

THE BIBLE WARNS AGAINST BITTERNESS

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"Looking diligently lest any man fail the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb. 12:15).

I'm going to speak to Christians who have been suffering the root of bitterness. It's a fact that you and I have suffered these devastating ill-feeling roots of bitterness and that ultimately wrecked the lives of others from



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happiness. Every now and then they find themselves boiling and steaming inside and would say their lives are bitter. You may not understand that your life is that way and you don't notice in yourself that every day you are harboring resentment, hurtful

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STUDIES IN ACTS

by Willard Willis

The city probably received its name from Thessalonica, the wife of Cassander and the daughter of Philip. The city was inhabited by Greeks, Romans, and Jews. The city's present name is Saloniki. It is populated by about 60,000 or 70,000 people, about one-half of



Willard Willis

whom are Jews. Paul, as you know, wrote two letters to the church which was established there.

Paul and Silas, when arriving in Thessalonica, found there, as our text states, "a synagogue of the Jews." The Greek reads, "where was the synagogue." The article "the" used here is emphatic and appears to say that there was no synagogue in either Amphipolis or Apollonia. This is likely the reason they passed on through those towns.

Paul and Silas were missionaries. They were ambassadors for the Lord Jesus. They, therefore, were not on a sightseeing trip; but they were going into all the world to preach the Gospel. They, therefore, went to the syn-

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

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WILL THEY REVIVE THE STONES?

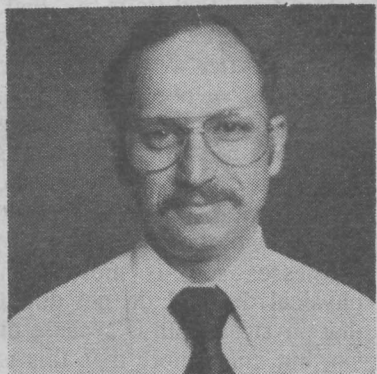
NEHEMIAH 4:2

by John Pruitt

The captivity of Jerusalem began in BC606 with Nebuchadnezzar leading most of the people captive to Babylon. Zedekiah was the last king to be carried captive in 597 BC. The city of Jerusalem was completely destroyed and the temple burned in 586 BC, nine years later. This awful time in history is recorded in the 24th and 25th chapters of II Kings. The land of Judah remained in this state of ruin until Babylon and Nebuchadnezzar's grandson, Belshazzar, were taken by King Cyrus of the Medo-Persians. The total length of captivity was 70 years.

In BC 536, in the first year of King Cyrus, the Lord laid it upon his heart to allow the people of Judah to return to their homeland over 500 miles away and rebuild their city. Led by Zerubbabel who was a gallant servant of God, some 42,360 people left

Babylon to return and rebuild the city, along with the Temple and wall. In BC 455 God appointed Ezra the priest to go back to



John Pruitt

Jerusalem to re-establish spiritual order and restore worship. 1,500 people plus 300 Levites went with him. These things were accomplished in a period of ten years. A total of over 44,000 migrated over an 80 year period.

In 455 BC a man named Nehemiah, who was of the tribe of Judah, had been made a close aid to Artaxerxes, the King of Persia at that time. He was the king's cup bearer. Willmington says this position was equivalent to press secretary. Nehemiah, having been born in Babylon, had probably never been to Jerusalem before this time. Nehemiah received a message from one Hanani, who had brought a delegate from the homeland. The message that the enemies in the land of Judah had destroyed the wall and the people of God were in danger of being overrun, broke Nehemiah's heart. Nehemiah 1:1-4.

Why did this news trouble Nehemiah so? Because he loved his brethren. He knew that the people's security was in the wall and the gates. He also had a burden

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THE BIBLE AND WOMEN

by B.A. Langford

"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18).

I believe to rightly and Scripturally understand any subject, you must go back to the beginning of that subject. I know when I was in the service in World War II, my dear mother would write me a letter, and I did not ever dare to go over to the last page in that letter and try to

read, or start in the middle of it. I always began at the beginning and then understood what she was writing to me even though I never did completely heed what she had written to me.

I think too many times in the study of God's Word, we jump in the middle of it and run to the deep end, and that is why there is so much confusion in the church today. So it is with election and predestination. We start with these when actually, to be Scriptural, we ought to start with total

depravity. No man can Scripturally understand election nor predestination until he first of all understands his total depravity.

So tonight, dear ladies, let me say to you, there is a purpose for your being here. I want you to know, that regardless of what you think of me after the message tonight, I love every one of you in the Lord. I have a saintly mother, I have a precious wife, and I would not dare in any sense to bring a reproach upon one of

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ONENESS OF GOD

by E.G. Cook

In this day of loose thinking and loose talking, it would be well for us to stop and take stock of some of the great Bible subjects which are being handled so loosely.

In Deuteronomy 6:4 God tells us that the Lord our God is one Lord. This does not by any means justify the Unitarians in their warped conception of God. It does not mean that there is only one person in the Godhead.



E.G. Cook
(Now in Heaven)

In Genesis 1:28 God said "let us make man in our image". Even a grammar school pupil knows that "us" and "our" are plural pronouns. But it does mean that the Lord our God is one Lord in thought (mind) word (will) and deed (purpose). We never hear the Father advocating one thing, the

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STUDIES IN THE LIFE OF PAUL - PART 15

"O Timothy, keep that which is committed to thy trust..." (I Tim. 6:20).

I would like to begin this message by reminding you that it is wonderful to have fellowship one with another. I just don't know of anything that is any sweeter or any better than the peace and fellowship that God gives to us as Christians when we meet together, and mingle one with another, in the praise of our Lord. I can go back across my



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

experience in the ministry with the greatest of joy when I recall the blessed seasons of peace and rich fellowship that I have had with people of God.

I suppose it might be well to add that there isn't anything in the world the devil hates much more than peace and fellowship in a New Testament church. I am sure if there is one thing the devil would like to do in every New

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

A SALVATION SERMON

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Note the editorial in this issue. After writing that, I decided to write this sermon in The Baptist Examiner Pulpit. I preach more about salvation than I did for some years. I have not changed at all in my doctrinal beliefs. I still preach hard, strong, and often on the doctrines of the Bible - of course "salvation" is a major doctrine of the Bible, and we should preach it often. I bring salvation into more of my sermons, even when on other subjects, than I used to. As I said in

my editorial, I plan to prayerfully consider this matter. If I conclude that TBE and my preaching are properly proportioned as to preaching salvation, I will continue such. If I conclude that there is need of more about salvation in TBE and in my preaching, I will endeavor to correct this.

Oh, salvation is the most important matter in time and eternity. It is more important that men be saved than that they come to know all the truths of the Bible -- and I do not at all mean to disparage any doctrine of the Bible. Our kind of Baptists do not win many souls. This is to our shame and not something to

glory in. We need to desire the salvation of souls. We need to shape our ministry more than we may be doing by this desire. We need to seek to do more soul winning in our preaching and in personal witnessing. Now, I preach my sermon on salvation.

"For all have sinned, and come short of the glory of God" (Rom. 3:23). The first thing one must learn about salvation is that all men are sinners and need to be saved. No one will ever be saved until he first realizes that he is a lost sinner. One who does not know he is

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SALVATION

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sick will not go to the doctor. One who does not realize that he is sick with the awful sickness of sin will not go to the Great Physician, Jesus Christ, for spiritual healing. Jesus came to seek and save the lost. I know that all men are lost, but men need to be lost in their own consciousness and knowledge. I recently read in a religious paper that the non-elect have never been lost. I have not the faintest idea what the author means by such a weird statement. Of course all men are lost.

Men may and do differ as sinners, but still all are sinners. I am a sinner, and you, my reader, are a sinner also. Some men may sin more than others, but all are sinners. Some men may sin more heinously than others, but still all are sinners. I am not one of those who believe that all sins are the same. I do not believe one might as well do it as think it. No, there are differences in sinners, but still all have sinned. I would think that most of us would say that a homosexual is worse than a fornicator. I suppose that we would say that either of these are worse (in this respect) than one who has not committed an act of sexual sin. Still, all are lost sinners. For a brief time in the past, I had the opinion that sin was sin, that there was no difference in men in the matter of sin. I do not believe or teach that now. Some sinners are very nice in many ways. Some sinners are good husbands, good workers, good neighbors; and have many

good qualities. They are not liars, cursers, drunks, druggies, perverts, adulterers, etc. We need to recognize and accept these distinctions. It accomplishes nothing to lump all sinners together and preach as if they are all the same. I know some sinners I would rather have as neighbors than some who say they are saved and may be saved. We need to be truthful in all we preach.

But more important than the fact that there are some differences in sinners is the fact that all men are sinners. Sometimes, the fact that a man is better in many ways than others, even better in some ways than some professed Christians - sometimes this keeps a man from realizing that he too is a sinner and needs to be saved. Sometimes it might be easier to reach a very wicked



Joe Wilson

man with the gospel than to reach a man who was a good moral man - compared to others. But, my friend, no matter how good you might be compared with others; you are not good enough to go to heaven. You come short of the glory of God. Remember that to come short of the glory of God is to sin. Anything short of the glory of God is sin. Friend, compared to other men around you, you might be considered a good man; but compared with the thrice holy God of the Bible, and judged by the absolute perfection of His holy law, you are a lost sinner.

I have heard it preached that you must get a man lost before you can get him saved. This is very true. No man will be saved until he realizes that he is a lost, unsaved sinner. We are living in a day when men make light of sin. Many do things that our forefathers would have been horrified by, and still do not consider that they are sinning. Sin is disappearing from the vocabulary of multitudes today. Many sins are now referred to as sicknesses.

The standards of society today have changed from the days of our forefathers. But, my friend, I warn you that you will stand at the great white throne judgment; and you will not be judged by the changing standards of society, you will not be judged by the standards of your peers; rather you will be judged by the unchanging standard of the Word of God. What was a sin for your grandparents is a sin for you today. You will say that it is 1991. So what; sin is still sin. You will not be judged by your opinions. You will not be judged by the opinions of your friends. You will be judged by the Word of God.

Yes, all men are sinners. Some more than others, some worse than others; but all have sinned and come short of the glory of God. We need to preach more against sin than we do. We need to call sin what it is - sin. We need to name specific sins and preach against them - not the same few all the time; but preach often on sins as declared by the

Word of God to be such. We need to preach about big sins and little sins. We need to preach about sins that we believe our hearers are guilty of.

Since, "by the law is the knowledge of sin" (Rom. 3:20), we need to preach the law of God. Men are not saved by the law. Neither are they saved without the conviction of sin that comes through the law. It may well be that the lack of conviction of our day is due in part to the failure to preach the law of our day. We need to expound the Ten Commandments. We need to take them, one by one, and expound them in their fullness. We need to show men how they have broken God's law and are thus faced with judgment and punishment unless saved by the grace of God and the blood of Jesus Christ. Yes, all have sinned, and this is the beginning truth in the doctrine of salvation.

My first text tells us that, "the wages of sin is death." After we learn that we are sinners, we need to learn what the consequences of sin is going to be. We need to know that, as lost sinners, we are facing the wrath of God. The death here, no matter what Jehovah's False Witnesses say, is more than physical death. I do not doubt that physical death is because of sin, but much more than this is contained in death as the wages of sin.

"And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15). Oh, here is a "whosoever" that the "Free Willers" will not want to say "Whosoever surely meaneth me." They will not want to say of this "whosoever" that wherever you find "whosoever" just write in your name. They will not want to say that "whosoever" means everybody. They will admit that here "whosoever" is joined with a limiting word and does not mean everyone.

Oh, there is a lake of fire. It burns with fire and brimstone. It will burn for ever and ever. Those who die without Jesus Christ will be cast into this lake of fire. There they will knowingly, feelingly, and consciously suffer agonizing torments through all of an eternity that will never end. What mind can conceive, what tongue can adequately speak of the torments of hell? The only speaker who could truly tell forth the horrors of eternal, burning hell would be if God should allow one to come from that awful place and preach to us - and this He will never do. We have a message from one who went to hell, and he speaks of being tormented in the flame. Dear friend, if you are unsaved, you are on your way to this horrible place of terrible and eternal suffering. I preach to you of a burning hell. I am not one of the moderns who deny that there is fire in hell. I preach to you of eternal hell. My friend, you are on a journey; you are going somewhere; and there is a heaven and a hell, and that is all there is. You are headed for one or the other.

Next, let us notice that my text speaks of eternal, burning hell as the "wages of sin." Wages are what you earn. When you go to hell you will be getting exactly what you deserve. God will not be treating you unfairly. He will deal most fairly with you. He will give you eternal hell as the wages you have earned by your life of sin. Of course there will be degrees of punishment in hell,

determined by several factors related to the sins of a man; but the least of these degrees will be agonizing and unbearable (but they must be borne). The least of these degrees will be eternal torment in hell fire. Yes, my friend, if you die without Jesus Christ, you will go to hell, and there you will receive the wages of your life of sin.

Oh, my text (Romans 6:23) does not end with "the wages of sin"; there is more to come. Praise God that there is a wonderful "but" in my text.

There is a glorious contrast. You don't have to suffer the wages of your sin. You don't have to go to hell. There is a contrast, praise God! My text speaks of "eternal life." Eternal life is not just to exist somewhere knowingly and consciously; the unsaved will have that. Eternal life includes all the blessings and glories of heaven.

Oh, there is a heaven that is as wonderful as hell is terrible. There is a heaven where there is

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FROM THE EDITOR

I quote from a letter, "why does your publication find it necessary to deal with the subject of salvation just about every issue, and even more important why do you find it necessary to deal with salvation just about every message you preach?"

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mk. 8:36).

Salvation is the most important matter there is. I am not at all against proselyting a person from error to truth -- I am for this. I would consider it to the good for the individual and to the glory of God to get a Methodist to become a Baptist. In fact, every saved person should be a Baptist; and I am not against seeking to bring this about - though I do not make much effort as to doing this. However, salvation is more important than anything else. I would much rather be used of God in winning a soul to Jesus Christ in a salvation experience than in influencing an already saved person to become a Baptist. It is much more important for a lost sinner to be saved than it is for a saved Methodist to become a Baptist.

Of course, you can see that I do not subscribe to the modern heresy of some (thank God, few) who call "call" is the operative word here. They themselves Baptists who say that one must be or become a Baptist or he is not a saved person. What a horrible heresy is this!

This correspondent has made me do some thinking about T.B.E. and about my own preaching as to the matter of salvation. Though the letter writer evidently meant this as a criticism, meant to imply that there was too much about salvation in TBE and in my preaching; still the letter has caused me to give much thought to this matter. If salvation is the most important matter in time and eternity -- and it is -- then a preacher and a preacher should give much time to this subject.

I do not think that we have too much about salvation in The Baptist Examiner. I do hereby invite those who will write for the paper to send some evangelistic sermons; send us sermons on salvation; send us gospel sermons; send us sermons showing man's need of salvation and the way of salvation; send some sermons on heaven, hell, sin, etc.; all with an evangelistic and gospel emphasis. Yes, I have learned from my critic's letter. We may need more about salvation in the Baptist Examiner.

I would never want to change the doctrinal emphasis of this paper. I want it to always strongly present Landmark Sovereign Grace Missionary Baptist truth. I want our readers to easily recognize this paper as teaching Landmarkism and Sovereign Grace - along with the whole counsel of God. I like the Landmark Sovereign Grace emphasis of TBE. I also strongly desire that we have much about salvation in this paper. I also desire that we have much about the practical godliness and spiritual devotion of the child of God.

I write an editorial and a sermon in each issue. I occasionally write a small article on something else. I have control of this writing. I can write more of salvation and about the practical godliness of the believer. I have not checked it out, but I really think I have had a good bit of such in my writings in TBE. I will surely check on this in the future. I cannot control the writing of those who send articles to TBE. I nearly always print what I receive. I guess that I could ask men to write some of their articles on salvation, on practical godliness and spiritual devotion. I really think that we have had many articles of this nature from the different writers of TBE. Frankly, I feel that TBE is a fairly well rounded paper. I appreciate the men who write for the paper. However, I do state that if I could and would change anything, I would have more

sermons on salvation and practical godliness. I invite our writers to consider this and to send sermons of this kind now and then. I invite men who have not written heretofore (or not written much) for TBE to send us some of these kinds of articles.

I do not know how my correspondent knows anything about how much salvation I preach in my sermons. I will say two things as to this: For some time now, especially since coming to this church, I have preached more salvation sermons and brought salvation into more sermons on other matters, than I had for many previous years. Secondly, I will definitely give thought to increasing this in my sermons. I thank my critic for calling these things to my attention.

Salvation is the most important matter. Salvation should have time in our writings and in our preaching in proportion to its importance. I appreciate my critic in this matter. I do not agree with him that we have the preponderance of salvation in TBE, or that I have it in my preaching, that he implies, but he has given me cause to think on these things. I will at least prayerfully consider these things. After considering them prayerfully, I may conclude that The Baptist Examiner and my preaching are already properly proportioned as to salvation preaching. I do conclude this, I will endeavor to keep TBE as it is as to these matters. I know that I will not conclude that TBE or my preaching have too much about salvation in them. If I conclude that we have too little about salvation in TBE and my preaching, I will seek to change them to a proper proportion.

I thank my critic for bringing this matter to my attention. I will seek to profit from his/her criticism. Further criticisms as to these things are welcomed.

SALVATION

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no sorrow, sickness, sin, pain, or death. There is a heaven where all is joy, peace, glory, and blessedness forevermore. No mind can comprehend, no tongue can adequately tell, all that is involved in the word "heaven." We will be with loved ones gone before. We will be with the men and women of God whom we never knew on this earth. We will be with the holy angels of God. We will be with the Triune God of the Bible. We will see face to face the Saviour of our souls. Only glory, only glory will be ours in that fair land.

There is a hell and there is a heaven. They are in stark and total contrast with one another. Hell is a place of unspeakable suffering. Heaven is a place of unspeakable blessedness. My friend, you will go to one or the other of these places, and you will dwell in one or the other of them through all eternity. Oh, my friend, which will it be for you?

My text tells us, "the gift of God is eternal life." Hell is the wages one has earned by a life of sin. Heaven is the gift of God. Sinners could never earn the glories and wonders of heaven. The currency of earth will not buy

property in heaven. Men are not saved by works of righteousness which they have done, but by the mercy of God (Titus 3:5). This eternal life is a free gift. There are no strings attached. I know that Holy Roller heretics and other Arminians will speak of getting it and losing it, getting it and losing it; and the only hope one can thus have of heaven is that he will die while he has got it instead of while he has lost it. I know that they will teach that one who has received eternal life can die and go to hell - how utterly absurd. But the Bible says that it is eternal life (such can never die), and that it is a gift (that which is given as a free gift can never be taken away).

But gifts must be paid for mustn't they? If I give you a gift, I must have paid for that gift. A gift is free to the recipient, but it may be costly to the giver. So, this gift of eternal life is free to the believer - it does not cost him a thing at its reception or ever. Still this gift must have been paid for. Yes, it is a very costly gift. It does not cost you or me anything at all. But oh, it cost the giver. It was paid for by the precious blood of Jesus Christ. No greater price has ever been paid for anything. Therefore, no greater gift has ever been given; praise the Lord!

My text tells us that the gift of eternal life is, "through Jesus Christ our Lord." Oh, my friend, we must get Jesus Christ into our sermon if we are going to preach a salvation sermon. There is no salvation without Jesus Christ, and there is no gospel without Jesus Christ, and there is no salvation preaching without preaching Jesus Christ. If He is left out, salvation is left out. Jesus Christ is God. He was born of a virgin. He lived a sinless life. He died on Calvary for all those who would ever trust Him as Saviour. He was buried. He arose from the dead after three days and three nights. He ascended into heaven. He is interceding there for those for whom He died. He is coming again. Let us fill our preaching with Jesus Christ. Let us preach again and again about Jesus Christ. We can never exhaust the fullness that is in Jesus Christ. Preach all that we can learn about Him. Especially preach about who He is and what He did, for that is preaching the saving gospel of Jesus Christ which is the power of God to salvation to all that believe.

One cannot deny Jesus and receive salvation. Those who say that Jesus is not God are not saved. Those who say He was not born of a virgin are not saved. Those who say He did not die for our sins are not saved. Those who say He did not rise from the dead are not saved.

You might differ with me on many things and still be a saved person. You might not believe the doctrines of grace and still be saved - no matter what a few modern heretics say. You might disagree with me on the mode of baptism and still be saved - you will not be baptized, but you will be saved. You may differ with me on church membership and church truth and still be saved. Yes, you can differ with me about many things and still be saved. But you cannot differ with me about Jesus Christ - who He is and what He did - and be a saved person. You must receive Him as your Lord and Saviour. You must believe His glorious gospel. "the gift of God is eternal life through Jesus

Christ our Lord."

Note in my text the words, "Jesus Christ our Lord." I wonder what anti-Lordship salvation men do with this. He is the Lord Jesus Christ. He must be received as the Lord Jesus Christ in order to be saved. He cannot be received as Jesus Christ, and His Lordship be denied, and one still be saved. No! No! No! He is the Lord and Saviour, Jesus Christ. There should not be any argument about this. One can but wonder as to why men teach contrary to this.

Well, I am nearly done. All men are sinners. The wages of sin is death. This death is eternal torment in a burning hell, but one does not have to experience this. There is eternal life. This life is eternal blessedness in heaven. This is the gift of God. This gift is through Jesus Christ our Lord. Dear friend, repent of your sins, believe on the Lord Jesus Christ, and you will be eternally saved. God bless you.

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feelings that arise from one another to another until your whole life is clogged up by many of these bitter things and toward people who've caused it. In your heart you resent it.

Why is your life critical to others? Why do you have resentment every time you meet a person whom you know has caused injury to you? It's a fact that bitterness has rooted within you and grown within you. Don't you know that anger, resentment, revenge, and even hatred aroused within you is simply the root of bitterness springing up within you?

I felt led to preach this message that you might be aware of the root of bitterness which is dangerous to your healthy feelings toward others and your relationship with the Lord and the church. Christians, beware of this feeling. It shall destroy you. Bitterness is an evil-disposition of the heart that will control your whole personality to weaken your Christian life. Bitterness is a malignant disease just like a "little leaven leaveneth the whole lump." God is warning you to get rid of it. Beware of the root of bitterness. The Bible is warning against it.

First of all, we will consider the case of the root of bitterness. A clear-cut understanding of what bitterness is: It's a feeling of something most pernicious, or that produces dreadful effects. It causes injury of the heart. It is a pain of the heart that disturbs the mind, something sharp and disagreeable. It's an offensive act of someone that hurts, and hatred is easily aroused that makes you feel bitter toward others. Bitterness is cutting words like darts that pierce the heart and you feel upset and the feeling of hurt and anger flares within you.

There are some bitter events that happened in your life. You remember the day someone came and told you your loved-one had died. Did not bitter pain that news bring to you? When someone pointed out your personal defect or short coming like: "You're too short," or "I don't like you, you're skinny" or "Your nose is too flat" or "too big and your ears are as big as elephant ears." What about when

someone said that you are fat? "I can't get along with you, you have bad breath." You're very dull" or "you have a speech defect," "you're a bully, overbearing and you talk too much." That news to you was a slap to your face and rings in your ears with hatred and revenge. What a bitterness to your soul.

You remember how somebody condemned and criticized your Pastor and your church, a lie someone told on you, a slanderous accusation against you, or a preacher that turned out sour. You remember the day when your Papa whipped you when you were not guilty. My dear parents, is it not bitter news to you the day you learned your little girl was pregnant out of wedlock? Is it not a bitterness the day your husband separated from you and abandoned your family? What a pain you bear. You thought of revenge. You began to hate someone and the root of bitterness quickly springs up to trouble you. If the root of bitterness is allowed to stay in your heart it will instantly begin to change your disposition and outlook on life. Christians, beware of harboring bitterness. Such cases like these will make your life be in trouble and soon destroy you. The Bible warns against it.

Then secondly, we will consider the cause of the root of bitterness. There are causes of bitterness that makes Christians miserable, unfruitful and critical. These things happened often when a Christian heard a hardhitting sermon preached by the pastor. Your heart will seethe upon meditating over that which seems offensive to you. Here the root of bitterness is springing up within you and it spills over into almost every other area of your life. The pastor may be innocent about things which happened to you. You grow bitter toward your Pastor and you begin to dislike to come to the church's service anymore. You come home out of sorts with your wife and grouchy with the children. You lose the purity and joy of your heart. You won't like church and worshipping God as you once did. Maybe you hear your pastor preach against immorality, adultery, drunkards, or about girls who are wearing skirts that are too short and your misbehavior inside the church. It might be that you're guilty of drug abuse and you have resentment against your pastor because you were hit by the sermon of not paying your tithes and you immediately resent him! You feel impelled by revenge to point out something in turn. You want to retaliate with something. Your bitter spirit makes you short with your friends in the church and family. You grow defensive and critical of the church and against the man of God. You want to rebel against God's authority and you do something to provoke the Lord. Continued rebellion is a Christian who is unteachable from the correction of God's Word and an unrepentant Christian will grieve the Spirit of God and in return the root of bitterness has sprung up within you. The longer the root is there, the bigger, and more deep seated bitterness will grow in your life: and the more it will canker, erode and eat away at the quality of your life.

You can't see the good things anymore; all you can see is bad. Bitterness within blinds the brighter side of your Christian life. You cannot rejoice in the

Lord. You are always critical instead of receptive, suspicious instead of submissive in the Lord for your own good. A person who has bitterness within seems to have an air of gloom over him. He will feel miserable. The Bible is warning against bitterness.

And thirdly, we will consider the curse of the root of bitterness. Our text says that bitterness will "trouble you" and trouble means to defile and annoy dye or stain. That is exactly what happens once bitterness springs up within you. You don't feel pure, fresh, and unspotted any more. You no longer feel things are clear between you and all men: that your heart is free of offense. You suddenly realize there is spot or stains in your heart. Things are getting clogged up, and the further it goes, the more clogged things get. You will feel the heaviness and clouded life. "Unto the pure, all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled" (Titus 1:15).

A defiled troubled mind and conscience is a direct product of bitterness. It gives you spiritual trouble and destroys your spiritual temperature. It destroys your love to God and you cannot love God properly and at the same time resent and hate another person. "If a man say, I love God, and hateth his brother he is a liar..." (I John 4:20). Bitterness makes you offensive to God in that it makes you guilty of assuming a right that you do not have. You see, a natural response to bitterness is revenge. God will not forgive you and bitterness hinders your fellowship with God.

Furthermore, bitterness has dire social consequences: It alienates friends and family. It makes you look obnoxious and you become a hypocrite to those around you. Our text speaks of a root of bitterness springing up to trouble you "and thereby many defiled." One bitter person can hurt and affect and influence many. Bitter words are like "arrows" in the hearts of those around you. (Psalm 64:3).

Bitterness will destroy you emotionally. Emotional energy will require grudge to maintain it. We become weary when our physical energy is exhausted, likewise we become depressed when our emotional energy is exhausted. Therefore you can see how depression is a prime result of bitterness.

Bitterness has its mental consequences. The moment I start hating a man, I become his slave. I cannot concentrate on my work any more because he controls my thoughts. My resentment produces too much stress hormones in my body and I become fatigued. I can't escape his tyrannical grasp on my mind. The food I ate gave no appetite because the man I hate will not permit me to enjoy its taste. "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith" (Prov. 15:17).

There are also physical consequences of bitterness. Doctors admit that bitterness and its accompanying resentments and hatreds call for certain hormones (Continued on Page 4, Col. 4)

A LETTER FROM A PRISON CHAPLAIN

Dear Sir, Greetings in the precious name of Jesus Christ our Lord! I have had the blessed opportunity to examine The Baptist Examiner, through one of the brothers in Christ here at Corcoran and am very impressed by its Biblical integrity and clear teachings.

Can you please send us, free of charge, 50 copies per month (I suppose he means, per issue) for use by the over 5,000 inmates incarcerated here at Corcoran? Furthermore, if you might have any Sovereign grace books, booklets, or tracts; we would be greatly appreciative in having the blessed use of their contents for the edification and nourishment of the saved men here. Thank you and God Bless! E.L. Owens, Prison chaplain.

Editor's note. We receive very many requests for free copies of The Baptist Examiner. We cannot answer all of them. Sometimes, such as this, bundles are involved. It would take us a little over \$15. per issue, \$30. per month to send these papers. I wonder if some individual or some church might be interested in paying for the sending of these papers. Also, if some church or individual would be interested in sending the requested books, we would send such at our cost, not making any profit at all on the books. You could send us some money to be used for this at our discretion, or you could tell us the books you would want us to send. I feel that much good could be done in this way. We already send two or more inmates of this prison T.B.E. free of charge, and I am in written contact with them. It would be great if some individual or church would do this, and also offer to correspond with interested inmates of this prison. The prison is in Corcoran, Calif.

The Baptist Examiner Forum I

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

Comment on I Samuel 28:12. Did Samuel really appear or did the witch deceive Saul?

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"Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul" (I Samuel 28:11, 12).

Samuel did indeed really appear much to the surprise of the medium of Endor. This medium, like even many of today, had a familiar spirit which would be a demon. She would be using all of the powers she knew which are referred to in Deuteronomy 18:10, 11. She, as many of those today, went into her preparation to permit the familiar spirit (demon) to speak through her while in a trance-like state, but something happened that she did not expect. God intervened and brought Samuel up to speak to Saul. This greatly disturbed the witch, or medium. God gave her knowledge that this was Saul, as well as having given her what was, no doubt, the shock of her (professional?) life in seeing Samuel coming up. No doubt but that this woman received a greater shock than any she ever gave through the plying of her trade. The demon had no chance to imitate Samuel. God in His goodness, permitted Saul this one last encounter with the prophet that he had first sought so many years ago when searching for his father's mules. We must remember that Saul had been told that God was taking the kingdom away from him. Samuel told him so in I Samuel 15:23, 28. Now Samuel repeats God's pronouncement in I Samuel 12:17, 18 again to Saul. Saul had been asking of God in I Samuel 12:6, but God did not answer him. Now God answers through Samuel, and Samuel adds to his reminder that the kingdom is taken from him another bit of news; that Saul and his sons will die and come to Samuel on the morrow. This appearance of Samuel is in keeping with God's graciousness in permitting Saul one last encounter before life's end with this prophet who was so much a part of Saul's calling to the throne and guidance through his reign, and now the last prophetic words of doom and despair to Saul, and for that matter, Israel, even though this is a sad sight and prophecy from Samuel,

we still can see God's goodness and care for His own in His chastening. It is wrong to consult the occult, but even that wickedness is under God's power, as are all things. May God help us to better see it each day.

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I. Samuel 28:12: "And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul."

This is a very difficult question to answer. It is a question that I am not dogmatic about either way. The commentators I have read seem to be about equally divided on the question as to whether or not this was really Samuel. I personally do not believe that it was. More on why later.

Let me state from the outset that I believe in that day and time, as well as now, that there were such things as witches using demonic power for their evil. I do not have reference to ugly women flying around on a broom. I have reference to women who are demon possessed and influenced. I believe demons have great power. I believe that we should avoid anything that has to do with demons, witchcraft, magic and other things associated with the occult. Saul did indeed go see a woman with a familiar or a demonic spirit. Something did indeed take place there. I do know that in all of what happened there, God was in control of it.

There are things in our text that would make us think that this was indeed Samuel. The fact that his name is used when he addresses Saul. The Bible there says "Samuel said...". The fact that his appearance is much like Samuel's. Not his looks, but his apparel. The fact that he rebukes Saul for not obeying the Lord. These arguments could certainly be used to believe that this is actually Samuel. In spite of these arguments, I still lean the other way.

I do not believe that this was Samuel being called back from the dead. I point out, that if the devil can transform himself into an angel of light, he can certainly transform himself into the image of Samuel. Satan would certainly want to make this scene appear very real. He would say the same things Samuel would say. He would not want this woman to be found out as a fraud. I guess the main reason I do not believe this is really Samuel, is that I cannot imagine this wicked woman having the power to call one of

God's people back from the dead. Samuel was at rest, and in the presence of God. I cannot imagine him returning to take part in a demonic event. Samuel would thus be giving authenticity to this woman's actions. I believe this whole scene is devised and carried out by Satan, and that Samuel did not actually appear. May God bless you all. P.S. The woman says she saw God ascending out of the earth. Samuel would have descended from heaven; not ascend from the earth.

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"And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul" (I Sam. 28:12).

In looking back on circumstance which brought on this event we find that because of Saul's disobedience, Samuel had told Saul that in God's sight, "rebellion is as the sin of witchcraft" and because of his rejection of the Word of God he was "rejected from being king." It would seem that after the death of Samuel, Saul attempted to appease God, "put away those that had familiar spirits, and the wizards, out of the land" (I Sam. 28:3).

When the Philistines came against Israel, Saul inquired of the Lord, but "the LORD answered him not, neither by dreams, nor by Urim, nor by prophets (I Sam. 28:6). Failing to get an answer from God, he sought to get an answer through means which God had strictly forbidden, and which Saul himself had outlawed. This was through witchcraft. The witch of Endor brought up one who appeared to be Samuel. This one conversed with Saul, telling him much of what Samuel had told him while living, how that God was through with Saul as king. He also told him that he would die in the coming battle.

Was it really Samuel who appeared or did the witch deceive Saul? I do not believe it was Samuel. I believe that both the woman and Saul were deceived in believing it to be Samuel. As witchcraft is a form of devil worship, this was done under the power of Satan. As Satan has much power to perform "signs and lying wonders" (II Thess. 2:9), he could make it appear that Samuel had appeared to talk with Saul. While Satan has a great amount of power, yet I do not believe that God would grant him the power to disturb one of His

saints, whose body was in the grave and his spirit was with Him. I believe that the one who appeared and talked to Saul was one of Satan's demons who took on the form of what appeared to the witch to be Samuel.

BIBLE

(Continued from Page 3)

from thyroid, pituitary, and adrenal glands. Excess of these hormones in the blood stream can cause diseases such as gout, arthritis, ulcerative colitis, toxic goiters, high blood pressure, stroke and dozens of others. Refusing to forgive results in loss of good sleep and in physical fatigue. Brethren, bitterness is a curse from God that will produce bad effects in you. Beware of bitterness. The Bible warns against it.

Then lastly, we will consider the cure of the root of bitterness. Folks, I tell you that there is no need to brood over resentment and in so doing wreck your happiness. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31, 32). Bitterness will shorten your life; it will destroy your life. Oh, that you may behold Jesus. Do what Hebrews 12:15 says do. "Look diligently," and the one to whom you should look is Jesus. "Looking unto Jesus the author and the finisher of our faith..." (Heb. 12:2). If you focus on people and hold to your rights you will be soon consumed by the root of bitterness springing up within you. But, if you will take your eyes off men and look unto Jesus, realizing that you have no rights; but that you are not your own for you are bought with the blood of Jesus, you will rid your life of bitterness. Joy, a clear conscience, and peace of mind, can be your portion in life. My friend, don't let a root of bitterness spring up and trouble you. Get rid of bitterness by looking unto Jesus. May God bless you. Amen.

ACTS

(Continued from Page 1)

agogue on the Sabbath day where there would be a stage and an audience for them to preach to. The people, in fact, were there to worship God. They were there to seek instruction regarding God's will for their lives.

"And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, Opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." (Acts 17:2, 3).

Perhaps the key word in these Scriptures is the word "opening." It refers to the drawing open of a curtain -- a curtain of darkness which was between Paul's audience and the holy Scriptures. Paul, no doubt, in opening the Scriptures to them, showed and proved that Jesus -- the son of Mary and Joseph -- was the Messiah -- the Messiah which they

and their fathers had been awaiting.

Paul, when opening the Scriptures, no doubt, also showed that Jesus fulfilled all the prophecies relating to the Messiah. I'm sure he showed how He was born in Bethlehem. He was of the tribe of Judah. He was a descendant from Jesse, and thus of the royal line of David. He came to this earth at the time predicted. His appearance, His character, and His work all correspond with that which had been prophesied. The miracles He performed also left no doubt as to who He was. The fact, of course, that He rose from the dead, should have convinced every doubter as to who He was.

These, no doubt, were the things that Paul alleged as he opened the Scriptures there in the seaport town of Thessalonica. He convinced them that Jesus was the Lamb of God.

"And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." (Acts 17:4).

Webster states that the word "consort" means "to keep company, associate, accord, harmonize." A great number, in fact, heard and heeded that which Paul had alleged. They, in other words, agreed that Jesus was the Messiah. He, after all, as Paul had stated, fulfilled all the types and prophecies relating to Him.

The man in the vision who had asked that Paul come to Macedonia and help, is certainly finding his request honored. We, in fact, now understand why God the Spirit would not allow Paul to go into Asia.

"But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people" (Acts 17:5).

The Scriptures teach that God allows sufficient wrath as will praise Him, but the remainder of wrath He restrains. We, as we have proceeded through the book of Acts, have seen God doing this very thing. Here, for example, in the Scripture before us, He held back the wrath of the Jews, or restrained their wrath until the sheep had been reached. Paul and Silas had spoken, the elect had heard, and "as many as were ordained to eternal life believed." Now the wolf enters in among the sheep to destroy them. The wolf, of course, being Satan, worked through the unbelieving Jews to gather together a group of wicked people for the purpose of undoing what Paul and Silas had accomplished.

That which motivated the unbelieving Jews, according to the Scripture before us, was envy. Many of those who had walked arm in arm with them had now gone in a completely opposite direction. The believing and the unbelieving were now on one-way streets which went in the opposite direction from each other. The Spirit, through Paul and Silas, had converted a multitude of the friends of the unbelieving Jews. They, therefore, went to the marketplace where they found loafers who were glad to become a part of a mob -- a

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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 Ex. 32:32. What is the book referred to? What does "blot out" mean?

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This is one of the hardest questions that I have tried to answer. I have read this portion of Scripture many times but never stopped and studied it like I should have. I checked works of other men and they don't seem to agree. Rev. 20:12 and Mal. 3:16 tells us of several books that have been written or kept.

I am inclined to believe that when Moses came off the Mount and saw the people dancing and making merry, even worshipping the golden calf, that he reckoned he had failed in his mission and was worthy of death. After all that he had taught the people and the manifestation of the works of the Lord, they were ready to lay or put Him aside and adopt and worship false gods. Surely Moses reasoned that he was of no value to his sovereign God and was willing to be blotted out or cut off from among the living.

I, therefore, believe that the book mentioned here is the book of life. I believe then, that if God would not forgive Israel for their terrible sin that perhaps Moses thought he had not done enough as to his warning and teaching them, therefore he was willing to be cut off or blotted out of the living with them. I will be waiting to see what my fellow forum writers have to say about this.

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I believe the upper most thing referred to here when Moses wrote by inspiration, was the gravity of the sins of the children of Israel. Moses knew that there would be chastisement if there was no forgiveness. Then, if there was not, Moses would be willing to suffer or take the consequences. He would be willing to pay the penalty so that the children of Israel may go free.

It is hard for me to conceive the reality of the fact, if indeed, the Lamb's Book of Life is meant here, that Moses meant for God to blot him out of it. But at any rate, if that is what Moses meant, God would not answer his request. To do so would be contrary to the teaching of God's word elsewhere.

Let us take note of the meaning of the statement "blot out." To blot out means to obliterate.

It means to vanish. It means to remove in such a way that it appears as never having been written. If Moses's name could or would be blotted out it would be as if Moses never existed.

Let us notice a similar case in that of the life of Paul. Paul had a great desire to see his kinsmen saved and we find this statement in his writings, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh", (Romans 9:3). I do not think that Paul meant that he wanted to go to hell, but that he would be cut off from service for Christ and that Christ would take his life, if it would mean the salvation of his brethren. He said in another place, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Timothy 1:12). Paul here, as Moses, was showing his great love and concern for his kinsmen. He was willing to lay down his life for his people. No greater love hath any man than this. "that a man lay down his life for his friends" (John 15:13).

I believe that this is what is meant by the Scripture given in the question. What a great desire Moses had for the people for whom he stood.

I am of the opinion that the book mentioned here is not the book of life of the Lamb, but was the book or record of one's life. When Job was accused by his would-be friends of sinfulness, and they said that if he would repent of his sin then God would heal him. Job's answer was, "Also now, behold, my witness is in heaven, and my record is on high" (Job 16:19).

I believe the Scripture referred to in the question is speaking of the record that God keeps of one's life.

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"And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin. And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written.

And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book" (Ex. 32:30-33). The people of God had sinned a great sin. They had made and worshipped an idol of gold as their god. They did this great sin even though they knew that Moses had gone into the mount to meet with the God that had brought them out of bondage. Moses had been called into the mount forty days before this great sin happened (Ex. 24:18). The purpose of Moses meeting with God was to receive his laws. "And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them" (Ex. 24:12). As Moses returned to the people, he found them in the midst of this great sin. He knew that God would punish them for this great sin, and since he was their leader, he thought that he could make atonement for their sin. Moses then goes up to the Lord.

In the dialogue that Moses has with the Lord, he admits that they had sinned a great sin, but he asks that the Lord forgive that sin. He also asks that if God will not forgive the sin of the people, that he hold Moses responsible for that sin and punish him by blotting his name out of the book that God had written. This God would not do, because every man must bear the burden of his own sin. The only substitute that God will ever accept is the atonement made by His Son. Sin is individual and the atonement for that sin must be on an individual basis.

The book that is referred to is one that God had written. This book contains all the names of God's chosen people. It is a book that had been written before any of the people were in existence. "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (Ps. 139:16). This book is referred to in other passages as the "book of the living" (Ps. 69:28) and as the "book of life" (Phil. 4:3). In this book, written by God, are the names of all those that would, after the beginning of man, come to know God in a particular way. These people are referred to as the elect of God. They are the objects of God's love and affection and have been chosen to obtain salvation through Jesus Christ.

The word blot out means to rub or wipe off, to erase or cancel. It is used in the above statement in reference to erasing Moses' name from the book that God had written. God would not do this because all that He has chosen shall be His and none of them will be lost.

ACTS

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mob whose purpose it was to demonstrate against Paul and Silas. The mob, in fact, marched through the seaport town of Thessalonica to the home of Jason. Their purpose was to drag Paul and Silas from Jason's house and bring them before the people for trial.

"And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also" (Acts 17:6).

Jason, according to Romans 16:21, was a relative of Paul. This, no doubt, is the main reason Paul was abiding in his home.

The charge the mob made against Paul and Silas was that they had "turned the world upside down." Paul and Silas, in other words, through the power of God the Spirit, had changed the direction of a multitude of people. They no longer believed and witnessed that the Messiah was to come; but they believed and declared that He, in the person of Jesus, had already come. They believed that Jesus Christ of Nazareth was the "Lamb slain from before the foundation of the world."

The news of what Paul and Silas had preached in other places had reached as far as Thessalonica, since the unbelieving Jews knew how other areas had been affected, that is, that the "world had been turned upside down." It would have been fitting to have written the following inscription on the gravestone of Paul and Silas: "They turned the world upside down for their Lord and Savior Jesus Christ." The eleventh chapter of II Corinthians shows that Paul, in turning the world upside down for his Lord, encountered great opposition. He, however, through the Lord Jesus Christ, was more than a conqueror. The Lord, when He returns and brings Paul's reward with Him, will give to Paul an abundant treasure. Paul does not, or will not, ever regret any persecution he suffered for his Lord. The same applies to all saints. We are told to leap for joy when being persecuted, for the result will be a great reward in heaven. Let us all not forget that we are going to be in heaven a lot sooner than we think. Some, in fact, who read these lines, may be there today or tomorrow. We are all just a heartbeat away from our eternal home.

"Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus." (Acts 17:7).

The unbelieving Jews made a capital case out of that which Paul and Silas had preached and which Jason and many others had accepted. The unbelievers, in fact, charged that they were going contrary to the will of the state -- that a separate kingdom was being set up with Jesus as its king, that their allegiance was not to Caesar but to Jesus. They had also charged that Paul and Silas, the leaders of this new kingdom, had turned the world upside down.

Keep in mind that these unbelieving Jews did not believe that which they were advocating. They, in fact, according to verse

five, "moved with envy." They, because of envy, made every effort to make Paul, Silas, and their followers look bad. It is what we call "crooked politics."

"And they troubled the people and the rulers of the city, when they heard these things" (Acts 17:8).

Crooked politicians often make charges which they know are not true. Their hearers, however, don't know that their charges are false. The same applies to the charges made by the unbelieving Jews. These Jews, in fact, who were the leaders of the mob, were probably good citizens. They, up to this point, gave no definite indication that their hearts were deceitful above all things and desperately wicked. They, however, "loved darkness rather than light;" and the light which was shining caused their darkness to be what it really was.

"And when they had taken security of Jason, and of the other, they let them go" (Acts 17:9).

"Jason and the other," in other words, gave sufficient security for the good conduct which was expected of Paul and Silas. It is likely that they promised the magistrates that Paul and Silas would leave town. They were ready to leave town anyway, since they had accomplished that which had been assigned to them for that moment in time.

"And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews" (Acts 17:10).

Paul and Silas were sent away at night. They, in a sense of speaking, had plowed and sowed precious seed all day. It was now night and time to go and plow and sow in another area of Europe. They therefore proceeded on to Berea -- a city in European Turkey. The population of Berea today is about 18,000 to 20,000 people.

Berea was also in the area of Macedonia so that Paul and Silas were still helping the man who, in the vision, had requested help.

Berea is located near Mount Cithaen. One, from this town, has an extensive view of the plain which is watered by the Haliacmon River and Axios. It is a place that is known for its abundance of water and beautiful shade trees. Its name, in fact, is derived from its abundance of waters.

Paul and Silas, when arriving in Berea, did as they did in other towns; that is, they sought out the synagogue and went there to witness. They, through the Holy Spirit, had great success in other synagogues. They had also encountered much opposition, but the fruit they obtained was far greater than the opposition they encountered. They, for example, had taken a severe beating in Philippi; but, on the other hand, they had witnessed to Lydia and the Philippian jailor and those that dwelled with them. Which one of us would not be willing to take a beating for such a harvest?

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

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ACTS

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The word "noble" usually relates to one's heritage, that is, more noble by birth, having descended from ancestors of high rank. The word "noble," however, in our text, relates to having a higher quality of mind and heart. More excellent, in fact, could be used, since the word "noble," according to Webster, can mean to be excellent.

Those in Berea were more "noble" in that they had open and receptive minds regarding the Scriptures. They were willing to accept the truth even though it differed from their previous beliefs. They, in fact, "searched the scriptures daily" in an effort to conform to God's Word rather than the doctrines of men.

Those who close their minds and refuse to search the Scriptures daily are sure to be blown about with every "wind of doctrine." Every minister of God's Word should expect people to examine what he says in the light of God's Word. We, in fact, should ask them to search the Scriptures so as to be very sure that we are correct. God's Word, after all, is all that will stand the test of time. There are many people who are groping in darkness because they have not questioned their pastor. Their pastor has gone into the ditch, and the entire church has followed him. There are churches who have women pastors even though I Corinthians 14:34 advises women to keep silent in the church. There are multitudes who have been sprinkled for baptism while the Scriptures know nothing about sprinkling.

"Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few." (Acts 17:12).

Any person who examines the birth, life, and death of Jesus in the light of the holy Scriptures, should be convinced or believe that He is the Messiah. There should be no question in any Bible student's mind concerning the fact that the man Jesus performed all that was prophesied regarding the Messiah.

Jesus informed the Jews that if they would search the Scriptures, they would find that they testified of Him. The noble Bereans and those who search the Scriptures today would not make good Catholics. Since Catholics are not asked to question whether or not the word of their clergy is in accordance with the Scriptures. This kind of system promotes nothing but gross darkness.

There are multitudes today who have made or accepted decisions regarding the holy Scriptures without first making a thorough study of the matter. Thomas Paine, the infidel, admitted that he wrote the "Age of Reason" without having a Bible at hand. "I had," said he, "neither Bible or Testament to refer to, though I was writing against both; nor could I procure any" ("Age of Reason", p. 65, ed. 1831; also p. 33).

"But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at

Berea, they came thither also, and stirred up the people." (Acts 17:13).

The unbelieving Jews in Thessalonica thought, when Paul and Silas left their town, that they would not stop running until they had reached some far distant point. Little did they know that Paul did not consider his own life dear unto himself. He, in fact, was ready and willing to die for his Lord if such were required. The unbelieving Jews, who in Thessalonica had gotten a mob together against Paul and Silas, proceeded on to Berea and stirred up or agitated the people there. The word "stirred" means to be agitated like waves of the sea are agitated. The unbelieving Jews, however, were too far behind Paul to make any difference in his message and the reception of it. Many, in fact, according to Acts 17:12, believed before the unbelieving Jews arrived on the scene. They were, as we say, "a day late and a dollar short." Men and women who try to defeat God, or fight against God, only beat the air with their fists.

"And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still" (Acts 17:14).

The unbelieving Jews did not make one dent in God's program. They did not hinder Paul from helping the man in the vision. "As many", in fact, "as were ordained to eternal life believed;" and the unbelieving Jews couldn't do a thing about it.

Paul's work in Berea, for that moment in time, was finished so he was ushered on his way by the Spirit so he could witness in other areas. It was good, in fact, that he was chased from place to place. It was God's way of sending him into all the world to preach the Gospel.

"And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed" (Acts 17:15).

Paul's arrival in Athens would be equal to a visit by me to a major city of the world today. Athens, after all, was the most celebrated city in the entire country of Greece. It was celebrated because of the various talents that were displayed there. These talents related to the military, to learning, to eloquence, philosophy, and the arts. The most highly praised warriors, poets, statesmen, and philosophers were either born in Athens or made their lasting impressions there. It appeared that everyone that was anybody in the eye of man, was from Athens.

Athens still exists today even though it has been subjected to the devastation of war on many occasions. The Persians, in fact, burned the city on two different occasions. It was also destroyed by Philip II of Macedonia. The city was even plundered by Tiberius and laid waste by the Goths in the reign of Claudius. The entire territory was also ravaged and ruined by Alaric. I could go on and on with the other times that this city was subjected to the effect of war.

Paul, after arriving in Athens, sent word for Silas and Timotheus to join him there as soon as it was humanly possible. One can be sure that Paul's request for Silas and Timothy was not made so they could enjoy the sights and atmosphere of Athens, but so

they could help him preach the Gospel. The man from Macedonia in the vision had requested Paul's help, and now Paul requests the help of Silas and Timothy.

"Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry" (Acts 17:16).

The record doesn't say how long Paul waited for Silas and Timothy; but, while waiting, he obviously moved about the city. The result was that his "spirit was stirred," or his mind was greatly concerned. The word for "stirred" can mean either excitement or concern. It appears to me that concern would have been his reaction rather than excitement, even though Paul was no doubt excited as he moved about the city.

That which concerned Paul was the fact that "he saw the city wholly given to idolatry," or as the margin renders it, "full of idols." The Athenians, in fact, had a great zeal for religion; but such was not according to knowledge. Lucian (t.i. prometh, p. 180) says regarding the city of Athens, "On every side there are altars, victims, temples and festivals." Livy (15,27) says that Athens "was full of the images of gods and men, adorned with every variety of material and with all the skill of art."

STUDIES IN JONAH

by John M. Alber

Introduction.

Thus far in our study of Jonah we have briefly touched upon several different subjects; namely, His Flight from Duty, The Storm at Sea, The Mariners Laboring in Vain, The Sacrifice, Jonah's Incarceration, and The Rebellious Prophet of God. In one of those studies we considered briefly the idea of Jonah as a type; especially with regards to the Lord of glory, as Jesus related in His earthly ministry. Though we have already briefly touched upon the idea of Jonah being a type of Israel, today, in our study we would like to develop that general idea.

"And there shall no sign be given to it, but the sign of the prophet Jonas" (Matt. 12:39b).

Someone pointed out that though there is not a word of prediction in Jonah one, there is, in one sense of the word, prophecy concerning the nation of Israel. Our attention today is centered around that general idea. Why do I even bring this up at this time? Because, just this week, I received a paper in the mail, a former writer of The Baptist Examiner of many years ago, had this to say in his paper about Israel: "God destroyed the nation of Israel in A.D. 70. This is set forth in the 24th chapter of Matthew. The year 70 saw the 'rejected Stone' fall upon Israel and grind her to powder (Matt. 21:44). There is no indication that the Lord intended a future resurrection of the 'powder' of Israel as the kingdom. At the beginning of this editorial I quoted from Romans 11:25 where it states that 'blindness in part is happened to Israel, until the fullness of the Gentiles be come in.' How long will this be? It says, 'until the fullness of the Gentiles

The ordinary person, when visiting Athens, would have been fascinated by the various works of art. He or she would have been excited because of the great talent that was displayed there. Paul, on the other hand, had a Christian mind. He saw gross darkness hovering over the city. The various man-made gods, etc., said to Paul that the people of this town knew nothing about the true God -- the God who made and maintains heaven and earth. Paul saw that there was a lot of work to be done, so he sent for Silas and Timothy to come and help him.

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Son another and the Holy Spirit still another.

They delight in that oneness to the extent that they desire and command that we, the other members of the family, bear this resemblance of them. Even human parents delight in seeing a resemblance of themselves in their children. Therefore we are not surprised when we hear our Father saying in I Peter 3:8 for us to be of the same mind. Certainly everyone will admit that this means for us to believe the same thing.

We are living in a time, however, when it is commonly believed that we are supposed to

believe differently. But let us remember that God is not the author of this unscriptural way of thinking. He will no doubt finish it in due time, but He certainly had nothing to do with its beginning.

In I Corinthians 1:10 our Father goes more fully into His instructions for us concerning this oneness which is so dear to Him. Here He tells us to speak the same thing, to have no divisions among us, but to be perfectly joined together in the same mind and in the same judgment. But instead of our doing that, we can hear one group preaching eternal salvation by grace, through faith in our Lord and Saviour, Jesus Christ; we can go around the corner and hear another group preaching that eternal salvation by grace through faith is a damnable and dangerous doctrine; we can then go around another corner and hear still another doctrine preached until we run out of corners and doctrines, and every one of them will be claiming God's blessing upon what is being preached. Of course, they all claim to be perfectly joined together by some imaginary, invisible, intangible, and shall we say unheard of and undreamed of (Biblically speaking) "church."

But even if we should grant that all this conglomeration of groups is perfectly joined to-

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be come in." This simply means it will last to the end of the time." This man, though he was ordained to the gospel ministry by Calvary Baptist Church, has long departed from the truth of God and his views should not be reflected as belonging to The Baptist Examiner. Many people would use Daniel 2:44 to prove their point: a position that says Israel lost her standing with God, and that the Church of God has taken her place. Please note what Daniel said, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44). Now, I do not claim to be a theologian, most of them are dead, if you know what I mean; but this verse is not talking about God's glorious church that He established during His earthly ministry; but rather, it is speaking of the time in which the God of heaven will restore the kingdom to Israel. Beloved, that will take place at the end of the Great Tribulation when our Lord Jesus Christ will return with His Bride. At that time, the holy Scriptures tell us that He will reign on the throne of David for a thousand years; nevertheless, we will get to that later.

Let me just say that Jonah, that rebellious prophet of God is a picture of the nation of Israel; and therefore, let me illustrate that today, if you please. First, Jonah was a chosen vessel of God, even as the nation of Israel was God's chosen vessel. Beloved, our God has always been one that has chosen nations, people, and things to do His bidding. We noticed that, of course, when we considered the truth about God's predestination. God not only chose the nation of Is-

rael, but used a donkey, chicken and many other things in His divine plan and program. We therefore, should not be surprised by His actions. The Word of God is full of such statements as:

"For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me" (Isa. 45:4).

The same God that called Israel His chosen people has also said, "If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD" (Jer. 31:37).

Now beloved, if you see in that verse what I see, you will understand why the nation of Israel will never be cast off entirely or permanently. Science has indicated in our day that they have no idea as to how big the heavens are and that the mysteries of this earth are enough to stagger man's mind.

The Bible, God's precious and holy Word, clearly teaches that Israel belongs to God; and at the appointed time God will give to Israel a new heart, removing the old stony heart of flesh. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ez. 36:26).

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25). The same God that called Israel, sent Israel into captivity because of

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her sin; and, in the process of time, that same God will call Israel out of unbelief unto Himself.

Secondly, Jonah was chosen of God to be His witness, as the nation of Israel was God's chosen witness to the world around them.

"For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth" (Deut. 14:2).

"And say unto them, Thus saith the Lord God; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the LORD your God" (Ezk. 20:5).

So, not only did our God choose Israel from among all the nations of the world to be His own very special people, but ordained that they be His witness. Perhaps, this may be implied, but God's calling into the ministry always follows a calling to salvation. One can not be properly called a servant and messenger of God without first knowing Him!

Thirdly, Jonah was commissioned of God to proclaim the good news unto the people of Nineveh, as the nation of Israel was called and commissioned of God to be His witness.

"Ye are my witnesses, saith the LORD, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me..." "therefore ye are my witnesses saith the LORD, that I am God" (Isa. 43:10, 12b).

"Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any" (Isa. 44:8).

Our job today, as was Israel's and Jonah's of yesterday, is to be God's witness! Beloved, every child of God is a witness; some are good witnesses, while others are bad; nevertheless, we are witnesses of God. It is our obligation, duty, and privilege to be God's witness. Don't forget, beloved, God is a God of order, and He requires that we do things right. The elect of God can only be God's true witness, and they can only do that best by serving the Lord in His church! Many today would like to forego this channel for one reason or another, and yet, if we want the blessing of God upon our life, beloved, we must do it God's way!

Fourthly, Israel, God's chosen people, were disobedient children to the will of God as was this prophet, Jonah.

"And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which

shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt" (Ex. 32:1-4).

"And the children of Israel did evil in the sight of the LORD, and served Baalim: And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger. And they forsook the LORD, and served Baal and Ashtaroth" (Jud. 2:9-11-13).

"And the word of the LORD came unto me, saying, Son of man, set thy face toward the mountains of Israel, and prophesy against them, And say, Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places. And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols. And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars" (Ez. 6:1-5).

"He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition" (Mk. 7:6-9).

There is no question to Jonah's disobedience! He ran away from God and duty. If time permitted, we could begin in the Old Testament with Israel's earliest days, and there see that she was disobedient. Oh, but you and I need not glory, for our record is not much better! God help us to be faithful!

Fifthly, just as Jonah found himself among men of different nationalities, so this disobedient nation, Israel, has also found herself scattered throughout the

known world because of her disobedience.

"And they (Israel) shall know that I am the LORD, when I shall scatter them among the nations, and disperse them in the countries" (Ez. 12:15).

"And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you" (Deut. 4:27).

One might ask the question, why did God permit Israel to be scattered among the nations? There are many reasons, but the following are sufficient in themselves: (1). Because Israel was to keep a Sabbath year every seventh year, and the Jubilee Sabbath year every fiftieth, when all slaves were to be freed and all debts cancelled; but beloved, Israel did not keep this law. Therefore, it was because of this unfaithfulness to God's Law that the seventy years of "desolations" came upon her; (2). Because Israel was told not to make any covenant with the surrounding nations, rather, to be a separated people; (3). Because Israel was to shun idolatry and the use of religious images. The divine record of Israel's history is shameful, to say the least, disgraceful, as was the flight of Jonah from his duty and calling.

There can be no question from Israel's history that she knew better, yea, she was given God's law and acknowledged it, saying, "...All that the LORD hath said will we do, and be obedient" (Ex. 24:7b). Thus, beloved, Israel was without excuse! Jonah was without excuse! Man today is without excuse!

Sixthly, while Jonah was among the heathen they came to a perfect knowledge of God; and, while Israel is among the nations of the Gentiles, the heathen have come to know the Lord as their God. The apostle Paul speaks about that in the book of Romans where we have these words, "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy" (Rom. 11:11).

"Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it" (Acts 28:28).

Perhaps this is what the Psalmist meant when he penned for us these words, "He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God" (Psa. 98:3). "All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee" (Psa. 22:27).

Seventhly, Jonah was miraculously preserved in the belly of that great fish that God had prepared for him; Israel, God's chosen nation, has been preserved in the plan of God through the centuries of exile and dispersion. The fact of her existence today is proof enough! No other people on the face of the earth have gone through such adversity and trials as has the nation of Israel, and yet, they are still with us, for the most part, still scattered among the nations. They have been preserved! Why? Because someday

down the road of time, when God sees fit, they will come forth from among the nations as did Jonah from the belly of that great fish.

Beloved, what we have attempted to do today, is to show that God is yet going to work in the seed of Abraham. The church of God, as glorious and blessed as she be, has never taken the place of Israel! She never will! Oh yes, God loves His church and gave His life for it. The church of God, not the universal-invisible kind, is very dear to our Lord. She has and will yet play an important role in God's plan for the future.

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gether by this figment of someone's imagination called the invisible church, there are still other commands in this Scripture which the so-called invisible church cannot touch. Even though Methodists, Presbyterians, Campbellites and even some Baptists claim to be joined together by this imaginary something, none of them has ever yet claimed that this imaginary something has caused them to believe and speak the same thing. As it is written, he who offends in one point is guilty of all. So when they fail to believe and speak the same thing they are also guilty of not being perfectly joined together, even if there were such a thing as an imaginary, invisible church.

In John 17 we have our Lord's prayer which was certainly not prayed just to be heard of men. He was pouring out His very heart to the Father, and the Father was hearing every word of it. In verse 21 we hear Him as He prays that we may be one even as He and the Father are one. Was He really sincere when He prayed that great prayer? If He was sincere would He do anything at all to hinder the answer to that prayer? Can it be denied that His calling preachers to preach all these different doctrines, or blessing all this division and confusion in any way would be an open and outright hindrance to the answer to His great prayer for us to be one as He and the Father are one? He has never had anything to do with all these divisions in the religious world, and He never will until that day when He shall judge all things.

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Testament church, it would be to disrupt, and destroy, and kill the fellowship that exists within the church. It is highly conspicuous to me as to the number of friends that we have whose churches at the present are suffering because of the lack of fellowship, growing out of discord that the devil has caused within the body.

I say, I don't suppose there is anything that the devil would rather do than to disrupt and destroy the fellowship and peace of a body of Christians, and in order to do that, he has a pretty well organized plan. He has his own preachers. I am sure when I say the devil has his preachers, that most of you will agree with me, but I am also satisfied that lots of folk will throw up their hands in

horror. Beloved, the greater proportion of even Baptists have in mind that all of the folk in the world who claim to be preachers surely must represent God in some manner. I want to say to you first of all that I don't believe God calls anything like all the preachers that wear the name Baptist, and I am satisfied He never called the crowd of heretics that preach salvation by grace plus works. I am sure God never called, even one of the crowd that preaches out and out openly, salvation by works and baptism. I say to you, beloved, the devil has his preachers, and we don't have to get out of the writings of the Apostle Paul to find that. Listen: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:13-15).

These verses would tell us that there is a devil, and that he is an angel of light, and that he has his preachers who are representing him within this world. To be sure, they have transformed themselves as ministers of righteousness. They head up all the public movements. They head up all the righteous appeals. They head up all the moral programs that go on within the world. It looks like they belong to the Lord, but the Bible says that they just transform themselves into the apostles of Christ. They are not apostles of Christ, but they are imposters concerning the cause of Christ. They are counterfeit preachers. They are the devil's preachers here within this world.

Then, beloved, in order to disrupt the fellowship of churches, not only does the devil have his preachers, but he has his doctrine. Don't think for one moment's time that all of it is of the Lord. I tell you, beloved, the devil has his doctrine as well as his preachers.

We read: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (I Tim. 4:1).

Yes, beloved, the devil has his preachers, and the devil has his doctrine, and he gives his doctrine to his preachers, and they in turn give out that counterfeit doctrine to despoil and destroy the fellowship that might exist in true New Testament churches.

I say to you, the devil will do anything to break the fellowship of a church. I think the devil would rather destroy the fellowship that we have in our church than anything within this world that he could do. He is a "Past Master" when it comes to causing controversy. With his false preachers, armed with his false doctrine, he can tear up the fellowship of a New Testament church and can promote discord and heresy -- and he does it again and again. Most every church, sometime or other, is brought

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face to face with controversy that stems and originates and emulates from Satan himself.

Now, beloved, what are we to do when we face controversy? Let's turn to the writings of the Apostle Paul and see what we are to do when controversy arises. All through the years whenever I have been called on suddenly to preach without any advance notice, or when some brother says, "Here is a Bible, Brother Gilpin: you're to preach," I have always fallen back on Paul. I always say, Paul, you have been mighty good to me through the years. You have helped me out many, many times under similar circumstances, and I am depending on you now." So, beloved, today I would like to fall back on Paul, and say, "Paul, what are we to do as independent Baptists in view of all the controversy, and the false doctrine, and the heresy that is abroad in this world today? I know of nothing better than to take just the example of Paul for my answer.

I, Paul and Erring Baptists.

I wish you would notice how Paul dealt with this problem of controversy with erring Baptists. When I say "erring Baptists," I am not begging the question. Paul was a Baptist. Simon Peter was a Baptist. I will not take time to prove that to you, but I am definitely persuaded and convinced that there was nobody else in the world, when the New Testament was written other than Baptists, and the Word of God tells us how that Paul faced erring Baptists in this problem of controversy and what attitude he took in view of the controversy that had arisen. Listen: "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (Gal. 2:5).

Notice, Paul didn't pull in his horns for even one hour's time. When you find a man who says, "I am not willing to give place to falsehoods; I am not willing to give place to religious heresies, I am not willing to give place nor subjection to that which is wrong doctrinally, not even for one hour's time," you have a pretty good hint as to what should be our attitude toward religious controversy.

I know it is a whole lot easier to give up. I recognize the fact that the easiest thing is just to say, "Well, there is so much good in the worst of us, and so much bad in the best of us, that it hardly behooves any of us, to talk about the rest of us." Oh, what a headache -- what a spiritual bromide that is, yet I have gone to revival meetings and heard preachers say, "Now every night we are all going to quote this together," and people will just smile and think how wonderful it is that all of us can just lay aside our controversies and our contentions and our differences, and we will all cooperate together for the cause of Christ.

Paul said, "Not so; we will not even do it for one hour." I tell you, beloved, you and I have no business bowing to heresy, not even for an hour's time.

Paul goes on and tells how he

withstood Simon Peter. He had been compromising just a little. Simon Peter, who had been an apostle to the Jews, had been teaching them they ought to go along with old Judaistic traditions and keep some of the traditions and laws that had been held by the Jews. Notice: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed" (Gal. 2:11).

This, I say, will give us a hint as to how Paul dealt with erring Baptists in time of controversy. Simon Peter didn't have any business trying to put those early Christians back under Judaistic laws, and Paul knew it, and Peter knew it, yet he did it, and Paul said, "...I withstood him to the face, because he was to be blamed." If Paul, in times of controversy, withstood Simon Peter to the face, because Peter was to be blamed, then don't you think today that Baptists ought to stand up for the truth. When we see other Baptists compromising the truth, don't you think we ought to contend for it, and we ought to blame them just like Paul blamed Simon Peter. If I understand the Bible, then that is exactly our position.

Paul goes further and says: "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Gal. 2:21).

This would tell us that Simon Peter frustrated the grace of God. He was telling those early Christians that they had to go back and live according to the law -- that they had to get back under the principles of Moses. Paul said, "He was frustrating the grace of God."

I tell you, beloved, there are many so-called Baptists who are frustrating the grace of God, who are denying the grace of God, and who are preaching that which is contrary to the grace of God.

I speak, first of all, of the high priest of religion of this day, Mr. Billy Graham. I have listened to him on two occasions of recent date. He goes under the name of Baptist, but, beloved, if Simon Peter was an erring Baptist and deserved to be blamed, and was withstood by the Apostle Paul, then Billy Graham is an erring Baptist and deserves to be blamed and withstood by every man who loves the truth in this day. It amazes me that thousands of people will sit on the edge of their seats in rapt attention when a man will stand before them and tell them things that I have heard Billy Graham deliver recently. I insist, salvation is all of grace or there is no salvation at all. The man who dares to say that Jesus Christ begins the work, and you have to push and pull and make decisions -- that man is frustrating the Gospel of the grace of God. I say to you, that was the way that Paul dealt with erring Baptists in his day.

Every once in a while someone will write and tell me how to edit The Baptist Examiner. I am ready to grant there are a lot of things that I can learn, but I think I have learned a few things. One thing that I am constantly reminded of is: "Now, Brother Gilpin, when you rebuke somebody, you never gain him." Well, I don't know, I have gained a few, but whether I gain him or not, there are thousands of others that may be warned thereby, and when I say what I have said about Billy Graham, I remember there are a

thousand other little Billy Grams (some of them haven't been hatched yet, and some of them have been hatched but are not dry behind the ears) in the ministry that need to be warned.

Listen: "Them that sin rebuke before all, that others also may fear" (1 Tim. 5:20).

I tell you, beloved, salvation is either all of grace from the beginning to end -- we are either saved by grace and kept by grace because we were chosen in grace, and elected by grace, predestined to grace, and called in grace -- it is either all of grace or else there is no salvation there.

II. Paul and Judaizers. We read: "Beware of dogs, beware of evil workers, beware of the concision" (Phil. 3:2).

Now when Paul talks about dogs, I wonder if he is talking about Collies. I wonder if he is talking about Beagle hounds. When Paul says, "Beware of dogs," I wonder if he is talking about Great Danes. No, no, beloved, Paul is talking here about false preachers, and he calls them dogs.

"I ask you, Paul, how do you feel about this matter of controversy? Do you just fold your arms and look in the other direction when controversy arises? Do you just turn your back and go in the other direction and pretend that you don't see the things that are wrong in the world? Is that the way you handle the problem of controversy in religious circles?" No, no, beloved, Paul says, "Beware of dogs."

Now that is pretty strong language, isn't it? But that isn't any stronger than you will find in all the rest of the Bible. If you turn to the book of Isaiah, you will find that false preachers are called dogs. Listen: "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber" (Isa. 56:10).

The Apostle Peter likewise refers to false preachers as dogs, for we read: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction". "But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (II Peter 2:1, 22).

In the Old Testament there were false prophets. In this day there will be false teachers. In the Old Testament they brought in damnable heresies. What can we expect? We can expect the false teachers of today to bring in damnable heresies and deny the Lord.

Notice, these false preachers who bring in damnable heresy and deny the Lord, He is calling them dogs, and what does He say about their preaching? He says it is nothing in this world but dog puke. That is pretty strong language, but we might just as well face what God says within His Word. These false preachers that preach false doctrine and damnable heresy are presenting nothing more edifying than dog puke.

When you think of a dog vomiting and turning again to eat it, can you think of anything that

is more obnoxious to your stomach? There is just one thing that is more obnoxious and that is to hear a false preacher spout off his heresies. God says that it is just the same as a dog vomiting, and then eating again his vomit.

You say, "Oh, but, Brother Gilpin, they say so many things that are worthwhile. You can just kinda sort it out and accept the good and reject the bad." Well, beloved, I guess you can do the same with the dog vomit too, for some of it may not be as bad as the other. But as far as I am concerned, I don't care to have a position as an inspector of dog vomit. I don't care to have a position of inspecting the false teaching either. I am going to stay away from it; I don't want to hear it.

Notice again: "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. 22:15).

Here heaven is described, and without are dogs, as if to say that the false preachers are going to be on the outside, yet some Baptist preachers will coddle these Arminians -- folk who believe in falling from grace, who deny the doctrines of grace, and who deny the glorious heritage that we as Baptists hold by way of a church. Some Baptists will coddle them and say, "Well, they are good men."

A short time ago I was in the presence of an aged Baptist preacher, a man that I know loves the Lord and His Word. The question came up that if a Methodist preacher or a Campbellite preacher or a preacher of some other denomination is present in your services, do you call on him to pray," I said, "No, I don't; I don't want them praying for me, for their god is not my God." The aged preacher said, "Yes, I do. I call on them to pray." A layman friend who was asking the question, said, "Tell me, why do you do it?" This Baptist preacher said, "Just out of courtesy to them as ministers."

Now, beloved, I don't recognize them as ministers. I don't have any ministerial courtesy to waste on the crowd that denies the grace of God and denies the church that Jesus built. Furthermore, when I think about it, in the light of this Scripture I am more convinced than ever that I am not going to call on the man to pray here on earth that is going to be on the outside of heaven. The Bible says, after describing heaven, "...without are dogs..."

II Paul and Heretics.

Let's notice how Paul dealt with rank heretics on the matter of controversy: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:6-9).

When Paul was having controversy with Simon Peter and he said, "I wouldn't give in even for one hour," Paul was then dealing with an erring Baptist. When Paul wrote in Philippians 3:2 and said, "Beware of dogs," he was then talking about the controversy that came up on the part of people that believed some truth as to grace and some as to works -- the people who believed in a mixture of grace and works. Now when the Apostle Paul comes to this passage in Galatians 1, he is not dealing with erring Baptists, and he is not dealing with Judaizers, but he is dealing with the rankest of heretics, and he says, "Let him be accursed."

Beloved, that doesn't sound like trying to get along with every-

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BACKSLIDER

At first you miss a Sunday or two

On Wednesday nights you have too much to do

Soon, you don't read your Bible

Maybe, you don't even pray

Everything offends you

Your life's such disarray

Church friends start calling, asking if you're okay

Why don't they quit minding my business today?

I know I am not doing the Lord's will

There's a void in my life I cannot fill

It used to be when church doors were ajar

One hundred miles did not seem too far

I know I'm in sin, there is no doubt

There is no other business I should be about

Only the Lord's business, in His house

Not sitting at home, being quiet as a mouse

But out telling others of their lost soul

About the fiery lake, Satan's black hole

You'll be accountable on the judgment day

Now may I ask, Where will you be this Sunday?

Patty Sutherland, Sanford, Florida

PAUL

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body in this world. That doesn't sound one bit to me like it is our duty to compromise and say, "Well, there isn't much difference between us."

Years ago I heard a woman who was a member of the church of which I was then pastor, say to a Methodist, "There isn't much difference between us." When she said it, I guess it was one time that I spoke a whole lot quicker than I thought, I jumped right into the middle of the conversation and I said, "Sister, you ought to be ashamed of yourself for telling this Methodist woman that there isn't much difference between us. Instead of you trying to see how near you can be like unto her, you ought to magnify your difference. You ought to magnify the church that Jesus built, and you ought to magnify the grace of God and show her where she is wrong as to the church and as to the doctrines of grace."

Beloved, it is not my business to see how near like other people I can be; it is my business to hold up the gospel and the teachings that are laid down here within the Word of God that differentiates us and makes us

different from the people of the world.

I think about these modern union evangelists who try to have a revival meeting that will please a Campbellite and the Catholics and the Methodists and the Episcopalians and the Church of God and the Holiness. When I think about it, I say, what kind of a preacher would Paul have been if he had tried to do so? Beloved, when the Apostle Paul faced controversy, he realized that fellowship and peace was the greatest thing in this world, but that you can't have it if you compromise the truth. Therefore, when controversy arose, Paul just faced it head on.

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

Beloved, you can't have the apostles' fellowship if you don't have the apostles' doctrine. I can't have fellowship with the people who preach contrary to the Word of God. You can't have the apostles' fellowship apart from the apostles' doctrine. That is why it is when I talk to you about controversy that I tell you that we are to have fellowship only with those who present the truth. We are not to compromise at any

time with those who deny the truth. Rather, we are to contend for the truth and teach only the truth. Listen: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine" (I Tim. 1:3).

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself" (I Tim. 6:3-5).

Beloved, you can't read these verses without realizing that we are to preach only the truth, and fellowship only with those who hold the truth. We are not to compromise concerning the truth. We are to hold only to the truth and we are to withdraw ourselves from those who do not preach the truth.

Notice again: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (II Tim. 1:13).

I do not say to hold it a little while, and then quit, but I say, "Hold fast the form of sound words."

Then as Paul wrote to young Titus, he said: "But speak thou the things which become sound doctrine" (Titus 2:1).

Yes, beloved, in Paul's day they had controversy. In our day we have controversy. Are we to back up and say that these folk are good people, and we will hope that they will come to see the error of their way, and we will pray for them, and bid them Godspeed? No, no, beloved, we are to remember the words of Paul, the experiences of Paul, and the actions of Paul, and if we do, we will find that we ourselves will do exactly like Paul did. Notice: "Not giving heed to Jewish fables, and commandments of men, that turn from the truth" (Titus 1:14).

Paul says that when men turn from truth and give heed to fables, and teach commandments of men, we ourselves are to turn

from them, and not accept them, nor their teachings.

God help us to be true to the Book until Jesus comes.

May God bless you!

WOMEN

(Continued from Page 1)

God's creatures. May the God of all grace be pleased to smile upon us and to teach us these truths.

I. If I understand the Bible, as to the purpose of creating woman, it was that a woman would be a helper to her husband. I believe with all the fervor of my soul that this is God's intent for every woman, that she be a helper to her husband. She is not to be a slave but a helper.

"And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him." "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him" (Gen. 2:18, 20).

I think as I read these verses of Scripture, there are the creeping

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THE ORIGIN OF MORMONISM

by C.H. Shafer

In order that we may obtain an idea of the atmosphere in which Mormonism originated, let us look for a time at the life of the propagators. Let us note briefly the habits of the Smith family.

Joseph Smith, Sr., and Lucy Mack were married in Tunbridge, Vermont, January 24, 1796. From here they moved to Randolph, then back to Tunbridge, next to Royalton, then to Sharon, where Joseph, Jr. was born. Then back to Tunbridge, and from there to Royalton again. Lebanon, New Hampshire came next and then back to Norwich, Vermont. From here they moved to Palmyra, N.Y., in 1816. Joseph, Jr., was then past ten years old.

Much may be said as to the Father Smith's occupation during these twenty years. One question, however, will suffice: County Judge Daniel Woodward of Windsor, Vermont says that while living near there the elder Smith was engaged in hunting for "Captain Kidd's treasure, and that he also became implicated with one Jack Downing in counterfeiting money, but turned state's evidence and escaped the penalty."

Mother Smith's family were, also, very efficient in the art of having visions. Her father, Solomon Mack, while suffering with rheumatism, "saw a bright light" and thought he heard a voice calling to him. Her elder brother, Jason, became a "seek," who in those days believed that a devout person could obtain all the gifts granted in Christ's and the apostles' days. She tells us that when she was very ill, she promised God that she would serve Him if she was restored to health. She then heard a voice telling her that her prayer would be answered, and the next morning she was better. Again, she prayed for her husband's soul and saw a vision of his real conversion. Her sister, after being an invalid for two years, was "borne away to the world of spirits,"

where she met the Saviour and was delivered a message from Him to be delivered to some of her friends. She was also healed.

The history of Joseph, Jr., the prophet, pertaining to his early life, contains, in the main, recitals of his indolence. This can be best set forth in the words of Mr. Tucker, a man who knew him at this time, in his book "Origin, Rise and Progress of Mormonism," page 16: "At this period in the life and career of Joseph Smith, Jr., or 'Joe Smith' as he was universally named, and the Smith family, were popularly regarded as an illiterate, whiskey-drinking, shiftless, irreligious race of people - the first named, the chief subject of this biography, being unanimously voted the laziest and most worthless of the generation. From the age of twelve to twenty years he is distinctly remembered as a dull-eyed, flazen-haired, prevaricating boy, noted only for his indolent and vagabondish character, and his habits of exaggeration and untruthfulness. Taciturnity was among his characteristic idiosyncrasies, and he seldom spoke to anyone outside of his intimate associates, except when first addressed by another; and then, by reason of his extravagances of statement, his word was received with the least confidence by those who knew him best. He could utter the most palpable exaggeration or marvelous absurdity with the most apparent gravity. He nevertheless evidenced the rapid development of a thinking, plodding, evil-brewing mental composition, largely given to inventions of low cunning, schemes of mischief and deception, and false and mysterious pretensions."

It was during the time described here that "Joe Smith" became quite famous with his "peekstone" or "crystal-gazing." Of this his father had this to say: "Joseph happened to be where a man was looking into a dark stone, and telling people therefrom where to dig for money and other things. Joseph requested the

privilege of looking into a stone, which he did by putting his face into the hat where the stone was. It proved to be not the right stone for him; but he could see some things, and among them he saw the stone, and where it was, in which he could see whatever he wished to see... The place where he saw the stone was not far from their house, and under pretense of digging a well, they found water and the stone at a depth of twenty or twenty-two feet. After this, Joseph spent about two years looking into this stone, telling fortunes, where to find lost things, and where to dig for money and other hidden treasures."

There are many stories of his escapades with this and other "stones" that I cannot repeat here. One paragraph from "The Story of the Mormons," by Linn, will be instructive. "Certain ceremonies were always connected with these money digging operations. Midnight was the favorite hour, a full moon was helpful, and Good Friday was the best date. Joe would sometimes stand by, directing the digging with a wand. The utmost silence was necessary to success. More than once, when the digging proved a failure, Joe explained to his associates that, just as the treasure was about to be reached, someone, tempted by the devil, spoke, causing the wished-for riches to disappear... Joe even tried on his New York victims the Pennsylvania device of requiring the sacrifice of a black sheep to overcome the evil spirit that guarded the treasure. William Stafford opportunely owned such an animal, and, as he puts it, "to gratify my curiosity," he let the Smiths have it. But some new "mistake in the process" again resulted in disappointment. "This, I believe," remarks the contributor of the sheep, "is the only time they ever made money-digging a profitable business. The Smiths ate the sheep."

Mr. Tucker closes his chapter regarding this stone with the

statement that the origin of Mormonism can be traced to this insignificant little stone. In the affidavit of Willard Chase, the man from whom Joe got this stone, he relates that he was the second one that Joe approached about his discovery of the Gold Bible. He says that Joe told him that the discovery was due to the "peekstone," making no mention whatever of an angel's visit.

The evidence along this line seems to be conclusive to any open-minded person who is willing to investigate. To sum it up, one must decide that Joe Smith, previous to the pretended discovery of the Golden Plates, was a "crystal-gazing treasure hunter," being commonly known as the laziest man in the community, with his veracity questioned by everyone.

According to Smith's story, he saw and talked face to face with God the Father and the Son in 1820 -- he talked face to face with Moroni, an angel from Heaven four different times on September 21, 1823. It was here that he visited the spot where they were buried and saw them. The following day he visited this spot and talked with this heavenly messenger once each year until 1827 when he was permitted to take the "Plates" home with him. During these talks on September 21, 1823, the angel quoted a great deal of Scripture, most of it different than it is written. It was from his quoting of the fourth chapter of Malachi that Smith learned that vs. 5, 6 referred to "Our Day," and that the reference to "Elijah" was to be fulfilled in himself. It seems to me that one upon whom Heaven was placing so much attention would have lived a careful life instead of the kind of a life we have found Joseph living. In history above referred to, he tells us that in 1825 he hired with a man named Stool, to search for a silver mine that some Spaniards had somehow lost. Mother Smith, in her account, tells us that Stool came to Joseph because he had heard of

his ability to "discern certain things invisible to the naked eye" Stool had several men employed - one can readily see, from the place Smith held, something of his fame as a "gazer."

In closing I wish to give two statements. The first was signed and published by eleven of the most prominent citizens of Manchester, N.Y. "We, the undersigned, being personally acquainted with the family of Joseph Smith, Sr., with whom the Gold Bible, so-called, originated, state: "That they were not only a lazy, indolent set of men, but also intemperate, and their word was not to be depended upon; and that we are truly glad to dispense with their society." The second was signed and published by sixty-two of the residents of Palmyra, N.Y., (the Smiths lived in both these towns): "We, the undersigned, have been acquainted with the Smith family for a number of years, while they resided near this place, and we have no hesitation in saying that we consider them destitute of that moral character which ought to entitle them to the confidence of any community. They were particularly famous for visionary projects: spent much of their time in digging for money which they pretended was hid in the earth and to this day large excavations may be seen in the earth, not far from their residence, where they used to spend their time in digging for hidden treasures. Joseph Smith, Sr., and his son, Joseph, were, in particular, considered entirely destitute of moral character and addicted to vicious habits."

I have tried to present briefly the character of the man who founded this great heresy, yes, blasphemy, known as the Mormon Church.

WOMEN

(Continued from Page 9)

things of the earth, the cattle of the field, the fowls of the air, all of which have their helpers, but unto Adam there was not found a help meet for him. Then God caused a deep sleep to come upon Adam, and God took from Adam a rib and made for him a woman which was to be his helper.

I tell you that there is nothing that so pleases God as to see a woman in her rightful place, being a helper to her husband. It has been well said that behind every great man there is a great woman and I believe it. She is to be a helper.

In I Corinthians 11:8-9 Paul said in teaching a woman's place and purpose: "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man."

I am reminded of when Brother R.G. Lee preached his sermon upon "God's Plan for All Ages," he said: "For every possum God had made a persimmon tree; for every man He made woman; for every woman He had made a man." After his sermon an old maid in the service walked up to Brother Lee, so pious, and said, "Doctor, I'm not completely in agreement with all you preached." He said, "What is it you disagree with?" She said, "I don't understand about the part, 'a man for every woman.'" Brother Lee said, "That is right, I believe that, and you cannot improve upon God's plan." The lady answered, "I don't desire to improve upon it. I just want to get in on it."

A woman is to bring honor unto her husband. "A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones" (Prov. 12:4).

Also in I Corinthians 11:3 we read: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

Again in verse 7 of the same chapter we read that the woman is to bring glory or honor unto her head. "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man." She is to bring honor unto her husband.

A woman is to bear children unto her husband. Now brethren, I am not a doctor, but I know one thing. I have never seen so much rebellion in my life toward this one thing. As pastor of a church, there is seldom a week goes by that I'm not counseling with someone about this very thing. I say it is God's plan for women to bear children. God didn't create you to make a Hollywood star. He intended for you to bear children for your husband.

Listen to Genesis 1:28: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon

the earth."

Now I tell you, you can't do that taking the birth control pill. I believe that God intended for a woman to bear children. Regardless of what you think of me, it is what God's Word says, and that is what we will answer for on judgment morning.

In I Timothy 5:14 Paul said: "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."

No wonder the devil can so criticize the home today. It is because we are in rebellion to the Word of God.

II. If I know anything at all, from what I see today, women do not understand their place in the home and in the community. There are three simple thoughts I share with you tonight about a woman's place in the home and in the community.

First of all, she is to dress decently. There should not be an enticement in the way she dresses.

Paul said in I Thessalonians 5:22: "Abstain from all appearance of evil."

I'm telling you today, you can't walk down the streets in this ungodly world in which we live with women dressed as they are today, without having the appearance of evil.

Paul said this ought not to be. He wrote unto the ladies about this in I Timothy 2:9, 10: "In like manner also, that women adorn themselves in modest apparel, with

shamefacedness and sobriety; not with broided hair, or gold, or earls, or costly array. But (which becometh women professing godliness) with good works."

If this is godliness that I am seeing today, I don't know what godliness is. I can well remember when I was a boy, when there was such a thing as a man that was sissy and prissy and a coward, and wouldn't stand up for his rights, wouldn't defend his home they would say that he was hiding behind his wife's skirts and they would call him a coward. But today you couldn't call him a coward, you would have to call him a magician. I tell you it is very much in the wrong, this ungodly, damnable thing that the prostitutes of Paris, France, and London have palmed off on the saintly ladies of God, this disgrace called "mini." I thought they were talking about Minnie Pearl for a long time. But I just figured out this past week, in preparing my message, what "mini" really is M-I-N-I: Much Improvement Needed Immediately, and the sooner the better with God.

A woman's place in the home and community is to dress decently. I remember when I was a boy, there was no question about it. When a woman undressed it meant one of two things, she was either fixing to take her Saturday bath or retire to bed. Today it can mean about anything.

In Deuteronomy 22:5 Moses said: "The woman shall not wear that which pertaineth

unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God."

Some people say, "Well, Moses said that." I want you to know that what Moses said is just as true as what Paul said. He said it under inspiration just as Paul or any other writer of the Bible.

I see these prissy, sissy long-haired things today. Some of them dress like women; some of them want to become women. This is definitely of the devil. Moses admonishes a woman not to wear the apparel of a man, but I hear some say, "Brother Langford, it is a fad, it's the style." Well, I'll tell you something you ought to learn. It is what God said to His chosen people in Jeremiah 10:2: "Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them."

A woman needs to learn that she is to dress decently that she might not entice men.

Second, she dares not to be given to gossip and idleness. Idleness is the devil's workshop. The thing that is the ruin of the home and the heart of the church is idleness, that brings about gossiping by the sisters. I know some women, and I don't say it disgracefully -- I say it in fear before God -- but I know some that when they die, it will take the undertaker three days to get their tongues still.

You are not to be a gossip,

nor idle before God. We count the things that you must do. There are some things that you must do. You must not be given to gossip and idleness.

"And withal they learn to be idle, wandering about from house to house, and not only idle, but tattlers also and busybodies, speaking things which they ought not" (I Tim. 5:13).

You see, as a born again blood-washed saint, you didn't know idleness at the beginning, but after you're saved, the devil comes along and beguiles you and withal you learned to be idle. Not only idle, but wandering about from house to house, as tattlers, and back-biters, saying things that ye ought not to.

Solomon speaks of a virtuous woman in Proverbs 31:27-28: "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her."

I tell you, sister, if you want some praise, take care of your house.

A woman is to dress decently, so as not to be an enticement, she dares not give herself unto gossip and idleness. This we are taught in the Word of God not to do.

I find that there is one other thing that you must not do. You must not be independent, but dependent upon your husbands. Do

(Continued on Page 11, Col. 2)

SOME COMMENTS ON A LETTER

I quote from a letter - the same letter referred to in the editorial, "I know of churches that won't allow individuals who divorce and remarry to become members of that church despite the profession of faith, and who otherwise bring forth fruits of Holy Spirit wrought salvation."

I do not question the truthfulness of my correspondent, but I do not know of any such churches. I would like to be informed of such churches if they do exist. Most churches that I know of who object to divorce and remarriage are glad to have the membership, presence, and money of such people. I suspect that the love of money is often the reason for this. However, these churches will then treat all such members as second class church members. These members can attend and give, but they cannot hold offices in the church that other members are allowed to hold. At least, they cannot preach, teach, or hold the office of deacon.

I know of one man who teaches that there are absolutely no grounds for divorce and remarriage, but he will receive such persons as church members. Since he teaches that these people are living together without proper marriage, I wonder if he will also take "shack ups" as church members. I doubt he will have the courage to face and answer this question.

My letter writer proceeds, "The fact that I (himself) married said divorced person was in itself adultery; therefore, as long as I remain married I am perpetually in an adulterous state. The only way for us to repent would be to mutually terminate the marriage and never again remarry unless

one of us dies by God's providence; but that route is unthinkable because for me to even suggest it to my partner would break my heart and his/her heart to the point my partner might have heart failure for sure. We love each other immensely."

Many preachers simply will not face the Bible truth on divorce and remarriage. They have their minds made up, and refuse to honestly face the Bible on this subject. The Bible is very clear on this subject - there is no real excuse for anyone being wrong or in doubt about it. The Bible amply sustains my position on the subject, and those who disagree with me just have not really faced the Bible on the subject. After all, the Bible does not teach two different and contradictory things on any subject, including this. Preachers who will not face the truth of the Bible on this subject will then preach the false teachings of their own mind. These teachings then lead a person to be in the terrible condition of my correspondent. Read these quotes again.

There are Scriptural grounds for divorce. When one has a divorce on these grounds, he is totally and absolutely free to remarry. If he does remarry, he does not have two wives anymore than one whose first wife is dead, or one who has never previously married. One minus one plus one equals one - except in the perverted math of some preachers. The one with a Scriptural divorce and consequently, Scriptural remarriage is as qualified to be a deacon, teacher, pastor in a church as any other male member.

A person may get an unscriptural divorce. Of course, this is

not recognized by God and should not be recognized by the church. This person may then remarry. The remarriage is also unscriptural. What then? Well, unscriptural divorce is not the unpardonable sin. The person can truly repent of such sin. God will, of course forgive that sin. What then? Shall the person break up the second marriage? Of course not. A saved person cannot always straighten out all the problems created by sins of the past. The person should repent of the sinful divorce and marriage, and should then go on in that marriage and seek to serve God as best he can and seek to have a good marriage.

Should this marriage be redone? The marriage is already recognized by the State and does not have to be redone. I think it would be wise for such persons to (I am referring to a condition where one is saved) confess the sinful divorce and marriage to the church, and redo their marriage vows before the church, though I do not insist on this. When one has messed up his or her life by sin, that one should repent of such sin (of course should repent and trust Christ as Lord and Saviour) and seek to go on and serve God as best he or she can.

When a marriage is unscriptural because of an unscriptural divorce, the first sex act by the couple is an act of adultery. This act of adultery gives Scriptural grounds for divorce. The further living together of this couple is not a continued state of adultery. Understand that this fear of my correspondent that he is living in a state of adultery is not Scripturally true; it is created by preachers who will not preach the

truth on divorce and remarriage. Understand that the first sex act of unscripturally divorced persons is an act of adultery, but there is no such thing as a state of continued adultery by such. They are to repent of that act of adultery - the first sex act following their unscriptural marriage. They should then go on and live together and try to make the most out of their marriage. If saved, they should bitterly repent of their great sin, but they need not let that sin destroy the rest of their lives. God will forgive. If unsaved, they should repent of sin and trust Jesus Christ as Lord and Saviour, and go on and live for God, make the best of their present marriage, and serve God as best they can.

Maybe my correspondent picked up his foolish and unscriptural idea on his own, most likely some ill-informed preacher who would not face the Bible on the subject preached false doctrine to this person and is at least partly responsible for the condition my correspondent is in.

My correspondent, in a former letter, told of when he believed he was saved, and was serving the Lord in a church. Then he (do not know if my correspondent is a man or a woman, remember this when I use "he") married this divorced person. He concluded that he was not saved and could not be saved so long as he lived with this person.

Preachers, see what your willful failure to face the Bible on divorce and remarriage and teach the truth can lead to. Preachers will one day face the Lord for the great hurt and damage their false preaching on this matter has done.

WOMEN

(Continued from Page 10)

you understand what I am talking about? One of the most damnable things in our land today, is the independence of women. Just a few weeks ago they had their demonstration of their rights of independence. "We're all made equal" they cry. All races cry, "We're made equal." I challenge any man to find me that verse of Scripture. We are not made equal. God never said that. We are not going to be equal in heaven either. Don't you be deceived by that. A woman is not to be independent from her husband, but dependent on him.

"Wives, submit yourselves unto your own husbands, as unto the Lord" (Eph. 5:22). Every time you rebel against your husband, in the strictest Scriptural sense, you are rebelling against the Lord your Maker, for He said you are to submit yourself unto your own husband as unto the Lord.

"Wives, submit yourselves unto your husbands, as it is fit in the Lord" (Col. 3:18). I say to you without hesitation, you are to be dependent upon your husband and not independent. And this cruel, vicious world hasn't helped the matter one bit. They come along and they make "his" and "her" towels; they make "his" and "her" pillows; they make "his" and "her" beds; they make "his" and

"her" TV lunches (and "his" fixes "hers" more than "hers" fixes "His" nowadays). If husbands, working husbands, had a warm welcome and a warm meal to come home to instead of a cold shoulder and a cold sandwich, we'd have better homes and churches today.

III. The Bible and women as to their position in the church. Now if any of you here want to know how I preach this, I have four of the lady members here from the Bethel Baptist Church and you ask them. They will tell you that I preach it there just like I am preaching it here. I believe that we ought to preach as to the woman's place in church. I know some men who are so henpecked that if they would do what their nature teaches them, they would crow every morning before they get up. Someone said to me, "Brother, I am not henpecked. I just have henhouse ways." I want you to know, God doesn't expect it of men. He made man in His image and for His glory, and the woman for the glory of man. Man ought to rightly assume that place of responsibility.

I believe God's position is that they (women) be a member in the church. That is what I Corinthians 12:18 tells me. **"But now hath God set the members every one of them in the body, as it hath pleased him."**

A woman's position is not to preach. Some say, "Brother Langford, why preach that in a

Baptist meeting? We don't believe in women preaching." You don't? I have been informed that you have one down here somewhere nearby pastoring a Baptist church. Evidently some kind of Baptists believe in women preachers. I know some independent Baptist churches that have women preachers. You know what I mean? They get up to sing a special (they won't be so presumptuous as to say, "Pastor, I want to preach this morning."). But they get up and they say, "I'm going to sing this morning 'Oh, How I Love Jesus,' I tell you, everyone ought to love Jesus. He died for us, and He wants to save us, and we ought to love Jesus." They preach about 15 minutes and sing about two. That is preaching, I don't care what you call it. In our church, when they come to sing, they don't even say what they are going to sing.

"This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife..." (I Tim. 3:1, 2).

This is a true saying, it is not a hatched up, instigated thing. That tells me that a woman cannot preach. I can think of a woman being the wife of one husband, but by no stretch of the imagination can I think of a woman being the husband of one wife.

I Timothy 3:5 says: **"For if a man know not how to rule his own house, how shall he take care of the church of God?"**

When the Bible speaks of a pastor, it is a man every time. When I was pastoring in Arkansas there was a woman who preached on the radio. I preached one time on the qualifications of a preacher, and she jumped me the next Sunday morning. She said, "Don't you know that that's mankind there?" I said, "You don't look like any kind of a man to me."

Second, they are not to teach in a mixed assembly. I know the general consensus of some of you who do not believe that women should teach at all, in any place, at any time. I can't find the Scripture bearing that out. I believe a woman can teach, but I do not believe she can teach in a mixed assembly.

Paul said in I Timothy 2:12: **"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."**

She is not to teach men but she can teach children and young women. In fact, the Bible says she can.

Listen to Paul as he speaks in II Timothy 1:5: **"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."**

Then in II Timothy 3:15, saying to the same young man: **"And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."**

I believe that Timothy's grandmother taught him the Scriptures and I believe that mothers ought to do that very thing this day.

In Titus 2:3-5 Paul said: **"The aged women likewise, that**

they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

Paul didn't leave it to the imagination; he told them what to teach.

Ladies, let me tell you something. If there is ever one thing that you need to teach today, it is that a woman is to love her husband, love her children, to be chaste, discreet, keepers at the home, not of the home, but at the home, obedient unto their husbands, good, that the Word of God be not blasphemed.

They are not to teach in a mixed assembly, but they can teach certain things and in certain places. They are not to preach and they are not to teach in a mixed assembly.

They are not to speak in the church. I do not believe for a single, solitary moment, that a woman has any privilege or right to speak in a local visible body, whatsoever. I believe the Bible teaches that she is to be silent completely.

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church" (I Cor. 14:34, 35).

She is to ask at home and not in the church. No sir. At home. I get so aggravated -- in church when you preach something, you can see a woman almost knock the ribs out of her husband: "What did he mean by that? What is that? What are we about to do?" Sisters, you are not to speak in church. That's right. You are to be in silence. And if you want to learn anything, wait until you get home.

Paul said in I Timothy 2:11: **"Let the woman learn in silence with all subjection."** I tell you, if you are going to learn, do it in silence.

So a woman is not to preach; she is not to teach; she is not to speak. Some say, "Well, what are women to do?" Exactly what the Bible says to.

I close with this point: **"Oh how skillful grows the hand that obeys God's command."**

It is the heart and not the brain that to the highest doth attain.

For she that follows love's request

Far exceeds all the rest."

May we heed the sign that is put up at railroad crossings: Stop, Look, Listen! Sisters, may you stop, may you look unto Jesus, may you listen, and may you learn.

WILL

(Continued from Page 1)

for the work of the Lord. In process of time, God provided the ways and means for Nehemiah to go to Jerusalem and rebuild the wall. But, as always, the devil sent in his troops to stop the

work. He knew that if the people of God succeeded in building that wall he would not stand a chance of taking over the city. Nevertheless, Nehemiah very possibly had underestimated the greatness of the task; but he would soon learn.

The first things that he did after receiving the urgent plea from his homeland was as proper as anything could be. He called upon his God for help. He knew that his help must come from above. Ch. 1:4, 5. Next, he confessed his sins, and the sins of the people. vs. 6, 7. Then, he claimed the promise that the Lord had made to Moses, Chapter 1:8-9. Finally, he asked God to move upon the heart of King Artaxerxes. 1:10, 11. An amazing thing happened; God answered his prayer.

Little did Nehemiah realize that the great enemy of God was lying in wait with his weapons of subtlety to do everything he could to prevent the wall from being built. What do you suppose old Satan could do that would be most effective in halting the work of God? What would it be that could cause more damage, not only to the wall project, but to the workers themselves? The answer is DISCOURAGEMENT!

Now, before a doctor can begin to find a cure for a disease he must first find the source of the ailment. The source of this ailment was the people themselves. They allowed the threat of failure to weaken their faith and lower their morale. Cha. 4:10, 11. **"And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease."** First of all, they said, "there is too much to be done, and we will give out before we can finish." Have you ever felt that way about a project you had started? Perhaps, you need to get your eyes off the rubbish and get them on God. The second thing you may notice is that they were listening to the outsiders who wanted to see them fail. The world would be delighted to see you fail and the devil would love to see you fall.

One of the questions I dread most from people whom I visit is, "How many people do you have?" It seems like some people can't wait to ask that question. Sometimes the small number in our church discourages me. Sometimes it is tempting to go the way of the religious world. Sometimes I am tempted to compromise the doctrine and practice so that more people will come and more will stay. But I am always encouraged by the Word and by God's people.

Discouragement does not happen all at once. It is not like something snaps one day inside your head and all at once you are discouraged. It is very subtle and usually very gradual. A person doesn't become discouraged in their marriage in one day. It usually happens over a period of time. There is a tale about the Devil who advertised his tools for sale in public auction; however

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THE BAPTIST EXAMINER
MARCH 16, 1991
PAGE ELEVEN

BOOK REVIEWS

We have in our book store "Martyr of the Catacombs" by an anonymous author. It is a fictional book. It describes the persecution of early Christians by telling of such with relation to fictional characters. It will prove interesting reading, and it has enough truth to make its reading worthwhile. It is a paper back of over 140 pages. It sells for \$4.95. Order from our book store where the profit goes into the book ministry.

We have "The Book of Job" by E.W. Bullinger in our book store. The book gives a new translation, and I am not fond of such. I wish commentators would comment on the KJV and not give us commentaries on other translations or on their own translations. I am often aggravated in studying commentaries to have to check with the KJV and learn that the man is commenting on a word that is not in my Bible. I find this confusing. Also, I do not believe that there is a translation out, or a commentator's own translation, that equals the KJV. Bullinger deals with the book in part as he does with his famous "Companion Bible" as to outlining the book and the different portions. I do not think I would get much help from this book, but it might be helpful to some. It is a paper back of over 200 pages and sells for \$7.95. It can be had in hardback for \$13.95. Order from our book store.

We have a new book in our book store. It is "David: His life and Times" by Ivor Powell. I am an adamant and enthusiastic fan of reading, studying, and preaching about Bible Characters. I believe it adds much to embody the doctrines, promises, precepts, and warnings of the Bible in the lives of the characters of the Bible. It adds interest and effectiveness to one's preaching. David was truly one of the great men of the Bible. There is much in the Bible about the life of David, maybe more than any other human character. This is a good book on David and his life. The writer shows real insight into the Biblical presentation of David, his moral and spiritual character, and the things he did in the service of God. I recommend this book to all of our readers, especially preachers. It is a large paperback and sells for \$12.95. This is a good price for a book of this size and character. Order from our bookstore where the profit goes into the ministry.

We have a reprint of an old classic in our book store. It is "Bible Characters From the Old and New Testaments" by Alexander Whyte. Those who are knowledgeable about books will recognize at once that this is the major book ever written on so many Bible characters. There are many good books on a few Bible characters. But this is the major work dealing with many such, in both Testaments. Whyte excelled in such studies. He penetrates deeply into the Scriptures dealing with those about whom he writes, and sees deeply into the character of such. My only criticism is that Whyte often majors on the minor key, presenting, in my opinion, too much of the bad relative to characters. Still, he seems to have penetrating insight into depraved human nature. I surely urge all Bible students to obtain this book, and to read and study it. I nearly always look at what Whyte has to say when I am preparing a sermon on a Bible character. This is a large paper back book of over 900 pages. It sells for \$19.95. This is complete and unabridged - two volumes in one. It can be had in hard back for \$25.95. Order this book at once if you do not already have it.

WILL

(Continued from Page 11)

one tool had a sign, "not for sale." The devil's reply when asked about that one was, "I can spare all my other tools, but this one I cannot. It is the most useful implement that I have. It is called discouragement, and with it I can work my way into hearts otherwise inaccessible. When I get this tool into a man's heart, the way is open to plant anything I may desire."

One of the most serious symptoms of discouragement is lethargy. The word lethargic means "deficient in alertness or activity." It comes from the word "lethal" meaning deadly or pestilent. Some relating words are dormant, idle, (park-neutral, not in gear), inactive, inert, (taking up empty space), passive, (taking no part), apathetic, (not caring), spiritless, (no zeal), lackadaisical, (neither cold nor hot), and listless. When you get discouraged, you lose your drive to do things that you should be doing. Sometimes when I go into my study I just sit there unable to think. Discouragement can put you out of fellowship with the Lord. Read Revelation 3:15,16. Someone has said that a church that has no enthusiasm and no sense of urgency is repugnant to the Lord. A woman asked her friend, "What is the definition of apathy?" The friend replied, "I don't know, and I don't care." "That's right!" the other exclaimed, "Beloved, have you come to the point where you do not even care for the work anymore?"

There are four things that can help you cast off discouragement. One, we can just give up and stay home and we can let that made-up story come true. Nehemiah could have said, What's the use? There is just too much to do. I have plenty to do back at Shu-Shan. Things were much better there. One very dangerous thing about discouragement is that the devil can always give your life a false sense of fulfillment by filling it with other things. If you get discouraged at church, just find something else to take its place. Some folks will leave one church and go to another. Some pastors do this. When people get discouraged, they tend to turn their attention to themselves. Has this happened to you?

The second cure is to do what Nehemiah did. He turned to the Lord and cried out to Him for help. Ch. 4:1-5. This, beloved, will give you a new spirit so that you have a mind (spirit) for the work. Ch. 4:6, "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work." Let us turn the enemies guns on them as these Jews did. Ch. 6:16, "And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God." Don't ignore the condition. It's not going away until you deal with it. It would be like trying to ignore a flat tire. You can fret,

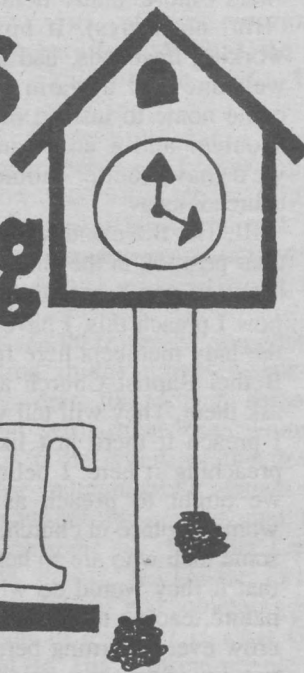
you can get mad, you can walk away from your car, but the flat tire isn't going away until you fix it. Next, turn to the Word of God as your encourager. The way to combat discouragement is to find a source of encouragement, and there is none better than the Word of God. You are not a failure, you are the people of God! In the Word of God, you will find as these Jews did, the "joy which is our strength." Ch. 8:8-12, "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them". Oh, that the Word of God would cause us to weep! Yet it should also cause us to be encouraged once we surrender to it and believe it.

Thirdly, revival must be sought. Without true revival you cannot have any lasting results. You may be charged with enthusiasm for a few days, or a few weeks, but without a true personal revival in your heart, it will not last. Ch. 9:1-2.

Finally, you must have something to fight for. Ch. 4:13-14. "Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: Remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses." In these verses we see that Nehemiah gave them a purpose, and a motive for hanging in. If there is no purpose and no goal, what is there to get excited about? Proverbs 29:18 "Where there is no vision, the people perish." What better purpose is there for urgently and enthusiastically contending for the faith than for our brethren, our sons, our daughters, our wives, and our houses? Do you have any vision of the work? Do you have any vision of the goal? Do you want to end up like so many other sovereign grace churches? Will you fortify? Will you sacrifice? Will you revive the stones out of the heaps of the rubbish? Certainly this is a great challenge for all of God's people, and all of His churches.

time is running

OUT



CALVARY BAPTIST
CHURCH'S

Memorial Day
Weekend

BIBLE CONFERENCE

is only

2 M
away

OF WORLD-WIDE IMPORTANCE

MAY I MAKE THE RIGHT
DECISIONS, OH GOD...



"IF ANY OF YOU LACK WISDOM, LET HIM ASK OF GOD, THAT
GIVETH TO ALL MEN LIBERALLY, AND UPBRAIDETH NOT; AND
IT SHALL BE GIVEN HIM.. BUT LET HIM ASK IN FAITH..." JAMES 1:5,6

MY IMPRESSIONS

This being my sixth conference here since 1984, they seem to get better and better. I look forward with great anticipation to this great weekend. This year was no exception. The preaching, as usual, was great and nourishing to the soul. The fellowship was warm, and the hosts did a wonderful job in putting on the program. My hat is off to Katie and the rest of the church women for making the wheels of hospitality turn smoothly: to Brother Wilson and the men for making all the gears mesh.

John Pruitt, Griffin, Ga.

CHURCH ANNOUNCEMENT

The Faith Baptist Church in Lawtey, Florida, would like to invite any readers who may so desire to our special services on March 28-31. Services will be in the evening at 7:30 p.m. on Thursday and Friday and on Saturday and Sunday at 10:00 a.m.

Saturday will be an extra special day with several preachers preaching in the service. Our main speaker will be Elder Mark Minney of Perkins, West Virginia. For more information contact Elder Marty Hoffman at (904) 782-3106.

CAN YOU IMAGINE THIS?

John the Baptist sprinkling and calling it Baptism? "And were baptized of him in Jordan" (Matt. 3:6). "and Jesus, when he was baptized, went up straightway out of the water" (Matt. 3:16).