when we leave this world or how, that is in God's plan. Even though a Christian person would have much to gain in the Heavenly home, he doesn't want to be ashamed of how he got out of this world. They lose a reward for such a thing. How terrible it is to instruct someone to take their own life.

## WILD

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for disobedience to His demands. We have no one to blame but ourselves for these wild beasts. We as a nation and as parents have not hearkened to God's Word as we should. For our disobedience we are being robbed of our children in a way that few of us realize. The state of young people today should be of great concern to all of us. Many of their problems exist because of us. The world they now live in is a world that we prepared for them. They are not the cause of all the problems in our world, we are. We ought to feel great guilt for the world we have brought our children into. Much of it is our doing, not theirs.

Let me begin with passing a few thoughts concerning children. First, we need to realize that children are a gift and heritage from God and should be treated as such. This is a forgotten truth. In a day of abortion and desertion of our children, we need to remember that children are a gift from God to us. Many parents have taken this gift from God and greatly abused it. Are you one of those parents? Children should be treated as the precious gift from God that they are. We oftentimes treat them like they are a burden to us. Children are able to see this in us.

Secondly, we need to realize that all children are of a natural rebellious nature. As adults and as parents we need to be aware of this. We must not be deceived by their looks and claims of innocence. We must not think that "our child would never do anything like that." It is important that we not have an exaggerated opinion of our children's behavior. There are some parents who think their children can do no

wrong. I assure you that this is not the case. We must realize that there is not a sin known to man that our children are not capable of committing.

Thirdly, we need to realize that our children need a firm hand in discipline. One of the reasons our public schools are in the condition they are in is that parents have restricted the forms of discipline that teachers can use. Regardless of where you are or what you are doing, a lack of discipline will lead to rebellion and trouble. Some think they have come up with a new form of discipline called tough love. Beloved, tough love is not new, it has been around a long time. Solomon tells us that to spare the rod is to spoil the child. He tells us to spare the rod is to hate your child. We are not doing our children any favors by being easy on them. I remember hearing two parents discuss their different ways of discipline on a T. V. talk show. One parent believed in spanking his children. The other parent thought that was terrible and rather than spank their child in discipline, she would send her child to the "happy chair" to sit for a while. The first parent made a very good point when he asked the audience which of these two for of punishment would most likely discourage disobedience; if you knew you would get a spanking or if you were going to have to sit in the happy chair. I think we all know the answer to that.

Fourthly, we need to realize that our young people are our future. When we are old, it is the present day youth who will determine much of how good or bad our old age is. Are we rearing them to honor and respect their elders. Our future is somewhat in their hands.

Fifthly, we need to know that young people today live in very difficult times. I am not making an excuse for some of their behavior; I am simply stating a fact. There are far more temptations today than when we were young. The opportunities for sin are much greater now than what they used to be. There is not the concern for young people that there used to be.

Let me use the honorable position of school teacher for an example. Many teachers do not care for their students as they used to. Let me mention two instances from the school here in Gladwin. I heard one teacher refer to a student as "nothing but 90 pounds of pure crud." I thought at that time that this teacher would have a difficult time caring if this young person got into trouble or not. This teacher was not one to be counted on to help this young man. I heard another teacher say concerning a student that was killed riding a dirt bike, "too bad it wasn't his brother, it would not have been much of a loss."

What a terrible attitude for a person to have who spends so much time with our young people. This teacher has manifested an attitude that seems to be growing in popularity amongst the teaching profession. The teachers are not totally to blame. They have been oftentimes underpaid and surely unappreciated. Yes, beloved, we need to realize that our young people are living in difficult times.

Sixthly, and lastly, we need to realize that every one of us have a responsibility towards the young people of our nation and

community. We are our brother's keepers. We must be concerned about all the young people because those who are not directly related to us will indeed have an influence on our children and grandchildren.

Let us now begin to look at some of the wild beasts that are after our children. I want to remind you that this sermon does affect you. These beasts are after your children regardless of how good they might be. Please take heed to this message and may God bless our youth.

The first BEAST I mention is the beast of alcohol. I am convinced that probably the biggest curse on our society today is the curse of alcohol. I know of nothing that has hurt us more than alcohol. This is not just an adult problem. Let me give you some facts. The leading health problem among young people is alcohol. Alcohol is responsible for over half the deaths of young people. Think about that. Well over half of our young people who die, die because of alcohol. It is also a fact that three out of every four teenagers drink. That means statistically, if you have four kids three of them drink alcohol. Beloved that is frightening. It is also a fact that 1 out of every 4 teenagers has a serious drinking problem. That is 25 out of a 100 who have a problem. These people with this problem often times do not just hurt themselves. They often times hurt the ones we love the most in this world. They might be driving a car while intoxicated with one of our children in it and wreck that car and kill our child. They might be driving and hit a car our child is driving they might take out their drunken rage on our children. It is a fact that over 70% of all violent crimes are committed while the perpetrator is under the influence of alcohol and drugs.

This beast of alcohol starts early after our children. I have a daughter in the eighth grade. She can tell you stories about people in her school who drink regularly. At a school party there were 23 kids caught drinking. (I remind you that this is Jr. High School.) There was a girl in her class who brought liquor to school in a thermos and would pass it around. I personally believe that the school here is better than most, and that the problem here is smaller than in most places.

Do not think for a moment that because your child is young that he or she cannot get alcohol. There are several ways that young people find to get alcohol. If they want it bad enough, they will find a way to get it. First of all, children often times get alcohol right from home. No parent has any business with alcohol in the house to start with, but if you do, then be responsible enough to keep it from your children. Secondly, your children get alcohol from their friends. It is very important that you know who your children's friends are. Your children are easily influenced by them, and they will supply them with alcohol. Thirdly, there are older kids who will buy alcohol for younger kids. I have seen this over and over again. In Gladwin we had a young man die in an alcohol related car wreck. This young man was only sixteen years old. How did he get alcohol? Some low-down tramp of an older woman bought it for him. I am not excusing him, but I am

strongly and loudly accusing her. My personal opinion is that strong criminal charges should be brought against any one who supplies alcohol to minors. Fourthly, young people get alcohol by stealing it. I have worked in grocery stores and know this to be a fact. Wine and liquor are often times stolen by young people. Lastly, I mention that sometimes still young people get alcohol from bootleggers. Believe it or not, there are still bootleggers who will sell to minors. Don't be deceived, your young people can usually get alcohol if they want it.

Beware of this wild beast. Young people, listen to me. Everybody is not drinking. Most are to be sure, but not everybody. Do not let anyone influence you to try alcohol. The first time you give in will make it easier for you to give in later. Have some guts. Be your own person. Stand up and say no to your friends who try to get you to drink. In fact, even better than that; find you some new friends. Those kind are not your friends and are not worth having. Parents, be aware of the fact that alcohol is a wild beast that is after your children.

The second BEAST I mention is the beast of drugs. I could as with alcohol give you some very frightening statistics on youth and drugs. I will not take up a lot of space with them however. I never realized just how severe our drug problem was until I was asked to preach on drugs at a Bible Conference. Beloved, alcohol and drugs are killing our society. You have no idea how serious the drug problem is. Let me give you just a few statistics. Three out of every four teenagers between the age of 13-17 said they have tried marijuana. This starts at an early age because one third of all 14 years olds have tried marijuana. Drug abuse in our country cost society about 59 billion, 747 million dollars per year. If you add alcohol to that it costs society 176 billion, 421 million dollars per year.

This totals out to 483 million, 600 thousand dollars every day; or to 20 million, 150 thousand dollars every hour of every day. This makes me sick.

We can't even get a school millage passed in our city, but we can throw money away trying to rehabilitate drug users. We can throw money away making elaborate prisons for people who ought to be executed. My opinion is that every drug dealer should be immediately executed. Our children are being destroyed by drugs. I live in a small town, and I might add one that I consider to be a good town when compared with most. I was somewhat surprised lately when someone in vice told me that in Gladwin county there is 30-40 thousand dollars spent per week on drugs. This must stop. Beloved friend, there is a wild and vicious beast out there called drugs. That beast is out to destroy your children. I could tell you horror stories about teenagers and drugs. How many of them have died because of drugs. How many of them have killed because of drugs. How many of them would be better off dead because of drugs. I want you to know drugs are available at an all time high. I was told recently that there are seven places in Gladwin where you can buy cocaine. If this is true then why aren't these

places being shut down? Drugs come from all sorts of people. Teachers, policemen, lawyers, and many others. Realize that drugs are a money-making business. The drug dealers just love to find young people with problems at home so they can convince them that drugs will rid them of their problems.

Again, your children will be greatly influenced by their peers. You need to know who your child's friends are. Young people, learn to say no, no, no, and no again. In all likelihood, the child of every person who reads this article will be called on as a teenager to make a decision relative to alcohol and drugs. May God help us as parents to aid them in making the right decision. Young person, you do not need these artificial things to enjoy life. You only need Christ. This is a beast. You have no idea of what you are getting into if you mess with drugs. Please, for your sake, and for your parents sake; do not let this wild beast of drugs destroy your life.

The third BEAST I mention is the beast of illicit sex. You would think that, with the fear of aids and un-wed pregnancy, teenage sex would be on the decrease. I assure you that this is not the case. One survey showed that 75% of teenagers have had sexual intercourse by the age of seventeen. Did you know that by the time children reach college age, over half of them will be faced with a homosexual encounter or proposition. This is a scary world in which we live, especially for our children.

Can we really blame our children for their attitude and looseness towards sex? Sex is all they see and hear.

They see it on television. They watch it at the movies. They read about it in novels. They see ads with males and females well over half naked. Our children are allowed to run around in miniskirts and bikinis. Is it any wonder that teenage sex is at an all time high? Did you know there are over 3,000 teenage pregnancies every day? Did you know that over half of these end in abortion? Many of our children start out early in life with pregnancy and murder on their conscience forever.

Another reason for this beast devouring our youth is because of the opportunities for sex. Often times mom and dad are not home, and the teens are left at home with their boyfriend or girlfriend and this is not a healthy situation. Contraceptives are easily attained by our young people. We live in a time when temptation is great and the opportunities are many. This beast of illicit sex is destroying our young. Young people, beware of this beast. Virginity is good until marriage. Have pride and respect for yourself. This beast can destroy your life. It can lead to things that will certainly ruin a lot of your plans and dreams; will break your mom and dad's heart for a few moments of pleasure. It is not worth it. Flee this ugly beast before it devours you.

The fourth BEAST I mention is the beast of hard rock music. This is another subject that I did not realize posed such a great danger to our young until I was

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## WILD

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asked to preach upon it. I learned that this is indeed a wild beast that will destroy our youth. I am not saying that every child who listens to hard rock music will be destroyed, but I am saying that the possibility of being destroyed by this beast is there. Every person who gets bit by a rattlesnake does not die, but I would not want to take the chance. It is an indisputable fact that there is demonic influence behind hard rock music. This is even admitted by many hard rock musicians. They even gloat about their demonic influence. Anything with demonic influence can only be dangerous for our children.

It is also an indisputable fact that this music has a very negative influence on our children.

It leads to sexual excitement and activity. It leads to incitement to crime. It carries messages of sex, murder, drunkenness, drugs, cultism, rebellion, suicide, anti-religion, and pure hatred of authority. Surely this is a beast that will destroy our young. We should be aware of and sanction the music our children listen to. I might add that often times the country music that many parents listen to does not set a very good example to their children. The message is often times the same as rock music only with not quite so hard a beat. Beware of this beast. This beast gives off secret sub-conscience messages. This is a fact. This beast will destroy our young. I know of a young man who almost if not totally, went crazy because of the influence of hard rock music. This young man began to think he was Alice Cooper. He became involved in the occult. He has been devoured by the wild beast of hard rock music. May parents and young alike be aware of the fact that this is not just innocent music; it is a wild beast out to destroy our children.

These are a few wild beasts that are after our children. Lord willing, we will continue to look at many others in the next issue of T.B.E. Thank you for your time and may God bless our homes.

## CALLED

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or be we comforted not; the truth is the truth. One thing is for sure; God's Word is truth. Our lives and everyday's passing may not be to our desires, nor even to our liking; but a child of God, foreknown and predestinated, called of God: we are called according to His purpose.

As I think upon this subject, my mind goes back to the book of Exodus; and there I see a man called Moses. Here is a man that broke the commandments of God even before those commandments were given. Now I know that some would say he was not guilty, because this was before the giving of the commandments of God. If that be true, then why did he run in fear of his life? Beloved from the beginning God gave man the knowledge of good and evil. From the very first bite taken from the fruit of the forbidden tree, man has known it was not right to take another's

life. Moses fled from Egypt, and he lived in the land of Midian forty years. That's forty years separated from his own people. On this earth we sometimes pay for our sins! Moses fled from man, but he could not run from God. Exodus 3:4 "...God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I."

Now let me tell you my friends this man Moses did not come to the burning bush by chance. No, this did not just happen. When we speak in the realm of God's purpose and God's dealing with man, there is no such thing as maybe, and there is no such thing as might be. Nay, but all things are yea and nay with God. God's will be done. Not man's will. Not Satan's will. Not man and Satan combined, and you listen to me now! No! Not man's and God's will. No! But God's will and God's will alone, according to His purpose.

Exodus 33:12, "And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me, Yet thou hast said, I know thee by name, and thou hast also found grace in my sight." God said, I know thee by name; He said it again in verse seventeen; And this is not a problem with most of us. Most would say that God being all knowing knows all our names, and that is ever so true. But when did God know all our names? Many would say that God knew the name of Moses from the day that Pharaoh's daughter gave him the name. But I say to you that God knew Moses by name, long before then, before even he was born, and even before he was a thought in the mind of his mother and father. Romans 8:29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."

You see God foreknew Moses, God foreknew Abraham, God foreknew Isaac, God foreknew Jacob, and God foreknew Fred Beard. Beloved, God foreknew you; He foreknew us in "heavenly places" (Eph. 1:3). And we read in verse four of Ephesians one. "According as he hath chosen us in him before the foundation of the world, that we should be holy and with out blame before him in love." Yes, God foreknew us before this world was ever formed, before the foundations were ever laid; God foreknew us in the heavenly places. That beloved is in the council halls of glory where the Father and the Son and the Holy Spirit held council to set about that which is and was and will be "according to His purpose." So we know when God foreknew us. Now to seem more clearly why.

Ephesians 1:5, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." God foreknew us in Christ; we belong to Jesus the Christ, the living Son of Almighty God. We were foreknown, and predestinated unto salvation by Christ to Himself. Jesus our Lord paid for our

salvation with His own life. He suffered in our stead. He washed our sins away with His own blood, and we are His. Why? Because it pleased the purpose of God, that's why.

Moses was called according to God's purpose, all by the grace of God. The call of Moses had nothing to do with his goodness; after all he had killed a man. You and I are not called unto salvation because we are so good or faithful, nor because of our loving or righteousness. God's Word tells us that our righteousness is as filthy rags in the sight of God. We have no right to salvation on our own merits, we read in Romans 3:10-12. "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Beloved friends and brethren; that is the way we were when we were without Christ. We were lost and hell-bound, or as Paul says in Ephesians 2:1-2, "...who were dead in trespasses and sins; Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:" We were guilty before God.

No beloved, God did not look out in time and see you doing something that was good, and therefore choose you to salvation. There is nothing that you could do that would make you worthy to be a child of God. Nay, but God in His grace chose a people by name unto Himself, chose them unto salvation. And God predestinated those chosen unto the adoption of children by Jesus Christ to Himself, all to the good pleasure of His will. "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. 1:6).

Oh that we could only understand the working of the grace of God. Our salvation and eternal destination is by the grace of God. We read in Ephesians 2:8-10, "For by grace ye are saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Praise be to God for the understanding that He gives to His own. For by grace, that is, God's grace; it was God's grace that chose His people, it is God's grace that calls those people to hear His voice. It is by God's grace that they are justified, and it is by God's grace that they are glorified.

Through faith: and the Word of God tells us that the faith that we have to believe is not even ours. The faith to believe comes from God; it is a gift, given to the chosen by way of the working of the Holy Spirit. If you have ever come to Christ in salvation, then my friend it was by God's grace, through the gift of faith. And make sure you know that it was not because of any works that

you have done or will do. You have nothing to boast about! Believe me when I tell you that you were not saved because you came forward in some meeting, and you repeating some prayer had nothing to do with your being saved. You didn't pray through, you didn't hold on, and you didn't hold out. You didn't wash away your sins in the waters of baptism. If you are saved it is all by the grace of God. It was God's choice, and not your choice.

You see; you did not choose for God's Son to come to this earth to live a perfect life, yet to be abused by man. You didn't choose that Jesus lay down His life for your sins. You did not choose that Jesus be put to death, even the death of the Cross. You did not choose that He should rise on the third day and go sit at the right hand of the Father to daily make intercession for you. No, you didn't choose Him. If you have received the gift of faith to believe on the name of Christ, that gift of faith was by God's grace. He chose you when you were in your sins. He chose you when you cursed His Holy name. He chose you when you lied and did all kinds of evil against Him. He chose you and paid the price for you. He called you according to His purpose.

Then I say to that one that might read these words today and by the working of the Holy Spirit receive the gift of faith; God chose you, God called you, God made you accepted in the beloved. Make the grace of God known, by the confession of that faith, and walk anew as one called according to His purpose.

## PHILIPPIANS

(Continued from Page 11)

betic, had a leg amputated (still later the other leg had to be removed). Did this stop him in his witnessing for Christ? In no way. In school assemblies, in service clubs, before business people, and many other places, he was able to present his Lord. He was able to speak in places where he could not have done if he had not been handicapped as he was. This man lived for Christ and shared the joy of his salvation with all those to whom he came in contact. Are not these examples of "all things work together for good to them who love God"?

Paul is saying that being in prison has not stopped him from preaching the gospel; in fact, He now had a wider ministry. He had been able to witness to those who may never have heard him if he had not been a prisoner. How was this possible? In reading of the events as given in Acts 28, we find that after Paul's arrival in Rome he was placed under what we would call "house arrest." That is, "And Paul dwelt two whole years in his own hired house, and received all that came in unto him. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 18:30, 31). While dwelling in his own hired house, Paul was still a prisoner, chained to a soldier (v. 16). The

guard was changed from time to time, which meant over the period of two years many soldiers were "captive audiences" to Paul's preaching and teaching. No doubt the Lord "opened" the heart of some of these soldiers. It was in this way Paul explains, "So that my bonds in Christ are manifest in all the palace, and in all other places" (Phil. 1:13). Not only did the gospel message reach into Caesar's palace but throughout Rome, "in all other places."

"And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear" (Phil. 1:14). Here is another reason for Paul's joy. Not only had the gospel spread through out Rome through Paul's preaching, but other brethren in the Lord have been given courage to, "speak the word without fear". The word "speak" is not the word for preach, but means to talk in every day conversation. It would seem that the arrival of Paul as a prisoner in Rome had created quite a stir in Rome. No doubt many of the citizens were talking of this man who had been arrested for preaching and teaching this strange religion. The brethren, who had been afraid to talk about their faith, now, by Paul's boldness and courage were encouraged to speak a good word for Christ Jesus.

"Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defense of the gospel" (Phil. 1:15-17).

The apostle Paul had his critics even among the brethren. There were some in the churches in Rome who, because of their envy of Paul, tried to cause him as much trouble as possible. Envy and strife go together. Wherever there is envy, it often produces strife. How often we see this in our churches, one member becomes envious of another member, and that is the beginning of strife in the church. One pastor becomes envious of another pastor, the result is a break in fellowship between churches.

While some were preaching Christ "of good will" others were preaching Christ "of contention, not sincerely." "Of contention" means so as to form divisions and produce strifes among the churches. "Not sincerely," not with a pure motive. Their real aim was not to preach Christ, but to discredit Paul. They had no regard for the church or the cause of Christ. Their real concern was to build themselves up and put down Paul. They wanted to "add afflictions to my bonds." "But the other of love,...". On the other hand there are some who out of love, knowing that Paul was a servant of God who had been falsely accused, that he was in prison because of his stand for the gospel, these were the friends of Paul, and were preaching the gospel from a pure motive.

"What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; (Continued on Page 12, Col. 1)



## STUDIES IN JONAH

Introduction: The Old Testament story of Jonah, is it a myth or a fact? Hoax or a reality? Parabolic, or is it genuine? Legend or an illustration to prove a point? What should one believe about this person, the book, the events spoken of, and the obvious overtones of Messianic promises?

Someone has pointed out in the past that Jonah was the first foreign missionary in the Bible. He had been called and given a great commission by God to go to the people of Nineveh. These four short chapters seem to point to four major thoughts. (1) Here we see a "Man of God" that is running away from the God of heaven and his divinely appointed duty; (2) We then see this same "Man of God" running towards the God of Heaven because of His divine intervention in his life; (3) Thus, because of God's intervention, the "Man of God" is found running with God; (4) lastly, we can see that this "Man of God" is running ahead of God.

Four thoughts: I. Running away from God. II. Running towards God. III. Running with God. IV. The Illness of Jonah - Chapter Four.

Four Major Players in this Story: I. Jonah: Here we see a very rebellious prophet of God. Compare II Kings 14:25; Matthew 12:39-41 and Luke 11:29-32.

Jonah, the meaning of his name is "Dove." What a contrast. The Holy Spirit, who is our comforter, is likened unto a Dove in Matthew 3:16. But here, this rebellious man was anything but a comforter.

The ministry of Jonah was at a critical period of time in the history of both the Assyrians and the nation of Israel. The promises of God in II Kings 14:25 were fulfilled by Jeroboam. However, because Israel refused to repent and get her heart right with God, she was allowed to rush headlong into ruin and decay--II Kings 17:7-18. This same prophet of God was chosen of God to pronounce upon Nineveh certain judgment if they did not repent.

There are a number of possible reasons for the way in which Jonah felt about these wicked people of Nineveh. (1) That if the city of Nineveh would repent, the Nation of Israel's destruction would be all but certain. (2) Or, if they repented, it just might detract from the privileges Israel now enjoyed as the chosen people of God. (3) Or, just plain pride and bigotry on his part. (4) However, we do know from Jonah 4:2 that Jonah feared that he would be successful; and if that be the case, the people of Nineveh would not only hear, but repent leaving God with no other alternative but to spare the city of its people. Is it not interesting that the natural heart of man, even the saved redeemed child of God, prefers judgment upon his fellow man than see the mercy of God demonstrated?

One thing is certain, both Jonah and God knew about the way in which these people had treated the people they had conquered, for God said in verse two, **"For their wickedness is come up before me."**

II. The People of Nineveh. This city is one of the most ancient cities of the world, and it was founded by Nimrod--(Gen. 10:11-12). This ancient city was the capital of Assyria and endured

until about 612 B.C. It became the capital of the Assyrian Empire during the reign of Sennacherib. In 721 B.C. Sennacherib carried off the ten Northern tribes of Israel into captivity. Nineveh was the foremost city of the Western World before its fall in 612 B.C. Together with the Babylonian, the Medes destroyed this one great city which had become the symbol of the dreaded power of Assyria. Because of that one fact, its fall resounded throughout the known world of its day.

It has been reported that when Jonah preached his message in the city of Nineveh, it was a time of weakness in the Assyria history. (1) Such a period is more conducive to repentance than one of prosperity and strength. (2) Not only that, there was at this time a military and political weakness in the land. (3) It also has been reported that a series of epidemics had swept through the land, bringing death to large numbers. (4) Besides, a total eclipse of the sun, June 15, 763 B.C., added to a widespread fear complex. (5) In this atmosphere, the message of Jonah's impending doom upon a wicked and cruel people no doubt had a great effect, making the remarkable repentance demonstrated understandable. (6) Why is this so important? Because many years later, God did indeed, destroy that wicked sinful city.

**"...for their wickedness is come up before me,"** (Jonah 1:2). As already noted, both Jonah and God knew about the way in which these people had treated the people they had conquered. God had said, **"cry against it,"** (Jonah 1:2). Why? A good question that history has given us the answer to. (1) Because of their wicked idolatrous ways. The first commandment in the Bible is Exodus 20:3, **"Thou shalt have no other gods before me."** God had judged and would yet severely judge the Nation of Israel because of her idolatry. The Lord had often spoken of idolatry and charged the people of God to serve the true and living God. The church at Ephesus was guilty of turning from her first love and because of that great fact, history shows that the church moved from the truth of God into idolatry and consequently, God removed her from off this earth.

(2) Because of their inordinate Pride. Proverbs 6:16, 17a--**"These six things doth the LORD hate; yea, seven are an abomination unto him: A proud look..."** The Bible has a lot to say about pride.

A. A Pastor is not to be a novice lest he be lifted up with pride--I Timothy 3:6. **"To bind with pride or conceit"** (The idea here describes a person who is in a beclouded or stupid state of mind as the result of one's pride.

B. The pride of life is not of God--I John 2:16--**"The pride of life, is not of the Father, but is of the world."** It means, "Empty, braggart talk or display." Leaves the idea of insolent and vain assurance in one's own resources or the stability of earthly things.

C. God's hate list of things begins with pride (Proverbs 6:17). Literally, the eyes of loftiness. It is the attitude that over-values self and undervalues others, especially God. What is pride? It is

that thought of the heart, that little look and that turn of the face, that flash of the eye in which man says he is better than someone else.

(3) Because of her cruel oppression of her conquered enemy. II Kings 17:6 tells us that she not only defeated Israel in battle, but carried her away into captivity.

(4) Because of her inhuman warfare. The historian writes about their warfare, **"I stormed the mountain peaks and took them. In the midst of the mighty mountain I slaughtered them; with their blood I dyed the mountain red like wool."**

**"Some of their victims were held down while one of the band of torturers, who are portrayed upon the monuments gloating fiendishly over their fearful work, inserts his hand into the victim's mouth, grips his tongue, and wrenches it out by the roots."** In another sport, pegs are driven into the ground. To these another victim's wrists are fixed with cords. His ankles are similarly made fast, and the man is stretched out, unable to move a muscle. The executioner then applies himself to his task; and beginning at the accustomed spot, the sharp knife makes its incision, the skin is raised inch by inch till the man is flayed alive. These skins are then stretched out upon the city walls, or otherwise disposed of so as to terrify the people and leave behind long enduring impressions of Assyrian vengeance.

**"Pyramids of human heads marked the path of the conqueror; boys and girls were burnt alive or reserved for a worse fate; men were impaled, flayed alive, blinded, or deprived of their hands and feet, or their ears and noses, while the women and children were carried into slavery, the captured city plundered and reduced to ashes, and the trees in its neighborhood cut down."**

(5) Because their wickedness had **"Come up before God."**

III. The Sailors. These men work hard. They were oarsmen for the most part. They were, no doubt, very honest men. When the problems at hand came, they stopped what they were doing and prayed unto their own god. The shipmaster, perhaps the Captain of the vessel, speaks for the lot of them.

IV. God. In Jonah we see God as the omniscient One who knows everything about everyone. He is the holy One who is determined to punish sin. He is the merciful and loving One who will always forgive the repentant sinner. He is the sovereign One who works all things according to the counsel of His will. He works in His servant so as to fulfill His purposes. He is sovereign over the storms that sweep across land and sea. He is in sovereign control of the great fish, the sun, the worm, the wind, and the inanimate plant. One has not yet understood the book of Jonah until he has seen the sovereignty of God prominent therein.

## PHILIPPIANS

(Continued from Page 1)

and more in knowledge and in all judgment". Love for one another is very important in

the lives of Christians. The apostle John wrote that Christian love must accompany salvation, **"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God...for God is love"** (I John 4:7, 8). Paul did not pray that his friend would have love, for he knew they did love. His prayer was that their love would abound more and more in knowledge and judgment. That as that love grew it would be an intelligent love, not just a blind love; but one that abounds in judgment, or discernment. We need to love one another, yet that love should be a love based on knowledge and should be a discerning love. Brotherly Love is based on truth. This means we need to study the Word of God that we may know how to show that love in each particular occasion. While we are to always love our brother, yet we cannot always show that love in the same way; therefore we need the Word and the leading of the Spirit to guide as how we are to act on each occasion. If a brother falls into sin, our love for him should not close our eyes to that; but should cause us to do what we can to restore him. The church at Corinth had closed their eyes to the sin of the man who was committing fornication with his father's wife (I Cor. 5). Paul wrote the church to take disciplinary action against him, that he might repent and could be restored to fellowship. They did this, the man repented, and he was restored to fellowship (II Cor. 2). This is an example of love moving in knowledge and judgment. We must never cease to love one another, yet it must be a love based upon the Word of God.

**"That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ"** (Phil. 1:10). This tells why it is important to have a love based upon knowledge, we will be able to **"approve things that are excellent,"** or as some translations give it, **"to distinguish the things that differ"**. What Paul is praying for his friends is that they may be able to make wise and careful decisions on things. We can only do this by the knowledge of the Word of God. How that kind of love is needed today in our churches! Too often open sin in the life of members is ignored as it was in the Corinthian church. True Christian love, based upon knowledge, will enable us to choose the right way in dealing with such matters. Paul also prays, **"that ye may be sincere and without offence"**. The word "sincere" means to be true to the Word, without deceit, not pretending that things are all right when they are not. **"Without offence"** means **"not causing to stumble"**. For how long? **"Till the day of Christ"**. This is the second time Paul refers to the return of Christ. In all his writings the return of Christ was very much a part of his messages. To Paul, Christ's return was a source of comfort and hope. He was ever aware that this event could come at any time. In some of his writings it would seem that he expected Him to come while he was

still living. Other times he wrote that he expected to die before that event. With Christ's return in mind, Paul prayed for the Philippians that they be sincere and without offence.

**"Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God"** (Phil. 1:11). Paul, in his prayer, adds another request for his friends, that they be **"filled with the fruits of righteousness"**. The fruits of righteousness are the fruits which righteousness produces. Righteousness indicates a life lived in true relationship with God. This relationship can come only through Jesus Christ, by faith in Him. What is this fruit? In Galatians 5:22, 23 it is called **"the fruit of the Spirit"**, which is **"love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance..."**.

So we see that this fruit comes not only by Jesus Christ but also is produced by the Holy Spirit and is **"for the glory and praise of God"**.

**"But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel"** (Phil. 1:12).

After telling the saints at Philippi how often he thought of them, how he loved and prayed for them, Paul now takes up the main part of his letter. He first begins by telling of his own situation. He knew of their concern for his welfare while a prisoner. He knew they would be eager to hear from him. There is no bitterness, but a note of joy in his letter. He tells them that indeed, things that have happened to him have worked out **"unto the furtherance of the gospel."** That is, it had been the means whereby the gospel has been taken to places where it would not have been taken if he had not been in prison; and this was Paul's one aim in life, to take the gospel to the lost. What he wrote in Romans 8:28, he is experiencing to be true, **"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."** Here is a lesson we all need to learn. God never puts us in a situation where we cannot serve Him. The wife of Charles H. Spurgeon, probably the greatest Baptist preacher since the apostle Paul, became an invalid early in their married life. What could she do to serve the Lord and be a help to her husband's ministry? God laid on her heart to share her husband's books with pastors who were not able to purchase them. This led to the founding of the "Book Fund." As a work of faith it provided thousands of ministers with those books. Fanny Crosby became blind when only six weeks old. How could she be used of the Lord? The many hymns and gospel songs which she composed answer that question. Some of you may remember George Hipshire, the pianist at our 1960 Bible Conference. He was blind, a dia-



## CAN YOU IMAGINE THIS?

Paul being a Hardshell?

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel" (1 Cor. 4:15).

## PHILIPPIANS

(Continued from Page 3)

and I therein do rejoice, yea, and will rejoice" (Phil. 1:18). Criticism is hard to take. How did Paul handle this criticism against him? "What then?", or so what? Some preach Christ of love, others preach Christ in pretence. From the day Saul, the persecutor of Christians, met Jesus Christ on the road to Damascus and became the apostle Paul, his one aim in life was that Christ be preached. He is saying, Regardless of who preaches or why he preaches, whether by pretence or in truth, Christ is preached and, "I therein do rejoice, yea, and will rejoice."

"For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ. According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always so now also Christ shall be magnified in my body, whether it be by life or by death" (Phil. 1:19).

Paul must have meant more than his release from prison by his "salvation" because it was to be experienced by life or by death (v. 20). What he was saying, "Because of all this, my imprisonment, the preaching of Christ by others, whether I live or whether I die, I am sure, I am satisfied that the result will be for my good, **"that Christ shall be magnified."** Paul was much like the three Hebrew men who refused to worship the image of the king and were to be cast into the fiery furnace, who told the king, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king, but if not, be it known unto thee, O king, that we will not serve thy gods,---" (Dan. 3:17, 18). Paul's "salvation" was that his one goal be obtained and that goal was that **"Christ be magnified in my body, whether it be by life, or by death"** (V. 20).

This was to be accomplished, **"through your prayer, and the supply of the Spirit of Jesus Christ,"** As Paul's love for his Philippian friend had led him to pray for them, he took for granted that they were praying for him; He also knew that the results could only be obtained through and by the Holy Spirit, the **"Spirit of Jesus Christ."** Paul's **"earnest expectation and my hope"** was not that he be released from prison, but that he would do nothing that he would be ashamed of. His hope was that in spite of all the trials that faced him, in none of these would he be led to deny his Lord, that even

facing death he would do nothing that would dishonor Christ. **"But with all boldness,"** he would speak the truth and continue to stand for that truth.

While living, Paul was not ashamed to witness for Christ, and he did not want to be ashamed when he stood before his Lord. Paul seemed to have a great fear that he might do something that would dishonor Christ, that he might cease to be of use to his Master. In I Corinthians 9:27 he said, **"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."**

Paul said regardless whether I am released from prison or whether they put me to death, my one desire is that, **"Christ be magnified in my body, whether it be by life, or by death."** The question may be asked, How can a mere man magnify the Son of God, the One Who has all power, the One who is over all, Who controls every thing? When we look up at the moon we see a ball of light that is small and far away, but a telescope brings it much closer. The telescope magnifies the moon. To most people Christ is a far away Person, someone who lived and died two thousand years ago. The Christian, in his body, is to be the telescope that brings Christ close to the sinner. While the telescope brings distant things close, the microscope makes small objects appear large. To the unsaved Christ looks small, but as they watch Christians they should be able to see how big our Saviour really is. The Christian should be a telescope that brings a distant Christ near. He should be a microscope that makes a "small Christ" large. Paul was not afraid of death. Either way by life or by death he wanted to magnify Christ. Is it any wonder that he could say, **"I therein do rejoice, yea, and will rejoice"** (v. 18). Should we not have the same desire, "to magnify Christ by life or by death?"

To be continued...

## IMPRESSIONS OF OUR 1990 BIBLE CONFERENCE

I think the conference was very good. But my favorite preacher was Sam Wilson. The other preachers were good but I liked the subject, "The Beast After Our Children" that he preached on.

Joe Chapman, Ironton, Ohio

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Once again I praise God that I was able to attend this great conference. The fellowship and food were very good. I have been made to sit in heavenly places with Christ Jesus through the preaching and expounding of God's Word by these men of God.

Don Banks, Griffin, Ga.

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I enjoyed the song by Sister Rhoda and the last one by Brother Dan Phillips so very much. Some of my most enjoyed sermons were the ones by Brother Willis, Brother Pruitt and especially, Brother Joe Wilson. I look forward to meeting everyone again. The fellowship was so very sweet and especially uplifting. Thank you, Calvary Baptist Church.

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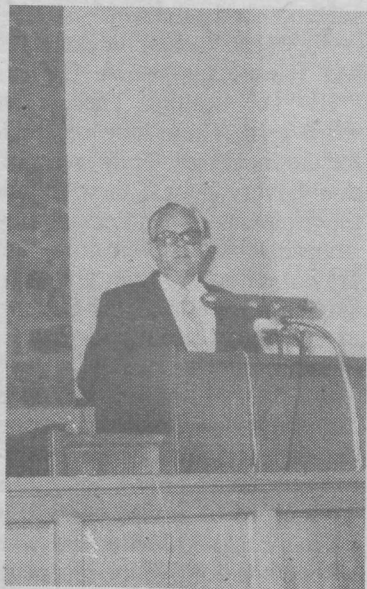
Great conference. We enjoyed it and everything was great, speakers, food, songs and fellowship. It was good to see everyone.

V. B., Griffin, Ga.

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This year's conference was very interesting. I enjoyed the preaching and the food was good. I hope to attend next year's conference and the ones beyond it.

Shanon Wilson



Dan Phillips is one of many favorite preachers at our kind of conferences.

## ANNOUNCEMENT

The West Griffin Baptist Church of Griffin, Georgia will be having special services celebrating its twenty-fifth anniversary. These services will be held September 22nd and 23rd. Services will begin Saturday morning.

Meals will be furnished by the church. The following men will be preaching: Gordon Buchanan, Dan Phillips, Joe Wilson, Paul Jackson, Samuel West, the host pastor, John Pruitt, and possibly others. You are invited to these services. I am sure they would be a blessing to you. For further information, contact John Pruitt at (404) 229-4485. Pray for this fine church and her very able pastor.



Rhoda Gilpin Smith is our talented pianist.



the Fourth Commandment.



At the feeding place.



Rudy Chandler sings at our conference.