

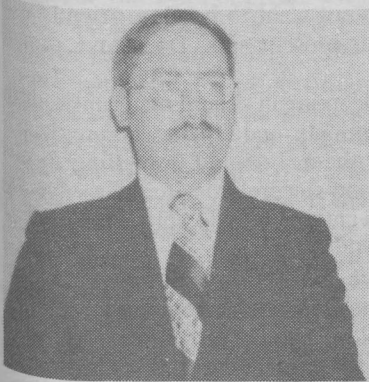
Hell is eternal. All hope is banished from Hell!

MY FIVE PASTORS

By Medford Caudill,
Goshen Indiana

I first came amongst independent, Sovereign Grace, Landmark, Missionary Baptists when I was twenty one years old in 1970. In the years since, at various times I have had five pastors. I would like to tell you about them since they are representative of the men who labor with us all over this country.

My very first pastor was Charles Salmon. I come from a fundamentalist free will background. They were the only kind of baptists that I knew. One Sunday, by the providence of



Medford Caudill

God, a friend of mine got into an argument with his girlfriend. He didn't want to see her at church that night so he asked me to go someplace else with him. We decided to go to the "Faith Missionary Baptist Church" in Horton, Michigan that evening just to avoid his girlfriend. What a

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STUDIES IN ACTS

by Willard Willis

"And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself: much learning doth make thee mad" (Acts 26:24).

The fact that Festus spoke with a loud voice indicates to me that



Willard Willis

Paul was speaking with great enthusiasm. Paul, in other words, was speaking with deep convictions regarding the fact that Jesus was the promised Messiah. He was expressing himself in such an enthusiastic manner that Festus thought that he had lost his senses. There are also too many today who think that it is foolish to become too serious about the Word of God. They will accept a veneer of Christianity, but will not accept it as the top priority in

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TRAINING OUR CHILDREN

By Waldo Whiddon

"Thorns and snares are in the way of the froward; he that doth keep his soul shall be far from them. Train up a child in the way he should go: and when he is old, he will not depart



Waldo Whiddon

from it." (Prov. 22: 5-6). The simple lesson of the text I do believe, is just this; "good training, as a general rule, has good effects." The text does not promise salvation as the result of good training. Though there are some who say it does. But it does promise that, in the general course of things, a well-trained child grows into a responsible adult! The Apostle Paul gives a similar exhortation in his letter to the church at Ephesus; "And, ye fathers, provoke not your children to wrath: but bring them up in the nur-

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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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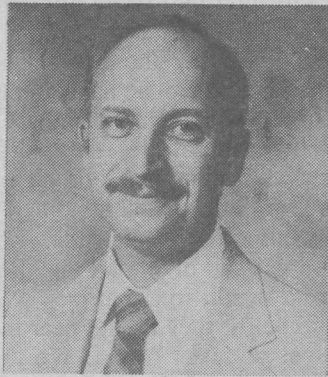
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THE TRUTH ABOUT ROMANS 10:13

By John Pruitt

"For whosoever shall call upon the name of the Lord shall be saved." Rom. 10:13. Oh, what a wonderful word of assurance to the lost sinner--but, oh, how this one little verse has been misused by many who have added to and taken away from the true gospel of Christ. They will begin reading from Romans 10 from verse nine through verse eleven, and stop as if the rest of the chapter doesn't exist. I have before me a typical Arminian tract called "God's Simple Plan of salvation: by Ford Porter. It is put out by Lifegate, Inc. The title sounds very good but the content distorts the truth about salvation by mis-using various verses of Scripture such as I Peter 2:24, and II Corinthians 5:21 by implying that the "us" and the "our" in

these two verses include all humanity. Then he tells the sinner to call upon the name of Jesus Christ and he can be saved. "Simply believe on Him as the One who bore your sin, died in



John Pruitt

your place, was buried, and was raised for your justification. Now call upon Him, "For whosoever calleth..." (Rom

10:13). The first prayer for a sinner to pray is given in Luke 18:13; "God be merciful to me a sinner." Now you are a sinner and surely you are sorry because of it. Right now, wherever you are, lift your heart to God in prayer. It does not take a long, loud prayer, for God is anxious to save you. Just say: "Oh, God I am a sinner, I am sorry, I repent; have mercy upon me, and save me for Jesus' sake. Now just take Him at His word." Rom. 10:13 is again quoted with "(that includes you)" inserted. Mr. Porter continues, "Just call upon God, realizing you are a sinner and ask Him to have mercy upon you and save you for Jesus' sake. Then just take Him at His word and by faith claim salvation...Thank God many have been won to Christ by this sim-

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STUDIES IN DANIEL-CHAPTER 9

by John R. Gilpin

This is our ninth consecutive study in the book of Daniel, and as you may have noticed, the book of Daniel is primarily a book of prophecy. Of course, you understand that prophecy is nothing more or less than pre-written history--that is, history that is written before it comes to pass. Much of the Bible was once prophecy. In fact, most of the Bible was one day prophecy, but today the most of the Word of God is history, since the prophecies of the Word of God have been mostly fulfilled through the

days that have passed. However, there are two books, a great part of which are yet unfulfilled,



John R. Gilpin, Sr.

namely, the book of Revelation and a good part of the book of Daniel. These two books are still mostly prophetic so far as you and I are concerned. That is, they are history that shall be fulfilled some day.

Now here is an interesting thing to me, and a peculiarity: people want to know about the future, yet they don't study God's Word. People want to know about the future and they will go to a fortune teller or to some medium, who is nothing more or

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STUDIES IN JOSHUA

by C.T. Everman

"AND it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof; That



C.T. Everman

they gathered themselves together, to fight Joshua and with Israel, with one accord" (Josh. 9:1,2).

Israel, under the command of the "captain of the host of the Lord" (Josh.4:14), had taken Jericho and Ai with great victories. These six kings in the south hearing of these victories banded together to fight Israel. Each time a victory was won Satan was more determined to attack than ever. These six kings stopped fighting among themselves and formed a confederation to fight Israel. This reminds us of how the Pharisees, the Sadducees.

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

BLOODY HANDS OR BEAUTIFUL FEET

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at

thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou has delivered thy soul" (Eze.3:17-19). "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not

heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom.10:13-15).

Look at your hands, are they bloody? Look at your feet, are they beautiful? Every saved person has bloody hands or beautiful

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BLOODY

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feet, or both. Oh, let us wash our hands of the blood of the souls of men, let us make our feet beautiful - let us do both by giving a faithful witness of the gospel to the unsaved about us.

All around us are lost men and women, The harvest field is exceedingly large. All around us are those who need to be saved. Every day we come into contact with many eternity bound men, women, boys, and girls. Most of these are presently headed for eternal hell. How can we be so unconcerned about these multitudes of the unsaved? How can we continue day after day without making any effort whatsoever to win some of these lost souls to Jesus Christ? Could not the vast majority of these lost souls say what the Psalmist said in Psalms 142:4, "no man cared for my soul"? Oh, we have the bread of life in our hands, we have the water of life in our hands; how can we be so heartless, cruel, and uncaring as to withhold these things from perishing souls?

These multitudes of lost souls must spend eternity in heaven or in hell - a heaven that is so wonderful and blessed that we cannot begin to imagine the glory thereof; a hell that is as bad as heaven is good - a heaven or a hell about which the half cannot be told. Jesus Christ and His salvation is that which makes the difference between where these souls will spend eternity. He is the only Saviour for perishing sinners. It is Jesus Christ or eternal hell for these multitudes

with whom we come in contact.

Lost people must believe in Jesus Christ in order to salvation. Believing in Jesus Christ and His saving gospel is the only way of salvation. Now, hear this; men must hear about Jesus Christ before they can believe in Him for salvation. I know that there are Hardshell heretics (sadly, even among those who call themselves Missionary Baptists) who believe that men can have eternal salvation without ever hearing the gospel. I know that there are many such who delight to divide



Joe Wilson

up salvation into many different parts, and say that some parts are without hearing the gospel and other parts cannot be had without hearing and believing the gospel. I know some of these "scissors" men who major in dividing up the Word of God and dividing up the salvation experience. Let them cut and divide all they desire; it is still true that men will go to hell if they do not hear the gospel of Jesus Christ. We are Missionary Baptists; we are not Hardshell heretics. We believe what the Bible teaches and what our forefathers taught - that one must hear about Jesus Christ; His death, burial, and resurrection in order to be saved and escape hell. Men must hear the "Old, old story" about Jesus Christ or go to hell. Someone told you - yes, someone told you. Someone prayed for your salvation. Someone told you about Jesus before you were saved. Aren't you glad that someone told you? Now, what are you doing about telling others? This question constitutes the very heart of this message.

Read my texts at the head of this message again! Do you have bloody hands? Let me explain this very carefully. Arminians have a motivation for soul winning through a false interpretation of this Scripture, that we do not have. They teach that many will be in hell that would have been saved if we had witnessed to them. They teach that this is what "bloody hands" means. They say that our failure to witness is the cause of many going to hell who would have been saved if we had been faithful in witnessing. Oh, this is a frightening thought. It could be a strong motivation to faithful witnessing. However, we who believe in the sovereign, saving grace of God do not believe this.

It is true that men will be in hell who would have been saved if they had repented of sin and believed in Jesus Christ as Lord and Saviour. I expect some criticism over this statement, but I stand behind it and ask my critics to give it more thought. Many are in hell because they rejected the saving gospel of Jesus Christ. At least, this is one of the reasons they are in hell.

Having said this, I want to quickly say that no one will be in hell who would have been saved

if we had witnessed properly. God will not jeopardize the eternal salvation of His elect by the failure of the Christian to witness to them. The sovereign God who elected men and predestinated them to eternal salvation will see to it that they all hear the gospel. The salvation of God's elect does depend upon: 1. The redeeming work of Jesus Christ, 2. The effectual work of the Holy Spirit, 3. The elect hearing the gospel, and 4. Each one repenting of sin and believing the gospel. The sovereign God who ordained all these things will see to it that they are brought to pass. The elect must hear the gospel in order to salvation. The elect will hear the gospel.

Please understand what I am saying here. I should witness to the unsaved about me. I should be very faithful in this. I will have bloody hands before God if I don't do this. I will be held accountable to the Lord for my failure to do this. But my failure to do this will not be the reason why anyone goes to hell. Not one of the elect will miss heaven and go to hell because of my failure to witness to him. If I use this as an excuse for my failure to witness to the unsaved, God will deal with me over this and I will suffer over this. I must be honest with God's Word. I must admit that the Arminian has a motivation for soul winning through his false interpretation of this Scripture that I do not have.

We absolutely must not use this truth as an excuse for our not witnessing. We must not say, "All of the elect will be saved whether I witness to them or not; therefore, I will not witness to any." We must not say this. We are verily guilty before God if we say this - or if we act it; and many of us act it who would not say it. We are commanded to witness to the unsaved. We are commanded to win souls to Jesus Christ. We are sinful and guilty and disobedient if we fail to do this. We are commanded to witness, men will be saved through someone witnessing to them; it may be and it could be that someone could be saved through our testimony and witness. Oh, is this not motivation enough to get us busy and keep us busy in giving the gospel to the unsaved? Let me put this all together again. We are commanded to witness, men must hear a witness in order to be saved, God may use our witness in the salvation of men. Oh, let us then be busy fishing with the gospel bait for the souls of men.

We have the responsibility to witness to men. Maybe they will be saved whether we witness to them or not; still, we will have bloody hands if we fail to witness to them. Someone else may witness to them and win them to Christ; still we will have bloody hands because of our failure to witness to them. Maybe they would not be saved even if we did witness to them; but still, if we fail to witness to them, we will have bloody hands of failure before our God.

In our witnessing we are to warn men of the coming judgment of God upon them for their sins. I believe that the law of God should have a place in our witnessing. One of the purposes and uses of the law is to convict men of sin and the need of a Saviour. Men will not be saved unless convicted of sin. If the law is used to convict men of sin (and the Bible says it is), how are men

to be saved without this law work? We are to witness to men concerning the person and the saving gospel of Jesus Christ. We are to witness, using the Word of God. We are to witness with a burdened heart, earnestly desiring the salvation of those to whom we witness. We are to

witness prayerfully. We are to witness in the power of the Holy Spirit. But, above all, we are to witness and witness and witness. I believe that the other things will come with faithful and persistent witnessing.

Of course, there are some
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FROM THE EDITOR

WHAT DOES LOVE REQUIRE OF ME? Wow, I can sure use some help in answering this question. I will deeply appreciate and prayerfully consider any sincere and well meaning comments that are sent to me relative to this matter.

I am to love my brothers and sisters in Christ, I am to love my neighbors, and I am to love my enemies. So far as I can ascertain that does not leave anyone that I am not obligated to love. This obligation to love others is a major and an extended obligation. I am to love everyone; I am to hate no one. Let me, let us all, examine our lives by this test of love. But again, what does love require of me?

I have frequently said that I am willing to pray for homosexuals and other sex perverts, I am willing to gladly give them the gospel (of course they are welcome in our church services), but that I did not want anything else to do with them. I do not want to be close friends with them so long as they continue their present sins. Does love require more than this of me?

There are those who are so very deep in sin. There are drunks, druggies, filthy talkers, blasphemers, criminals, and others who are deep in sin. I should be willing to pray for them. I should be willing to give them the gospel. I should earnestly and sincerely desire their salvation. However, beyond this, I would not want much to do with these kinds of people. Does love require more than this of me?

There are Christians who believe much false doctrine. They are members of churches that teach these false doctrines, that are false churches. I should love these people, I should be willing to pray for them. I should be willing to try and teach them the truth and turn them from their errors. I can have some fellowship with these as individual Christians. I cannot fellowship them as I can those who are more in agreement with me on the truths of the Bible. I cannot, I do not recognize their churches as true churches. I do not attend their churches. What does love require of me as to these things? Does love require that I fellowship them in the things about which we agree, and that I remain silent in their presence about the things about which we disagree? Or does love require that I lovingly and persistently seek to teach them the error of their false beliefs?

There are true churches and sound preachers that have greatly wronged me and/or my church. I should love them. I should pray for them (Do I? Do they pray for me?). What should I do as to the wrong they have done? Say they have disregarded the authority of our church. Say they have received or used an excluded member of my church. Say they have done other things, maybe worse than these, to me and/or to my church. What does love require of me in such matters? I know that I should always love them and be willing to forgive them - always willing to most gladly forgive them. But say they refuse to admit the wrong they have done; what should I do then? Should I act as if nothing has happened? Should I ignore the wrong that has been done? Should I go on and fellowship them as if everything was right between us? Say, I have let it be known that I am very willing to try to work out our problems. I am willing to meet with them and discuss these things and sincerely and lovingly try to have sweet and restored fellowship. Say that they are not willing to do this. Should I seek to force such a meeting? Should I just go ahead and fellowship them as much as I can anyway? What does love require of me as to this matter?

Say that there are those who wear the same name I do. Say that they differ greatly from me on some very important matters, especially doctrinal matters. I know I should love them, pray for them, and earnestly desire their return to the truths we once held together. But should I keep silent about these things about which we differ so strongly? Should I totally act as if those differences do not exist? Should I write and speak strongly about those differences, should I not write or speak against them at all, or should I seek for some middle ground concerning these matters? Should I treat these brothers exactly as I do those with whom I am in agreement on these important matters, or should I treat them differently? Oh, what to do, what to do!

I am most sincere about these matters. I most sincerely and earnestly want to do the right thing. I want to do the loving thing. I want love to control my actions in these matters.

I get criticism because I take a stand against some things and speak out strongly against them. I get criticism because I do not take a strong enough stand against these men and these things. I get criticism because I do not have much fellowship with some men. I get criticism because I have too much fellowship with them. I get criticism because I don't do more to try to restore fellowship. I get criticism because I want to restore fellowship.

What I want is to know what love requires of me in these matters, and to do that. I am referring to all these situations mentioned in this editorial and to any similar ones. I hope I love those in the situations mentioned. I think I love them. Honestly, I do not know a person whom I do not love. But I realize that I may have some attitudes and some actions that are not consistent with love. I say sincerely that there are situations and times when I just do not know what love requires of me. I want to know. I want to do that which love requires of me. Please believe me as to this and pray for me as to this.

Let me say in closing that I love God and His Word above all else, and I want to always do that which that love requires of me. If and when that love comes into conflict (seemingly, for actually it never really does this) with love for others, I want love for God and His Word to rule supreme in my affections and acts. Comments very welcome, even desired.

BLOODY

(Continued from Page 2)

limitations to our witnessing. I do not believe that we are obligated to witness to every individual we meet. I would not insist that we buttonhole everyone we meet and force them to hear our witness. I do not say that one must take time at work to witness to every individual with whom he works. I would not say that each one in a city is obligated to witness to every individual in that city. I believe in some common sense limitations to our witness. But this I verily believe; our problem is not that we extend beyond the limits of our obligation to witness; rather our problem (yea, our sin) is that we miserably fail to live up to the limits of our obligation to witness - is this not so? I know of none of us who are going too far in our witnessing. I suspect that most of us come very far short in meeting our obligations to witness. Dear Brother and Sister, and I speak especially to myself; do we not fall short, very far short, of witnessing faithfully to all

those to whom we should witness? Could I say this? if every believer would witness to everyone to whom he or she should witness, then every unsaved person would be witnessed to. Could I say this? Well, at least, if we all witnessed to all to whom we should witness, multitudes more would be witnessed to than are being witnessed to - and remember that the man who is not witnessed to cannot be saved - ponder and pray about that.

Now, let us notice the matter of beautiful feet. Look at your feet; are they beautiful? Every believer can and should have beautiful feet. I cannot do much about my height. I cannot do a great deal about my looks. But I can do something about my feet; I can have beautiful feet. God gave us feet and a mouth. He gave us feet so we could go forth to the unsaved. He gave us a mouth so we could give the gospel to them. If we are not using our feet and our mouth in this way, we are not obeying God in the use thereof.

What are beautiful feet? Beautiful feet are those feet which carry the gospel of peace to those

who have no peace. Beautiful feet are feet which carry glad tidings of good things to the unsaved. What glad tidings? The glad tidings that Jesus is God, that He was born of a virgin, that He lived a sinless life, that He died at Calvary for all of the sins of all those who would trust in Him, that He was buried, and that He arose from the dead. Oh, what glad tidings are these! This is not only the good news, it is the best news. Like cold water to a thirsty soul are these glad tidings from the far country of God's heaven.

Oh, I was not interested in these glad tidings. I considered it an imposition upon my privacy and my time for one to insist on bothering me with these things. But, I praise God for those who brought me these good tidings - whether or not I wanted to hear them. There came a time - I will never forget it - It is the highlight of all of my life - there came a time when I wanted to hear those glad tidings more than anything else. There came a time when I drank in those glad tidings like a thirsty man drinking water, like a starving man eating bread. There came a time, praise God for it, when those glad tidings were the best news I had ever heard. Truly, those glad tidings were a joyful sound to the ears of my heart.

These glad tidings tell how one can have peace with God. Oh, we need peace with God. We can live with it if the whole world be at war with us, but we cannot live without peace with God. Peace, peace, sweet peace; the peace that comes from sins forgiven, sins washed away by the blood of Jesus Christ. What precious peace it is when we know that God for Christ sake has forgiven us all our sins. We are reconciled to God. The feet that brings us the glad tidings of peace with God are truly beautiful feet.

These beautiful feet bring us tidings of good things. What good things? Good things of forgiveness, of justification, of regeneration, of sanctification, of righteousness, of holiness, of blessed privileges of living for God and serving God, of eternal heaven - oh the good things brought to us by the beautiful feet of the one who gives us the saving gospel of Jesus Christ.

These glad tidings of the gospel tell us about life from the dead, about healing for the terminally sick, about freedom for the prisoner; oh, there is no good news like the good news of the gospel of Jesus Christ. There are no feet as beautiful as the feet of the one who carries the gospel to the unsaved.

There are no feet as beautiful as the feet of the gospeler. These feet are beautiful to the gospeler himself or herself. There is a joy and delight in being faithful in giving the gospel to the unsaved. These feet are beautiful, oh so beautiful, to the one who hears and believes the precious gospel. Oh, I could gladly wash the feet of the one who brought me the gospel. I could willingly and gladly kiss those beautiful feet that brought to me glad tidings of good things. The feet of the gospeler are beautiful to the Lord. Oh, those feet are pleasing to the Lord. That is one reason He gave feet to man, and He is pleased when a man uses those feet in obedience to God's purpose and God's command to be witnesses for Jesus Christ and His saving gospel.

I used to think that Romans

10:15 was especially for the God called preacher. I used to want to appropriate this promise only, at least primarily, to myself and other preachers; no more, no more! Any believer; man, woman, boy, or girl can have these beautiful feet of the gospeler. A man candidating for the office of pastor of a church was asked if a woman could witness the gospel to the saving of an individual. He told those who questioned him that she surely could. He gave the woman of Samaria as an example. He lost out in candidating for the church, but he stood true to God and God's Word. I commend him, I admire him for his stand for truth that day. God will make up to him for the loss of that church. Who would want to pastor such a church anyway?

Would you believe it? I know you will have trouble believing it, it is so absurd, wicked, sinful, and contrary to the Bible - but would you believe it? there are those who say that (oh, I almost hesitate to write such terrible words, I shudder in my soul as I do so) there are those who say that one must hear the gospel from a Baptist preacher or he cannot be saved. There, I have said it. It is almost too horrible to believe. Yet the evidence is conclusive that there are some preachers, and seemingly some churches that teach this blackest of heresies. Oh, they are not Baptist churches, they are not Baptist preachers; but (shudder in horror, oh, my soul) they claim to be Baptists.

I am a Baptist. I am a strong Baptist. If one is more of a Baptist than I am, he has gone too far, he has gone into heresy as to church doctrine. I believe that everyone who is saved should, I say "should" be a Baptist. But I believe, I adamantly insist, I declare with all the fervor of my soul that there are multitudes upon multitudes of saved children of God who are not, never have been, and never will be Baptists.

I glory in this. Not in that they are not Baptists (they should be), but in that I do not restrict salvation to Baptists. I do not, I most emphatically do not shut salvation up inside the walls of a Baptist church. I yield to no man in the honor I give to the true churches of Jesus Christ. But I will not exalt them above the place God has given them. Baptist churches are not the administrators of the saving grace of God. One can be saved, many are saved, who are not Baptists. Baptist churches preach the gospel that God uses in saving sinners, but they are not the only ones who do this. Baptist preachers are not the only gospel preachers in the world. Many other churches preach the gospel, and many others are saved.

Any and every believer can have, and should have beautiful feet. The preacher should have beautiful feet. Women in the church should give the gospel to the unsaved and thus have beautiful feet. Boys and girls in the church should be gospelers and have these beautiful feet. All of the men in the church should have the same. Oh, I am saying that the beautiful feet of Romans 10:15 can and should apply to every member of the church, not just to the preacher. God will use men, women, and children in giving the gospel to others and in winning souls. A thousand curses on this heresy that one has to hear the gospel from a Baptist

preacher or he cannot be saved; I said a thousand curses.

Well, let us have a special service now. Let us have a foot washing service, and a hand washing service. Let us wash our hands by confessing our sins of not witnessing for Christ as we should. Let us get this blood off of our hands. Let us wash our feet of the failure to carry the glad tidings of good things to the unsaved. Now, let us put some new shoes on our washed feet. Let us put on the shoes of Ephesians 6:15, "And your feet shod with the preparation of the gospel of peace." Let us go forth with a burdened heart, with a speaking tongue - let us go forth preaching the gospel of peace and giving forth the glad tidings of good things through and in Jesus Christ. God bless you all.

MY FIVE

(Continued from Page 1)

difference there was between Bro Salmon and the preachers I had been used to. He went to the Bible. He did not tell funny stories or read articles out of the newspaper, or drone on and on about nothing. He was serious, intense, and above all, he was knowledgeable in the Scriptures. I could see immediately that these people had something more than any church group I had ever known.

That night they loaded me up with literature. I think that in just a week or two I read "The Trail of Blood", "Why Be A Baptist", "The Church That Jesus Built", and Frank Beck's "Five Points of Calvinism". I know some have struggled with these truths, but it all seemed logical to me from the start. In a short time I was baptized and joined the church. (I was lost at the time). My experience in grace is another story. Just let it be said at this time that God saved me by His grace while a lost church member and preacher. Looking back, Bro. Salmon's faithful preaching had much to do with my eventual conversion.

From Bro. Salmon I learned that the best kind of preaching is that which comes from the Bible. He was always careful to fully examine everything the Bible had to say about a subject. I also learned that whatever was in the Bible was to be preached. Bro. Salmon was not ashamed of election or church truth and was willing to preach on them plainly, again, and again, and again. I also learned from Bro. Salmon that the best kind of preaching is preaching that people can understand. He never went over our heads or attempted to show us that he was so much more intelligent than we were, but always made things plain and simple for the average man and woman in the pew.

I don't know exactly where Bro. Salmon is today. The last I knew he was in Tennessee. I think of him from time to time and remember him in prayer.

My second Pastor was Bro. J.C. Settlemyer when I joined the Grace Baptist Church in Jackson, Michigan. What can I say about Bro. Jim? For over twenty years I have counted him as my very

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THE BAPTIST EXAMINER
JUNE 6, 1992
PAGE THREE

SEEKING AN ACCOMMODATION BETWEEN CHURCH AND STATE

By Haven Bradford Gow

An article in the December 9, 1991 Time magazine made the case both for and against the separation of Church and State.

According to Time, proponents of the separation of Church and State argue that (1) Maintaining a Church-State wall of separation protects religious institutions and individuals from governmental intrusions; (2) In a nation with 1,200 different religious organizations, the government must respect diversity; (3) Government-mandated or sanctioned religious exercises in all likelihood will result in a lifeless, watered-down form of civic religion and (4) Religious exercises in the public schools may pressure some children into participation from fear of being ridiculed and ostracized if they refuse.

Time also provides strong arguments favoring accommodation between rather than separation of Church and State: (1) Prohibiting prayer in the classroom or at high school graduations violates freedom of speech and freedom of religion; (2) Outlawing religious displays, such as Nativity scenes on public property, really is an expression of hostility toward religion; (3) Keeping religious persons and groups and arguments out of the public arena forces society to depend upon purely secular arguments, even on issues with religious and spiritual dimensions; and (4) Removing references to the role religion has played in American history and culture both distorts and rewrites history.

Time magazine cites three examples that manifest hostility toward religion:

1. "Last month the Pennsylvania Supreme Court threw out the sentence of a murderer who killed a 70-year old woman with an ax, on the ground that the prosecutor had unlawfully cited biblical law to the jury in

his summation urging the death penalty."

2. "In Decatur, Ill., a primary-school teacher discovered the word God in a phonics textbook and ordered her class of seven-year-olds to strike it out, saying that it is against the law to mention God in a public school."

3. "The town of Oak Park, Ill., blocked a private Catholic hospital from erecting a cross on its own smokestack because, councilors say, some local residents would be offended."

According to Rev. Harold Craig, pastor of First United Methodist Church in Somerville, Tennessee, "The Constitution states, 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' This is the national mandate for the freedom of religion. But...I am not thankful for those who have very successfully attempted to turn that mandate into a freedom from religion. Liberal constructionists... have given us a land where religion is no longer seen as a compelling force to guide a land and its people.

Rev. Craig adds: "I do not believe that the state should be governed by any denomination, sect or group. But this does not mean that the very fibre of moral, spiritual and natural laws laid down by God Almighty should be cast aside as if they had been superseded by some superior conventional wisdom of secular-ity."

Clearly, what we are witnessing in America today is not state "neutrality" toward religion; rather, we are finding state hostility toward those religious persons and groups who feel that theologically-based opposition to abortion, pornography and homosexuality has a legitimate role to play in the shaping of national public policy.

Copied from The Baptist Challenge.

The Baptist Examiner Forum I

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

Explain "castaway" in I cor. 9:27. As to the possibility of losing salvation. Is there an example of a castaway, by name, in the Bible?

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Please read I Corinthians 9:27. Let me first say that this verse is not teaching that it is possible for one to lose his salvation. First, Paul is not addressing the issue of salvation, but that of rewards. Please note the words of verses 19-27. Paul has in mind here in verse 27 the struggle between the flesh and the Spirit that he described in Romans 7:21-24. Rather than be enslaved to sin, Paul has enslaved his body through a rigid self-discipline. Sin could disqualify Him in the Christian race from the prize, or reward. Without self-discipline, Paul could become a "castaway".

The word castaway (Grk. adokimos) is a compounded word that means, "disapproval after having failed to meet the requirements". Paul is running a race to win a crown, or reward. His service must be acceptable. Paul served the Lord with an earnestness and desire to please Him and not be disqualified, or disapproved. Sin has often set some aside, or even taken them out of this life and someone else put into their place. Strange that we do not think of our race, or life being cut short by the disciplinary disapproval of God. With the general overall laxity of Christian living and purpose today, I fear there are many who ignore self-discipline with excuses and shirk their responsibility before God in the race before them. Instead of pleasing him, many please the flesh.

Yet another reason that this verse is not talking about loss of salvation, is the fact that God will never throw away one of His elect for whom the Lord Jesus died, even though that one may become useless to Him through lack of self-discipline. Paul fears not his loss of salvation in this verse, but his lack of self-discipline and subsequent loss of the race for the prize.

Let us consider our goal and purpose in this life of service to our Lord. To be cut off in the midst of the contest would be a great loss. Let us run the race acceptably, striving for the mastery. Oh that each of us might have the desire to say, "I have fought a good fight, I have finished my course, I have kept the faith." (II Timothy 4:7).

I am very happy to inform the questioner that the word "castaway" in I Corinthians 9:27 does not mean that one can lose his salvation and be castaway from God and eternal life. Salvation is based on God's sovereign, elective will, motivated by His everlasting divine and infinite love, and secured by the finished work of Jesus Christ. "In loving kindness Jesus came, my soul in mercy to reclaim; and from the depths of sin and shame, in grace he lifted me." Not one of God's elect will be castaway from His love and grace, who are partakers thereof.

As in all cases, it is important to study the background of the text in order to get a good understanding of the verse in question. Paul's salvation is not in question at all in this statement. It was Paul himself who said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him against that day." Neither is he speaking of the salvation of someone in the Corinthian church.

The subject of the chapter in the main has to do with future rewards, at least the second half. Verse 17 says, "For if I do this thing, (Preach the gospel) willingly, I have a reward..." There will be different rewards for different works. Proclaiming the blessed gospel shall have its reward. Paul wrote to the Philippian church that some preach the gospel out of "envy and strife" and others out of "good will." So a person's attitude and motive determines rewards or not. His concern was then, in I Corinthians 9:27 that he would receive a reward for his preaching and not become a castaway.

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Many people are confused as to salvation and rewards. Both are taught throughout the Scriptures yet they are entirely different from one another. Salvation is by grace alone, while rewards are for faithful service. Salvation is a free gift, and can not be earned by

any works that we do, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of work, lest any man should boast" (Eph. 2:8, 9). Salvation, eternal life, being a free gift to all who come to Christ, one can never lose that eternal life, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37). "And I give unto them eternal life; and they shall never perish..." (John 10:28). While rewards are not salvation, there is much said in the Scriptures about faithful service and rewards for that service. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). The difference between salvation and rewards is very clearly brought out in I Corinthians 3:14, 15 where it is said that men's works will be tried by fire, "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; so as by fire."

In I Corinthians 9:24-27 it is clear that Paul is speaking of rewards, not salvation. With the races of Greece in mind, he uses them to illustrate Christian service. "Know ye not that they which run in a race run all, but one receiveth the prize. So run, that ye may obtain" (v. 24). What is the prize at the end of the race? For the Greek runner it would not be his citizenship. The race was only for those who were already citizens of Greece. No one else was allowed to enter the race. The Greeks were running to receive honor, to receive glory, to obtain a prize. Paul here pictures the child of God, the one who is saved as running a race. Only those who are citizens of heaven can enter the race, "Our citizenship is in heaven..." (Phil. 3:20). While the Greek strived "to obtain a corruptible crown but we an incorruptible" (v. 25). The crown, not citizenship, is the prize to be won.

Just as the Greeks had rules for the race which the runners must observe if they were to win the prize, we that run the Christian race must abide by the rules set forth by the Word. "If a man also strive for masteries, yet is he not crowned except he strive lawfully" (II Tim. 2:5). We must abide by the rules. This is what Paul is saying in verse 27. He is saying that he must be very careful that he do nothing that would cause him to be disqualified for the reward at the end of the race, for that is what the word, "castaway" means. It means that he would

lose his reward, not his salvation. As for an example of a castaway by name in the Bible I know of none. We might consider Demas who forsook Paul (II Tim. 4:10), as an example but not so named. Also there was John Mark who departed from Paul and Barnabas (Acts 15:38). He later came back and was used of the Lord.

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I Corinthians 9:27, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

I cannot explain this verse as to the possibility of one losing their salvation, because such a possibility does not exist. If there is one doctrine that is clearly taught in God's Word, it is the doctrine of eternal security. Praise God, once we are saved, we are eternally saved. There is nothing that we or anyone else can do to cause us to lose that salvation. There are so many verses of Scripture that teach eternal security that I will not quote any of them. I will just mention a few proofs. Romans 8 tells us that nothing can separate us from the love of God. It means exactly what it says. Nothing in the heavens above, in the hell below, nor on this earth can separate us from God's love which is found in Christ Jesus. If we cannot be separated from the love of God, then we surely cannot lose our salvation. The Bible says we are kept by the power of God. Until someone comes along more powerful than God, we will remain saved. The Bible tells us that we have everlasting life. That is exactly what we have. We cannot lose our salvation. The Bible tells us that Christ will raise us up at the last day, and He shall. I could go on and on with proofs of eternal security, but these will suffice. If you will not believe these, you will not believe if I give a thousand more proofs.

I might add that a study of the history and writings of the Apostle Paul clearly show that he had assurance of his eternal salvation. Paul was anticipating rewards in glory, not fearing the loss of his salvation. I also want to mention that I do not believe this verse teaches that God puts people on a shelf. Some say that after a bad sin, or after so many sins, God will put a person on a shelf and not use them any more in His work. This is pure heresy. Peter serves as a supreme example of God's forgiving heart and usage of someone after they have sinned. So do not let anyone ever convince you that God will not use you any more.

Let us now deal with the meaning of the word "castaway." The word means disapproved. The context around this verse is about service and reward. Paul is concerned that he will preach the importance of working for God and forget his own responsibilities. He here tells us that he works at being a child of God

with the hope of future rewards. His concern with being a castaway is that he will suffer loss of reward. He strives and fights and desires rewards, as we should. He does not desire to be disapproved, neither should we. May God bless you all.

MY FIVE

(Continued from Page 3)

best friend. He stood up for me at my wedding. He helped me and my wife immensely when our daughter Bethany was born with some physical problems. He has been a faithful friend in many ways.

When I first met Bro. Settlemoir I was just getting started as a young preacher. His treatment of me was a model of how older preachers ought to treat their younger brethren.

First of all, he had time for me. Knowing what I know now about raising a family and pastoring a church I don't know how he did it. At that time besides his family and church responsibilities he also worked a job and went to college. Yet, any time I stopped by to see him he always had time to talk to me and to listen to whatever was on my mind.

Bro. Settlemoir helped give me a great love for books. He was always reading something and suggesting something I ought to read. He gave me lots of books, pamphlets, and tracts.

Bro. Settlemoir, from the start, treated me as an equal. Paul told Timothy, "Let no man despise thy youth." Many older preachers treat younger preachers with disdain. It made a great impression on me that Bro. Settlemoir would ask my opinion of things, of what I perceived a passage to teach or what I thought of a certain doctrine. I hope that I will never look down my nose at young preachers as being an inferior sort of minister but will treat them with the same respect Bro. Settlemoir gave me when I was a young man.

Bro. Settlemoir gave me opportunities to preach. He had me fill in for him when he was gone. He had me preach some Sunday evenings and Wednesdays, when he was there. He took me with him to different meetings. Our young preachers, (what few there are these days), need to preach. If there is a young preacher or two in our midst we ought to give him the opportunity to use the talent God has given him.

Today Bro. Settlemoir pastors the New Testament Baptist Church of Brownsburg, Indiana. I do not see him as frequently as I would like to, but when I do I am still impressed by his love of God, knowledge of the Word, and his friendship for God's people.

My third pastor was Joe Wilson. A group of us began a Mission in Marshall, Michigan which was later organized into a church. We went out under the authority of the Grace Baptist Church in Gladwin Michigan where Bro. Joe was pastor at the time.

Over the years I have learned a lot from Bro. Joe. One of the things Bro. Joe has taught me is the joy of serving God. Bro. Joe is a happy man. He enjoys life and he enjoys being a Christian. Bro. Joe is a worker. He is always working. (Continued on Page 5, Col. 5)

The Baptist Examiner Forum II

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

If a child is depraved, why did Jesus say one must become like a little child in order to enter the kingdom of heaven?

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"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matthew 18:1-4). Jesus said that to enter the kingdom of heaven they must become as little children. He is not referring to the nature of children, but to those characteristics that define a child. Children are different from adults in those things that detail character. Note the two phrases; "as little children" and "as this little child". He is referring not to the depraved nature of children, but to those actions that denote a childlike attitude.

The conclusion that is drawn in verse four shows us the attitude that is necessary to being the greatest in the kingdom of heaven. That attitude is humility. One must be as humble as this little child that is before Jesus. One of the hardest things for an adult to do is to humble himself. It goes against his character and this is why Jesus said that to enter into heaven and to be greatest in heaven one must be as this little child.

What will make an adult be as a little child and humble himself? It takes a conversion and without a conversion it would be of no avail to be as a little child. "Except ye be converted" takes precedence over becoming as a little child. The word except is usually translated if not and usually denotes a negative. That negative could also mean unless. Unless what? Unless or if not ye be converted. The word converted refers first of all to that which is spiritual. The spiritual condition of the one that must become as a little child. You must be converted.

What does it mean to be converted or turned. It means that the direction of your life is changed. That your attitudes have been changed. That you will turn from what you are, spiritually lost, in a deliberate and decisive manner to serve that One that brought about your

conversion. Paul used this same word turn when he wrote to the Thessalonians. "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" (I Thes. 1:9-10).

When we are converted we do become as little children.

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A person does not become great by self-exaltation in the eyes of the Lord. One may become great in the eyes of men by exalting himself, making others believe that he is more than he actually is. Many men have a way of giving the appearance of being something when they are nothing. Even some Christians do this many times. We are not to think more highly of ourselves than we are. This is the lesson that Christ was teaching His disciples. A lesson in humility.

A Christian is to humble himself or herself. It is the nature of man to be lifted up in pride. Pride is a great hindrance to the child of God. It is very seldom that I come in contact with a Christian that is clothed in humility. Rather than being clothed in humility, many are clothed in pride. Sometimes some church members are ashamed of their church building because it is not as fancy as some uptown church building. Some are ashamed of their pastor because he is not as handsome as some other preachers, or because he is not popular with people. Those who are lifted up in pride are in for a great fall sooner or later. It is sure to come, it may be later, but come it will. "Pride goeth before destruction, and an haughty spirit before a fall" (Proverbs 16:18).

Children are humble, unless taught by parents or someone to be otherwise. But when little children are left alone they will be innocent of lifting themselves above other children. They share alike, they share equal.

We are to be children in humility. We are certainly to be children in malice. "Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men" (I Cor. 14:20). Children can be

angry with each other and in no time have forgotten their anger.

Christ Jesus set a child in the midst of the disciples, not for the purpose to teach them understanding, but to teach them a lesson in humility. God pity us, we get angry many times and it takes us a long time to get over it, but not so with children. Christians sin against each other and never forgive, or it seems that some never do.

Pastors and preachers do things without any regard to other pastors or churches. Many don't have the respect for other pastors or churches as they should have. Many have forgotten the golden rule. Some pastors will treat other pastors or churches in a way that they would not like to be treated themselves. I am afraid that this has to do with lordship. Some feel that they can judge better than others. Some feel that prestige and money makes the difference.

Some people feel that higher learning makes a difference. Education is a good thing. A preacher should learn all that he can. He should read and study and continue to do this. This was the instruction of Paul to Timothy. (II Tim. 2:15). But this should not hinder one being humble. Preachers should not think that a good education puts them a notch above. A good education should help a person to learn to be humble.

The disciples had in mind that some would be above others in the work of the kingdom. When Christ called a little child unto Him and set him in the midst of them, He did this for the purpose of teaching the disciples a lesson in humility. They were to be as a child in rulership and in lordship, not to expect to be above another or to desire to be over another. So the disciples must be converted or change their mind about who is the greatest in the kingdom. The disciples were to be as innocent as a little child in the desire for authority or to rule over others.

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Several years ago a missionary getting ready to go to New Guinea was visiting our church and my home. I remember my young daughter who was about a year old was standing on a table and almost without warning called out daddy, and jumped right into my arms. The missionary cried out Oh! the faith of a little child.

Yes, a child is depraved, but

innocent in its actions. They do what they do because they are immature, inexperienced; and trusting. They have faith in their parents looking out for them with loving care, they trust their father and mother.

Beloved, this is what Jesus meant when He said we must become like a little child in order to enter the Kingdom of heaven. God gives them the faith to trust their parents. Ephesians 2:8 says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." God gives us the faith to believe in the Lord Jesus Christ as Saviour, as He gives that little child faith to believe and trust its parents. Hebrews 11:6 says, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." I think that this last Scripture answers the question.

What Jesus meant was, after we are saved, born again, we are to be gentle, humble, trusting, loving, depending on the Father, asking things of the Father, begging for forgiveness when we have done wrong.

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First we need to consider the question asked by the disciples. Perhaps it had a hint of pride hidden in it. They asked... "Who is the greatest in the kingdom of heaven?" Thus Jesus, desiring to reveal their error, calls a little child unto Him. As a child is helpless and dependent upon others for his life and preservation, so must you become in order to know true greatness. Whether a child realizes it or not, his position is one of complete dependence upon others. Especially a little child must trust and rely on others completely for food, shelter, warmth, and protection. The disciples needed to learn this humble position. Christ often used physical, earthly examples to illustrate the spiritual. The examples being physical, and of an earthly nature in themselves are less than perfect. But our God is perfect and omniscient in all ways. It is our understanding that is faulty. To assume that we need to become as little children in every sense apart from what our Lord is teaching here is just as wrong as Nicodemus assuming he must enter again into his mother's womb in order to be born again. Christ does not intend any teaching on depravity here. Only on humility and the reason for it. A little child has nothing to give in return for the blessings he receives, only a thank you, a smile, or a hug. The good bestowed upon a child is by the grace of the giver. Grace cannot be given to one who thinks he deserves it, or to one that strives to earn it. And remember "by grace are ye saved through faith..." Only by grace will any be exalted in the Kingdom of Heaven.

MY FIVE

(Continued from Page 4)

ways busy. Bro. Joe may be guilty of some sins (probably fewer than some of his enemies would pin on him) but no one has ever accused him of the sin of laziness.

Bro. Joe was my pastor for just a short time before moving on to Tulsa. He has always been a great encouragement to me and I am glad to count him as my friend. Today, of course, as all the readers of this paper know, Bro. Joe is pastor of the Calvary Baptist church in Ashland, Kentucky and editor of the Baptist Examiner.

My fourth pastor was Ralph Hawkins. We moved to Indiana and joined the First Baptist Church of Nappanee, which Bro. Ralph has pastored over thirty years now.

Bro. Hawkins taught me how a pastor should be a servant of his people. Bro. Ralph is a big man. In the olden days he might have been a blacksmith or a lumberjack. He is big not just in size but he has a big heart. No one has ever come to Ralph for help and been turned away. He is an ace mechanic and has probably saved me and other church members thousands of dollars over the years in car care. If something needs to be done Bro. Ralph will do it.

I remember the blizzard of 1978. We had three feet of snow on the ground. We lived in Bremen, Indiana about ten miles from Nappanee. We had no telephone. Before the roads were cleared Bro. Ralph was in our driveway in a four wheel drive, wanting to know if we were o.k. and if he could get us anything.

Bro. Hawkins has a great love for the company of other preachers and used to travel many miles to Bible conferences and meetings, even if he wasn't scheduled to preach, just to visit and support the other brethren.

Today Bro. Hawkins is still pastor of the First Baptist Church of Nappanee, but he has been slowed down somewhat by a bout with Parkinson's disease. We pray for his health and trust the Lord will continue to use him for many more years.

Well, it has been many years since I have had a pastor to help me, teach me, encourage me and pray for him. I have pastored five churches in three states and on a South Pacific island. During that time without the benefit of a pastor for myself and during the times I have been pastored by other men I have had a fifth pastor. I look at The Baptist Examiner as my fifth pastor.

The Baptist Examiner, like my pastors, has been a great help to me. First of all it has been an encouragement to me. It is easy to think that we are all alone in what we believe and practice, then we look at the Examiner and realize there are many more across the country just like us. All of my pastors have been good about introducing me to other preachers and other churches, but the Baptist Examiner has introduced me to many more than I have met through anyone else.

Like my pastors, The Baptist Examiner has been a teacher. I have learned much about the doc-

(Continued on Page 6, Col. 1)

THE BAPTIST EXAMINER

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MY FIVE

(Continued from Page 5)

rines of grace and church truth in t's pages. It has taught me many things about prayer, about iting, about the work of men in he church and the work of women, about the headcovering, about angels, about missions, about baptist history and a hundred other things.

Most of all, like my pastors, the Baptist Examiner has always been there. It is one thing to prepare and preach a sermon at a Bible Conference and quite another to prepare and preach three sermons a week every week of the year. People ought to remember that when they compare their pastor's weekly messages with those that they hear at a conference. The conference speaker is at his best. He has had his subject in mind for some time and has had the time to prepare adequately for it. You should appreciate the wonderful conference message but you should also appreciate greatly your pastors week by week labor. If it is difficult to prepare three sermons a week (and you pastors know how difficult that can be) think of preparing a paper like The Baptist Examiner every other week. Do not criticize the content or the capability of the writers for it unless you stand ready to contribute something better. I am reminded of the church member who always thought that preaching was easy. All you had to do was stand up and talk for an hour or so. Then one week the pastor fell sick and he was asked to fill in for one service. He found out it was not as easy a task as he had thought.

I truly love all five of my pastors. We may be different in many ways but as shepherds of the sheep we do have one thing in common; our great shepherd the Lord and our Saviour Jesus Christ. My prayer is that all of God's people would be blessed by men among them like my pastors.

TRAINING

(Continued from Page 1)

ture and admonition of the Lord." (Eph. 6:4). Paul addresses fathers in particular, because the primary responsibility of family government falls upon the father's shoulders.

You mothers certainly do not need any admonition to love your children. By the same token you fathers need no exhortation to provide for your families. But as believing parents, you may both need and desire some good, plain instructions about training your children. The Word of God, my dearly beloved, provides the instruction needed.

It is clear from the Word of God that it is the responsibility of believers to train their children and bring them up in the nurture and admonition of the Lord. We believe we can offer you some help by offering three basic facts, awesome facts.

I. The Lord our God has placed us in an awesome relationship to our children. We have brought into this world immortal souls!

Your sons and daughters are endless, rational, and responsible creatures! They will live forever, either in the eternal bliss of heaven, or in the eternal torments of hell fire! Also, we have infected our children with the deadly plague of human sin. Fathers, you listen good, your child got his original sin, guilt, and spiritual death from you. This fact alone should be argument enough to cause you to bring your children to the Great Physician for soul healing, and that He might heal them from the inherited plague. But our peculiar relationship with our children goes much deeper. As parents, God has placed in our hands the highest form of authority known to man. You fathers are, under God, prophets, priests, and kings in your homes, or you should be. Yes, where there is great authority, there is also great responsibility. Did you know that in your home you are God's representative? There you are sovereign, and it is your responsibility to train your children as such, and to have them in subjection to you. The parents in a home are to be honored with dignity, but humbly.

II Being parents you have an awesome responsibility before God toward your children. It is your responsibility to instruct them, to govern and discipline your children with three goals:

a. You must train them to live as responsible people in this world. Morality, honesty, integrity, generosity, and dependability are important, and must not be neglected.

b. You must seek to train your children for the everlasting welfare of their immortal souls. **"Thorns and snares are in the way of the forward he that doth keep his soul shall be far from them. Train up a child in the way he should go: and when he is old, he will not depart from it."** (Prov. 22: 5-6). True, complete child training is vitally necessary.

c. You must give yourself to this work consistently, constantly, and very carefully.

If you would train your children well, you must train them in the way they should go, not in the way they would go. Don't forget, your sons and daughters are born with a decided bias toward evil. **"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear; Which will not hearken to the voice of the charmers, charming never so wisely."** (Ps. 58: 3-5). If you let them choose for themselves, they are sure to choose wrong. The Bible is the best road map for the journey as our children travel this road to destiny. **"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him."** (Prov. 22: 15). It is in our best interest to teach these precious things to the children just as soon as they are able to understand their meaning. **"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame."** (Prov. 29: 15). If we are to be wise, we must not leave our children to the guidance of his or her own will.

Train your children with love,

tenderness, and patience. This does not mean however, that you should spoil them, they have already inherited that, but rather, show your love for and to them. Show them that you love and respect them as human beings, thus gaining their respect for you in return. Love is the secret of, and to, proper training. Nothing will compensate for the absence of love and tenderness. Anger and harshness will frighten a child, but they will not persuade the child that you are right. If your children often see you out of temper, they will soon cease to respect you. It may cost you much trouble and cost them many years, but in the future it will be best for them. Teach them to trust you, and they will trust your judgment. Set a good example before them.

The Word of God requires parents to punish their children when they do wrong. **"He that spareth the rod hateth his son: but he that loveth him chasteneth him be-times."** (Pro. 13:24). As a youngster I often received some type of rebuke from one of my parents. It seemed in those days that they had little or no love for me at times, but as I grew older, I began to see their motive. They were not abusing me, but rather, they were actually showing not only me, but the world that they loved me. As I grew up I began to realize this more and more. Consequently I began to show my love for them in trying to respect them, and be the child that they loved. **"Chasten thy son while there is hope, and let not thy soul spare for his crying."** (Prov. 19:18). Many things written concerning child care by the wise one, King Solomon, are used for the benefit of growing children, even if the children are not aware of it. **"Foolishness is bound in the heart of a child: but the rod of correction shall drive it far from him."** (Prov. 22:15). Then we see yet a little further the extent of the fatherly, or motherly love abounding in the chastisement of children when they will express themselves in an undisciplined manner; **"Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell."** (Prov. 23: 13-14). You cannot save them eternally, you cannot train them up to be Christians. You cannot change their hearts, but do, and can mold their character. With that sort of understanding they become molded into the sort of character that better understands what the Word of God means when he does hear it. Intelligence, common sense, as he grows older this training will help him to deal with the facts of life as he encounters them in his daily walk as he grows up. A young child's mind is tender. It receives impressions like moist clay, but once those early years are gone, they are gone forever. So, let us assume this awesome responsibility of training up your children wholeheartedly.

III With these thoughts in mind we are reminded of the awesome reality of the fact that we can't save our children! When we have done the best we can, we still cannot save our children, nor can we secure their salvation. **"So then it is not of him that willeth, nor of him**

that runneth, but of God that sheweth mercy." (Rom. 9:16). The Bible says; **"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."** (John 6:63). Men, women, and children are born again; **"...not of blood, nor of the will of the flesh, nor of the will of man, but of God."** (John 1:13). Even here, we must recognize that salvation is of the Lord!

Let me say in conclusion, that we face the fact that we cannot save our children, nor raise them up to be Christians. Let us try to raise them up in the nurture and admonition of the Lord, the fathers and mothers who desire to honor the Lord in your homes. Cry out to God as Abraham did, **"...O that Ishmael might live before thee!"** (Gen. 17:18).

We offer these thoughts to you who are believing parents with the prayer that they may be of help to you, as you endeavor for the glory of Christ to train your children in the way they should go. One last thought: Take your child, or children, to God in prayer, mom and dad, daily! We believe you will be glad years later that you did! Amen.

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ple plan. It is Scriptural. It is God's plan. My friend, believe it and follow it today."

Mr. Porter did not misquote Romans 10:13. That is precisely the way it is worded in the KJV. What he did was much worse than a misquotation, for even then he would not necessarily be in error in his theology. He misused the verse and removed it from its contextual background, and taught an untruth. He taught that a person who is a lost sinner must ask God to save him. He used Romans 10:13 to teach that a person is saved by calling upon the name of the Lord. Then implied that II Corinthians 5:21, and I Peter 2:24 included the whole human race. Dear friends, and Mr. Porter, that is entirely wrong-wrong implication, and wrong theology. Why don't we just use Mark 16:16 and Acts 2:38 to teach that you must be baptized to be saved? If you jerk those two verses out of their contextual setting, this would be very easy. But if you did you would be just as wrong as Mr. Porter is about Romans 10:13.

What does Romans 10:13 really teach? For one thing it teaches that God is a sovereign Saviour; that the Holy Spirit must do a miraculous work of regeneration in the heart of the lost sinner before he will do anything spiritual. Calling upon the name of the Lord is a spiritual work; it is a fruit of the Spirit. No lost sinner can produce spiritual fruit. The Bible says in Romans 3:11 that there are none—none that seek God. Isaiah 64:7 says, **"And there is none that calleth upon thy name, that stirreth up himself to take hold of thee..."** Do you see that? **"there is none that calleth upon thy name."** So, are these verses contradicted if a sinner calls upon the name of the Lord? God forbid. The Scriptures

are confirmed. Look closely at Romans 10:14, **"How then shall they call on him in whom they have not believed?"** I would like to ask Mr. Porter and every other preacher who misuses verse 13, how can a person call on whom he has not believed? If you tell a sinner to call on the name of the Lord for salvation, you are asking more from that sinner than he is capable of doing. You are asking that sinner to do good, but he cannot do good toward God. **"There is none that doeth good, no, not one."** If you use Romans 10:13 to try to get a lost sinner to call upon the Lord's name to be saved, you have not yet understood the full extent of the doctrine of depravity. The sinner will not call upon Jesus' name to be saved: he will not even seek after Him that he might call. Why? Because he is dead. Can the leopard change his spots? Can the Ethiopian change the color of his skin? Neither can they do good who are accustomed to evil. You need only to do some elementary research on the natural condition of mankind in the Bible to discover that he is a depraved creature from the sole of his foot to the top of his intellectual head. Starting with Genesis, man's utter ruin is told in virtually every book of the Bible. There is really no reason not to know this very foundational truth.

What then must I do to be saved? The Bible plainly tells us in this same chapter what a man must do to be saved. Romans 10:4 says, **"For Christ is the end of the law for righteousness to everyone that believeth"** The jailer in Acts 16 who had been guarding Paul and Silas asked "What must I do to be saved?" Paul's reply was, **"Believe on the Lord Jesus Christ, and thou shalt be saved."** Back in Romans 10:9, 11 this same apostle says, **"That if thou shalt confess with thy mouth the Lord Jesus, (Jesus to be Lord) and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved..."** For the scripture saith, **"Whosoever believeth on him shall not be ashamed."**

Now if you had taken time to study Romans 8, 9 you would have learned that the only reason that anyone comes to Christ, believing, and calling upon His name is because of God's own sovereign election and predestination. According to John 6 the great consolation in preaching the gospel to every creature is that all those whom He has chosen and predestinated to be conformed to the image of the Lord Jesus, shall come, believing and calling upon His name.

I may offer a universal invitation to all to come to Christ and truth, (believe) Him as Lord and Saviour; I may proclaim from the housetop the wonderful saving grace of God; I may shout from the mountain to the valley below of the atonement sacrifice of the Lamb; but I dare not tell one soul that all he has to do is call on the name of the Lord, and he can be saved.

Please study the Word of God and know that salvation is by the free grace of God. **"So then it is not of him that willeth, nor of him that runneth,**

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THE UNKNOWN BAPTIST

by Bill Farmer

Who is the Unknown Baptist? We know such a title could not belong to any of the denominational bigshots of the many so-called Baptist groups, because said bigshots get their names and pictures in their publications, and if one of them kills a fly, the world must know all about it.

The Unknown Baptist is not someone in the "fundamental" group.

They have built churches as monuments to themselves. The Christian celebrities have built schools as "bastions of orthodoxy" that turn out "young champions for Christ". It would seem that the Lord could not get along without such "champions", and it seems their only message is the message of the horse-leach's daughters... "give, give".

No...nothing unknown about these boys.

No, the Unknown Baptist is not Falwell, Criswell, Wayne Dehoney, Rice, Robertson, Roberson, Broadus, Connors, Bob Jones III, Curtis Hutson, Robert Sumner, Ed Young, Archer, Martin Luther King, Ralph Elliott, Roy Stewart, Frank Stagg, Fred Hubbs, Penrose Santa Mont, Annie Armstrong, Duke McCall. No! None of these is "unknown" and it would stretch things to call some of them "Baptist".

So, who is the Unknown Baptist? There is more than one answer. The Unknown Baptist is the little guy with no greater desire than to be faithful to his church. The doors open and he is there. He absorbs Bible preaching like a sponge. He gives and gives. He is many times taken for granted because he is so faithful. He does not care if his name is ever mentioned in church. This guy

prays for his pastor, and his church. He is the head in his home. He is the one his neighbors call when in need, and they know of his love for God, but you won't see his name in public or his picture in "The Gospel Gazette".

The Unknown Baptist is the sweet lady whose countenance cheers all that see her. She loves God's Word and reads it to her children. She knows the Scriptural place of women and accepts it with humility and desires to serve God all the more. She cries over her lost family members. She prays for God's guidance and holds up the sick in supplication.

The Unknown Baptist is that man of God who has faithfully proclaimed God's Book by preaching Christ's precious blood, by preaching the blessed hope, as well as all God's full countenance. This man's meager pay barely provides for his family. He must work a job where he is known, only to be ridiculed for his testimony. His stand for truth keeps him from the "mainstream". This man stands for God in spite of desertion by family and friends, false accusations, true accusations, financial reversals, physical ailments, unanswered prayer, mental stress. Yet, he asks no sympathy and humbly rejoices that God called him to service.

No one of this world knows or cares about these Unknown Baptists, but the God that they love loves them much more and He carefully watches all that concerns them. The God that listens to their prayers in His good time will change the circumstance of each.

Thank God for these obscure folk. Thank God for caring!

authority, "It is finished," and the angels declared at the tomb, "He is not here, but is risen..." Let everyone of God's saints endeavor to proclaim the gospel of Christ in purity, and may God shut the mouths of those who preach another Jesus. Amen.

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less than an instrument of the devil, and pay a dollar to five or ten dollars to ask about the future, when all they have to do to learn the future--which is absolutely and positively guaranteed to come to pass--is to read from the book of Revelation and the book of Daniel. They can find history written in advance in the prophetic utterances of the Word of God.

1. One Great Prophecy:

It is very similar to the prophecies which we have been studying in that it refers to the time when the anti-Christ is going to reign here within this world. If we refer to the prophecy of Daniel 9:24-27, you will notice that it speaks about a prophecy of seventy weeks that are to be determined upon the people of God and upon the Holy City. Let me say that the words "seventy weeks" are actually misleading from the standpoint of translation. What the Hebrew literally says is "seventy seven." In other words, each week is to represent a seven year period of time, so Daniel gives us prophecy--a prophecy that was to be fulfilled in seventy weeks, or seventy periods of seven years' time. In other words, in 490 years it was to be fulfilled.

You will notice that prophecy is not a prophecy for you and me as Gentiles, but rather it is a prophecy of the Jews. It relates primarily and entirely to the Jews.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" (Dan. 9:24).

It was the angel Gabriel who was speaking to Daniel, and in substance he declared that the prophecy should extend over a period of 490 years, and that it should relate primarily to the Jews. The Holy City was a reference to the city of Jerusalem. Then he said: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times" (Dan. 9:25).

To study it carefully, beloved, if you will go back to the book of Nehemiah, you will find the time when the commandment was given for the rebuilding of the city of Jerusalem and the walls thereof. Listen: "Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; And a letter

unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me" (Neh. 2:7-8).

This was the commandment for rebuilding of the city of Jerusalem. It is recorded in Nehemiah 2:7-8, and it took place in the year 445 B.C. Now the prophecy that is given to Daniel is that beginning with that point when the commandment was given for the restoration and the rebuilding of the city of Jerusalem, there were to be two periods, one of seven weeks and another of sixty-two weeks, until the Messiah should come.

If you will notice beloved, he says that from 445 B.C. there is going to be, first of all, a period of seven weeks for the rebuilding of the city of Jerusalem and the walls thereof. Then he says that there is going to be another period of sixty-two weeks, which means 434 years more until the coming of the Lord Jesus Christ.

Now, beloved, in the days when the Lord Jesus was born, if the Bible students and the Jews who were studying the Word of God had been careful in their study of the Book, they need not have doubted at all that the Lord Jesus Christ was the Christ that was prophesied in the Bible. They could have come right back to Nehemiah 2:7-8, that was written in 445 B.C., and they could have counted the forty-nine years that it was going to take for the rebuilding and the restoration of the worship of the Jews, and they could have added on to that, 434 years until the coming of the Prince and could have known exactly the year in which the Lord Jesus Christ was going to be born, for it says plainly and positively that from the going forth of the commandment of restoring and rebuilding Jerusalem until the time of the Messiah the Prince, shall be seven weeks and three score and two weeks. In other words, forty-nine years were to take place from the rebuilding of the city and for the restoration of Jerusalem, and 434 years were to elapse until the Son of God was to come.

I tell you, beloved, the Lord Jesus Christ came just as it was prophesied within this study. This thrills my soul, when I read it, to see how God kept His Word. Forty-nine years after the commandment came to restore and rebuild Jerusalem, the city was completed and the Jews were living in that city; worship was going on and the walls had been built around it to separate them from the heathen nations. Jewish worship was completely restored. 434 years later the Lord Jesus Christ was born in Bethlehem just like it was prophesied. Beloved, the God who wrote this part of the prophecy saw to it that it was fulfilled. The same God who wrote all the balance of the Bible will see that the rest of it is fulfilled, too.

Now, that takes care of 69 of the 70 weeks that is mentioned in this prophecy. "And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall de-

stroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined" (Dan. 9:26).

Beloved, Jesus Christ was cut off, but it wasn't for Himself. It wasn't that the Lord Jesus Christ was a sinner. He wasn't killed because of any crimes that He had committed. Here is his statement that the Lord Jesus Christ was going to die, not for His sins, but for somebody else's. Beloved, that somebody else is this preacher, and that somebody else is you. That somebody else is everyone of God Almighty's elect, from the first one that was ever saved, to the last man that shall ever be saved. Beloved, Jesus Christ was cut off, not for Himself, but to pay the sin debt of everyone of us.

It says further that the people of the prince that is coming shall destroy the city and the sanctuary with a flood. The Word of God doesn't tell us who that people is, but history has. The Romans, controlled Palestine at the time of the Lord Jesus Christ, and in the year 70 A.D., Titus, a Roman general, marched against the city of Jerusalem, knocked down its walls, killed many people, and cut off Jews until the blood of Jewish men and women ran in the streets, just like water runs in the streets of Russell, Kentucky on a rainy day.

Yes, beloved, the people of Rome destroyed the city and the sanctuary, and then, Daniel is told by the angel Gabriel that from that time on until the end, wars and desolations are determined; as if to say that there is an intermediate period at the end of that 69 weeks--at the end of the time when the Lord Jesus Christ is cut off--from that time on there is an indefinite period that is not named. The seventieth week does not begin then; the seventieth week is yet prophetic; the seventieth week is still in the future, and there is an indefinite time that comes at the end of the sixty-ninth and the beginning of the seventieth week; and in that period of time there are going to be wars and desolations that shall come to pass.

I have been impressed by the fact that H. G. Wells, the infidel historian of England, said sometime ago that in the last 6,000 years there were only 226 years when the world hadn't had a war some place. God said it back here that there would be wars and desolation, and they were determined until the end of time. If you ever hear some politician or some statesman say today that it is possible to outlaw war--whenever you hear him talk in terms of "United Nations"--when you hear him talk in terms of a "League of Nations"--when you hear him say that it is possible that war shall come to an end, just know one thing, beloved; he may know much, but he doesn't know much of the Work of God.

I remember when World War II came to an end that I was traveling that day in my car. I turned the radio on and heard speech after speech that was given. One thing after another was said, and it all was summed up like this: "There can be a warless world and we will work toward it." Beloved,

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but of God that showeth mercy" (Rom. 9:16). Not of blood, or of the will of the flesh, nor of the will of man, but of God. If God does not seek the sinner he will never be found. And if the Holy Spirit does not do a work of regeneration in the heart of the dead sinner, he will never believe on the Lord Jesus Christ, much less call on His holy name.

One final comment before I lay this thought to rest. I couldn't help notice that Mr. Porter tells the lost sinner that "God is anxious to save" him. I wonder what else God is anxious about? Oh, how foolish are the thoughts of the heart of the Arminian. Pray tell me someone, anyone; how does a Sovereign God become anxious? And, if He is anxious now, when did He become that way? Why it must have been in eternity past, for God is eternal. Pray tell me someone, anyone; just where in the Word of God is such a statement made? How in the name of truth can you study Romans chapter 10 and conclude that God is anxious to save the sinner? Perhaps He is not omniscient as the Bible says. (Isa. 46:9, 10). Perhaps God does not know the beginning from the end. Perhaps Paul was confused when he declared in Romans 8:29, "For whom he did

foreknow, he also did predestinate to be conformed to the image of his Son." Why would God be anxious to save a sinner if He already "knoweth" that sinner, and had determined the time when that sinner would believe and call upon the name of the Lord. John's gospel records the promise of the Lord Jesus in John 6:37 that, "All that the Father giveth me shall come to me; and he that cometh to me I will in no wise cast out."

Friend, anxiety is neither an attribute nor even a trait belonging to the Almighty. He works all things after the counsel of His own sovereign and perfect will. Go to the book of Daniel, chapter four and ask King Nebuchadnezzar if he thought that God was anxious about anything. The Arminian who says that God is anxious to save the sinner has not learned who the Jesus of the Bible is. His is a little Jesus who stands anxiously outside the sinner's heart, with hat in hand, begging the sinner to accept Him and let Him in. The Jesus that saved me is the "I Am" and the "Almighty". My Jesus stood eye to eye before the cut-throat, blood-thirsty, self-righteous Pharisees and said, "ye are of your father, the devil"... yet said to the Samaritan woman at Jacob's well, I will give you living water. Upon the cross, He cried out with a loud voice of

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they hardly got the guns cleaned, they hardly got the smell of the powder out of the barrels until they were getting ready to fight again. God said it back here, and in the book of Matthew He said it again. Listen: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:6-7).

Beloved, listen to me, these things are coming to pass. How do I know it? Because the God who fulfilled the rest of this prophecy is the same God that said it was going to come to pass.

That doesn't tell us about that seventieth week. The next verse does: "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (Dan. 9:27).

Sixty-nine weeks of seven years if beginning at Nehemiah 2:7-8 in the year 445 B.C., brings us down to the time of the coming of the Lord Jesus Christ. That was the Jewish period of this prophecy. The Jews are coming back again into history in another period of seven years at some future date yet unrevealed.

The anti-Christ is going to arise, and he is going to make a covenant with the Jews for one week of seven years. That is the period that the book of Revelation speaks of as the tribulation period. For seven years' time he is going to make a covenant with them, and in the midst of the week he is going to cause the sacrifice and the oblation to cease. In other words he is going to come in peacefully. He is going to take possession in a peaceful manner. They are going to have religious worship, but in the midst of the seven years, at the end of three and one-half years, he is going to show his true colors.

Those of you who have studied through the book of Revelation know about the horrors and the horrible sufferings that are going to fall upon the Jews when the anti-Christ reveals himself in his true colors at the end of the first part of the tribulation period. It is going to come to pass. You can read the book of Revelation beginning with the fourth chapter through the nineteenth, and you can read what will take place in that three and one-half years when the anti-Christ shows his true colors. You talk about suffering, you talk about hell on earth, you talk about people having hardships and heartaches; I tell you, the world has never seen it like it

shall be in those days when the anti-Christ reigns in opposition to the Lord Jesus Christ.

But, beloved, the Word of God tells us that this anti-Christ is going to come to and end. He is going to last seven years, three and one-half of which will be peaceful, and three and one-half which will be hell on earth for the Jews. Thank God, like we have already seen in the last two chapters, the anti-Christ's reign is coming to an end and Jesus Christ is going to reign and rule some day. Beloved, I know He is, because the same God that has given the rest of this prophecy that has been fulfilled, is the God who tells us about the part that is yet unfilled. He has kept His Word on the past part; He will keep His Word as to the rest.

II. What Daniel Was Doing When This Vision Came To Him Through Gabriel:

In the first part of this ninth chapter it tells us that Daniel was reading his Bible. You say, "Brother Gilpin, I didn't know they had a Bible back there." Well, they didn't have it in quite the style that you and I have it today. They didn't have it in quite the same manner, but they had the Pentateuch--that is Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. They had all the historical books. They had the prophetic books of Isaiah, Micah, Joel, Obadiah, Amos and Jeremiah, and they had most of Psalms. That was all they had in Daniel's day.

Well, one day Daniel was reading his Bible. He was reading, so Daniel 9:2 tells us, from the book of Jeremiah; and he finds in that book of Jeremiah that the Jews are to be in Babylon in captivity for seventy years' time. The Word of God tells us that when he read that, he set his face toward God, realizing that the seventy years were fulfilled. He set his face toward God and cried to God in prayer that God would deliver them out of the land of Babylon, and God did that very thing.

Now, beloved, here is a revival that I speak of often as a one-man revival that revived a whole nation. Daniel read his Bible and that was the beginning of it.

I tell you, beloved, the beginning of any revival as far as your own soul is concerned is when you pick up the Bible and start to read it. The old preacher pretty well expressed it correctly when he was talking about a revival, but in his language he spoke of it as a "rebible", and that is what a revival is--it is a re-Bibleing of the people of God.

Daniel read his Bible--how that they were to be in captivity for seventy years, and he started to pray that God would deliver them from the land of Babylon. Listen to me, brother, sister, the very element of a revival is to read your Bible. When you go home, get your Bible out and read it, and read it everyday for a week, and I challenge you that if you do, when a week has passed, there will have been a revival in your soul in those seven days that passed by. You just can't read the old Book without being revived in your soul.

II Chronicles 31 tells us of the time when they started to repair the house of God and they found the Bible that had been lost. Imagine God's Bible lost, but it was, and they found it in the house of God midst all the rubbish. When they cleaned out the rubbish, they found God's Word.

What did they do? They proclaimed a day for the reading of the Bible, and they stood up and read God's Word. What happened? Beloved, God gave a revival.

I remember that woman years ago who read a book one day and laid it aside as the most uninteresting book she ever remembered. It just didn't interest her at all. A few days later she met a man by the same name as that of the author, and, in conversation with him, she made mention of the fact that it was a coincidence that she had just read a book by a man who had the same name as the man she was speaking to. He said, "That is no coincidence at all; I wrote the book." When he had gone that evening she sat up until the wee hours of the morning reading that book again, and this time it was a different book; it was a new book because she knew the author. When she knew the author, the book took on a new meaning to her.

Listen to me, beloved, if you know the author of the Book, the Lord Jesus Christ, the Book has a meaning so far as your soul is concerned.

Now that is the first thing that Daniel did to get a revival; the second thing logically follows. After he read the Bible, he prayed. Daniel 9:3 tells us how he set his face toward God. If you will notice carefully, time and time again he cried out, "Oh God, Oh God of Israel." He besought God that He would deliver the Jews from Babylon back to Palestine.

Listen, beloved, when you read your Bible you are going to do some praying. Daniel read his Bible and Daniel prayed. You can't read your Bible this week without doing some praying. God wrote the Bible, and you can't let God speak to your soul but what you in turn will want to speak to God. That is the second element of a revival. Daniel was a man who believed in prayer.

In the second chapter of Daniel we read where they were getting ready to kill all the wise men, which included Daniel. Daniel said, "Don't be to hasty about it. Let me have a little time with God." He called in his three friends, Shadrach, Meshach and Abed-nego, and they went on their faces before God and said, "Oh, God, tell us what the king dreamed, and tell us the meaning of that dream." God gave them the very dream that the king had had, and gave them the interpretation thereof. Daniel knew what it was to pray. He knew what it was to get an answer from God.

At another time, beloved, the Word of God tells us how that Daniel knew positively and definitely that the word had gone out that if any man prayed to any god, other than unto the king for thirty days, he would be cast into the den of lions. That didn't stop Daniel one particle. He fell on his knees before God, before an open window facing toward Jerusalem, and prayed three times a day just like he had been praying in the past for Jerusalem and for the Jews and the people of God. Even though they put him in a lion's den because of it, God walked with him in the lion's den.

Listen, beloved, this man Daniel wasn't any novice in praying. When he read the Bible, he immediately began to pray.

If you will read your Bible day and night for a week, you will be doing some praying, too, before that week goes by.

Several years ago when I was

just a boy preacher, I went to a tent meeting one night, and I remember a little chorus that runs through my mind. I never heard it any time before or since, but I remember that chorus to this hour: "You can talk about me just as much as you please; I will talk about you down on my knees." Listen, beloved, wouldn't it be a glorious thing if you and I would just read our Bible, and then go down on our knees and talk to God day by day these next seven days, until the next Lord's Day?

Notice what else Daniel did. He read his Bible, he prayed, and, beloved, he confessed his sins. You say, "Did Daniel have to confess?" Yes. "Did the Jews?" Yes. That is the reason why they were in captivity, because of their sins. The Word of God tells us how he confessed, for we read: "And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments" (Daniel 9:4).

Daniel was making a confession for himself and for the children of Israel. Beloved, you can't have a revival meeting until you do the same thing. You just can't have a revival meeting with unconfessed sin in your life. I'll read you two passages of Scripture to prove that statement: "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18) "Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1-2).

God has just as much power today as He had in Daniel's day. Daniel's God still lives today. He has just as much power, and He can hear your prayers.

Daniel read his Bible, Daniel prayed, Daniel confessed, but he did something else. Daniel committed the whole thing into the hands of God, for we read: "Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly" (Dan. 9:14-15).

Literally, Daniel is saying, "We have put it all in your hands." None of us, beloved, are willing to do what Daniel did. Most of us want to have our way.

Most of us want to have our own way. Most of us don't want to commit things into the hand of God. We would rather go contrary to the will of God.

I have seen so many times while watching a train going east, probably somebody on a box car on top going west--the train going one direction, the man going the other. I have often looked and thought how like most of us sometime or other--God's will is one way; and we decide to go the other. What God wants of you and me is the same thing that God wanted of Daniel--

the same thing that Daniel did toward the Lord. He committed the whole thing into the hands of God.

III. What Was The Result?

Heaven wasn't very far away when Daniel did that. We read: "And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding" (Dan. 9:20-22).

What does it mean? Simply this: When Daniel read his Bible, prayed, confessed his sins, and committed the whole thing into God's hands--when he did so, heaven wasn't very far away. The Word of God tells us that while he was yet speaking, God sent His angel Gabriel and gave to him that vision.

I want to tell you, beloved, heaven isn't very far from you and me. We sometimes think it is. We sometimes think when the problems of life arise, that heaven is a long piece away. I tell you, heaven is mighty close. It is just as close to you as it was to Daniel.

Oh, may it please God that you might get out the old Book now, give it a good dusting, and find some portion within it and begin reading. Beloved, you may have a revival in your soul before long. You may have a different spirit. You may have a new message on your lips, you may have a different outlook on life. May God help you to have a one-man revival in your soul like Daniel had in his own behalf and in behalf of the Jews when they were in Babylon. May God bless you!

ACTS

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their life, or in the lives of others. Many parents, for example, have considered their sons to have been foolish for leaving a good paying job and entering into the ministry for our Lord. Many also consider it a foolish thing when one leaves a false church and joins a scriptural one. Many consider the Scriptures to be of value only at the point of death.

Festus considered that Paul had lost his senses only because Paul considered the Lord's revelation to him to have been the most important thing in his life. I'm sure, that if Festus died as an unbeliever, he found that he himself was the one who was mad. He was mad to have rejected the most important thing in his life--the salvation of his own soul. We can be sure, then, that the "mad" people in the world today are those who reject Jesus Christ as their Lord and Savior. The result of their madness will be that one day they will cry out for the rocks and mountains to fall on them and hide them from the face of the Lord Jesus.

"But he said, I am not mad, most noble Festus, but speak forth the words

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of truth and soberness" (Acts 26:25).

A mad man is one who has parted from all reason and truth. His mind has carried him away into a state of confusion. He, in fact, cannot distinguish between that which is false and that which is true. He may even have the false idea that he can fly, or leap from a tall building and still survive. Paul, however, emphasized to Festus that he was speaking "words of truth and soberness". He, in other words, was not affected by passion, enthusiasm, etc. His senses were under his complete control.

"For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner" (Acts 26:26).

King Agrippa did not believe that Jesus was the Messiah. He, however, and the balance of the people in Israel, would have been as enthusiastic as Paul if, in deed, they were convinced that Jesus was the Messiah. This is because the arrival of the Messiah would mean hope which the Jews had been looking and longing for, for centuries. All the Jews, in fact, would have been as "mad" as Paul appeared to have been if they had been convinced that Jesus was the promised Messiah.

If men and women today could be given a glimpse of the doom that awaits them and then be given the ability to see Jesus Christ as their Lord and Savior, they too would appear to be "mad", that is, as far as the world is concerned.

King Agrippa, if he knew that which Paul knew, would also have appeared to have been mad with excitement. He, however, did understand, as we say, where Paul was coming from. Festus, on the other hand, was not aware of what Moses and the prophets had taught regarding the Messiah.

Paul, when referring to that which had not been done in a corner, had reference to the events which surrounded the birth, life, death and resurrection of the Lord Jesus. The works which Jesus had done had been broadcast over a large area. I doubt, for example, that there were many Jews who did not know that Jesus had raised Lazarus from the dead. Lazarus, after all, lived for some time after being resurrected.

"King Agrippa, believest thou the prophets? I know that thou believest" (Acts 26:27).

All Jews including Agrippa believed that which the prophets had prophesied. They, however, in the main, did not believe that Jesus was the fulfillment of their prophesy. Paul, no doubt, when asking the subject question of Agrippa, looked directly into his eyes. Paul, however, did not wait for Agrippa to give him a reply. He, in fact, answered for him by saying, "I know that thou believest". It was at this point that Agrippa was compelled to respond to Paul and he did so by his following statement.

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian" (Acts 26:28).

It is important to note that "almost" is what Agrippa said and not what God said. There, in

fact, will be no one in Hell who was "almost" saved while they lived in this life. Webster says that the word "almost" means, "only a little less than: nearly". One, in order to be saved from Hell, must be born again and there is no such thing as almost being born again. We learn from Ephesians 2:1 that the lost are spiritually dead and must be quickened to life, or made alive by God the Spirit. Let me say again that there is no such thing as almost being made alive. Jesus, in John 6:44, said: "No man can come to me, except the Father which hath sent me draw him..." This fact would mean that an "almost" saved person would be one that God drew for a while and then released. The Bible, however, teaches that God, when beginning a work, always completes that work. We may say that an "almost" saved person would be equal to a dead man sitting half way up in his casket.

"And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds" (Acts 26:29).

Paul knew that the regeneration of his audience was out of his hands, so he appealed to God, by saying, "I would to God". The word "would" is an expression of a great desire on the part of Paul for the salvation of those who sat before him. Paul, by the use of the word "would" expressed how much he loved those that sat before him. Paul's use of the word "would" also was an expression of great pity for those who sat before him-pity because of the terrible wrath of God which will be vent upon them at the Great White Throne of judgment. I'm saying that Paul saw more than physical bodies sitting before him. He, in fact, saw eternal souls who needed the Lord Jesus as Savior from an eternal hell. Paul's true feelings are expressed in the following:

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Romans 9:3).

Paul, when saying, "except these bonds," showed that he wanted to share the good he had received, but not the bad. He wanted them to share the great benefits of redemption, but not the trials that had been laid upon his back.

"And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds" (Acts 26:30, 31).

The chief captain, Lysias (Acts 23:29), Felix (Acts 24), Festus (Acts 25:26, 27), and now Agrippa, all agreed that Paul was an innocent man. God's purpose, however, was being exercised by the many appearance which Paul was required to make. It, in fact, would have been a shame if Lysias had set him free, since he would not have had the many opportunities which were set before him. It was not just the people he witnessed to that benefited from his witnessing, but his witnessing has affecting every person who has read the account of the same. We can also say that

Paul would not have gone to Rome if he had been released as those who "were gone aside" thought he should have been. We are to understand, then, as Paul said in Romans 8:28, "All things work together for good to them that love God, to them who are the called according to His purpose".

"Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar" (Acts 26:32).

The Jewish historian, Josephus, when speaking of Agrippa, refers to him as a mild, candid, and ingenuous person. Josephus says that Agrippa had no particular hostility against Christians, since he knew that the charges against them for various crimes were not just. Agrippa's decision regarding Paul shows that he was of a different character from those who made up the Sanhedrin. They, you will recall, wanted Paul dead. Agrippa, on the other hand, was a mild mannered man who would listen to reason. He, therefore, would have set Paul free if Paul had not appealed unto Caesar. We, of course, are to see the purpose of God being exercised in all that is before us.

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and the Herodians united against Christ.

But not all the Canaanites would fight Israel. The Gibeonites, realizing that the God of Israel; was fighting for Israel, knew that they could never defeat Israel, therefore they came up with a plan that would save them from destruction. It would seem that they knew of the instructions which God had given Moses while in the wilderness concerning the people of Canaan and those who lived outside of Canaan. Those in the land were to be completely destroyed, "Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee" (Ex. 23:32,33). While those who lived outside of the land they could make a league with, "When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee" (Deu.20:10,11).

Therefore, instead of fighting Israel, the Gibeonites decided to use guile. "And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and Ai. They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy" (Josh. 9:3-5).

They sent a delegation of men

disguised as weary and worn travelers who had come on a long journey. Arriving in Gilgal, their clothes were dirty and ragged, their food dry and moldy, their wine bottles (skins) old and patched, their shoes worn thin; they told Joshua, "...We be come from a far country: now therefore make ye a league with us" (9:6).

Here, the second time, since entering into the land, Joshua and Israel made the mistake of acting upon appearances instead of going to the Lord for direction. When we walk by sight instead of by faith we always end up doing the wrong thing. At first the men of Israel were hesitant, "And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?" (9:7). The Gibeonites immediately volunteered to be their servants. "And they said unto Joshua, We are thy servants" (v.8). They knew they could not wait for Israel to come to them, for they knew that all in Canaan were under the judgment of God. Therefore they came and submitted to become servants of Israel rather than to be destroyed. "...And Joshua said unto them, Who are ye? and from whence come ye?" (9:8).

"And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all he did in Egypt. And all that he did to the two kings of the Amorites, that were beyond Jordan, at Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroath" (Josh. 9:9,10).

Note how well the Gibeonites had planned their course of action. They had done their homework well. It would seem that they must have had spies in the camp at Mount Ebal and Mount Gerizim when Joshua reviewed the law of God unto the people. They used God's instructions to Israel to obtain their goal. They freely volunteered to become servants. Note they said nothing of the victories of Israel over Jericho and of Ai. If they came from a far country they would not have heard of these victories. After telling of their reason for coming to Israel they said, "...We are your servants: therefore now make ye a league with us" (v.11). They gave as proof that they were who they said they were, men from a far country, their dirty and ragged clothes, their moldy food, their broken and patched bottles of wine, all the evidence of a long and hard journey. (9:11-13).

Their plan worked to perfection. "And the men took of their victuals, and asked not counsel at the mouth of the LORD. And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them" (Josh. 9:14,15). The men of Israel took their food and inspected it and all seemed to be what it appeared to be. What Israel failed to do was they "asked not counsel at the mouth of the LORD". God had made provision for Joshua to seek instruction from Him in such situations as this. By going to the high priest

Joshua could seek God's direction in this matter, "And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation" (Num. 27:21). Instead of asking for the will of God in the matter, Joshua made the same mistake which we so often make. What he saw made him think it not necessary to seek God's will in the matter. Joshua's mistake was he did not have all the facts. He depended upon appearances, but things were not what they appeared to be. How often we make the same mistake! We, like Joshua, depend upon our own impressions instead of seeking God's will in the matter.

By reading Joshua 9:16-22 we find that it was only after three days after Israel had made a league with the Gibeonites that they learned of their mistake. They learned "...that they were their neighbors, and that they dwell among them." Can we imagine the surprise and embarrassment of Joshua and the princes of Israel when they discovered that they had made a league with a people who lived only a very short distance from them? To make sure of the facts, "...the children of Israel journeyed, and came unto their cities on the third day..." (V. 17).

The congregation of Israel murmured against the princes for what they had done. The congregation wanted to disregard the treaty and destroy the Gibeonites, "But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them" (9:19). Although Joshua and the princes had sinned in making the covenant with Gibeon, that covenant could not be broken because, "...We have sworn unto them by the LORD God of Israel..." It was a sacred oath, and to break that oath would bring the wrath of God down upon them. Although they had humiliated themselves by what they had done, they stood by the pact which they had made. They refused to bring disgrace upon God and His people by breaking a sacred oath. Someone has said that Joshua and his princes were more careful about their testimony than some Christians are today.

Although Israel could not go back on the covenant, the Gibeonites must be punished. Their punishment was a life of slavery. The princes told the congregation, "...let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them" (9:21). Joshua called the Gibeonites to him and ask, "...wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? Now therefore ye are cursed, and

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there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God" (Josh. 9:22,23). Their place of service was to be in the tabernacle, "the house of my God". This curse pronounced upon them later turned out to be a blessing. We find in the next chapter that it was on behalf of the Gibeonites that God worked one of the greatest miracles. Later the tabernacle was set up in Gibeon (II Chron. 1:3), and at a later time the Gibeonites (then called Nethinims) replaced the Levites in the service in the temple (Ezra 2:43; 8:20). This pleased the Gibeonites. They would rather serve as slaves and live than to fight Israel and die. "And they answered Joshua, and said, 'Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. And now, behold we are in thine hand: as it seemeth good and right unto thee do unto us, do'" (Josh. 9:24,25).

So Joshua, instead of destroying the Gibeonites as the children of Israel wanted done (V.26), he "made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose" (Josh. 9:27).

Although God had commanded Israel to destroy all the people of Canaan, He honored the covenant which Israel had made with the Gibeonites because His name was involved in it. In chapter 10 we will see how He honored that covenant even by working the great miracles of causing the sun to stand still for almost one day.

As this chapter 9 of Joshua was "written for our learning" (Rom. 15:4). what are the lessons we should learn from it? First we must remember that Joshua and the princes were mature servants of God. They were well aware of the commands of the Lord. They had traveled all the way to Mount Ebal and Mount Gerizim where Joshua had read "all the words of the law, the blessings and cursings, according to all that is written in the book of the law" (8:34), to the people of Israel. They were well aware of what God had commanded concerning their dealing with other people both inside and outside of Canaan. This shows us that even though we may be mature Christians and well established in the Word of God, we can be led astray by Satan in misapplying that Word. No doubt that after questioning them and hearing the statement of the Gibeonites Joshua, seeing the condition of their clothes, their moldy food, their worn out shoes; he was convinced they must have come from a far

country. Therefore, he thought the commands of the Lord in regard to people outside of Canaan were to be observed and made a treaty with them. Is that not the same mistake we make today? We look at things as they appear to us and instead of asking, "counsel at the mouth of the LORD" (v.14), we act according to what appears to be right. Remember, Satan knows the Word of God and often uses it by misapplying it to lead us astray. By a skillful use of taking certain portions of Scripture out of their settings they can be used to prove many false doctrines. Where did baptismal regeneration, the universal church, the universal fatherhood of God, and all the other false doctrines come from? It was from taking certain passages from the Word and making them mean something which they were not meant to show. This was why the Apostle Paul warned Timothy, as well as all Christians to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

Trust in the LORD with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy path" (Prov. 3:5,6). This, Joshua failed to do. Leaning upon his own understanding caused him to err in making a covenant with the Gibeonites. Do we not often make the same mistake? How often do we go ahead in doing things without God's direction. Note that which Joshua and the princes did was not a deliberate act of disobedience of God's command but was an example of being "overtaken in a fault" (Gal.6:1). Instead of waiting upon the Lord for direction "on the spur of the moment" he went ahead on his own. This is the second time he did this. He did the same when he sent only a thousand men to take Ai (Josh. 7:2,3,4). We might say he should have learned his lesson the first time, but then do we not fail over and over in the same way? I believe the most important lesson we need to learn from this account is that in order to serve God in an acceptable way, a way that will bring victory, is to ever wait for direction from God. In everything we need to always depend upon Him for guidance. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Php. 4:6). This is to be done in "everything", little things as well as big things. "For they shall not be ashamed that wait for me" (Isa.40:23).

PRESENT AND FUTURE SALVATION

Romans 5:1-3
by: C.D.Cole

This text gives us two aspects of salvation: justification now and glorification in the future.

Sin has done two things to every man: it has made him unsafe and unsound. It has exposed him to danger, even to the danger of God's wrath and it has ruined his entire nature, so that his affections are ruined and his understanding is darkened.

Salvation is deliverance from

sin--deliverance from danger and deliverance from a depraved nature.

The present aspect of salvation is justification or deliverance from the penalty of sin, or deliverance from condemnation and eternal punishment. The future aspect of salvation is deliverance from a ruined nature. Deliverance from penalty of sin is instantaneous at the very moment of faith. Deliverance from a ruined nature is a process, beginning in regeneration and completed when the believer awakes in the likeness of Christ. Philippians 1:6, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." See also I John 3:2.

There is a sense in which the believer is now saved; and in another sense he is yet to be saved. He is now saved in the sense of justification; he is yet to be saved in the sense of glorification. Some Scriptures put salvation in the past tense (Ephesians 2: 8-9), "For by grace are ye saved through faith; and that not of yourself: it is the gift of God: Not of works, lest any man should boast." Others put salvation in the future (Romans 13:11), "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Salvation in its fullest and most complete sense is represented as a chain of Divine acts in Romans 8:28-30, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

The born again believer has no sin on him, for Christ bore his sins in his own body on the tree. However, the believer has sin in him--he still has to struggle against a sinful principle that dwells within. Paul was speaking of this sinful principle when he said, "I know that in me, that is in my flesh dwelleth no good thing," Romans 7:18; and again in Philippians 3:3, "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." And John says "If we say that we have no sin we deceive ourselves," I John 1:8 Galatians 5:17 tells us, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would."

Some of us believe that a born again believer is eternally safe:

1. Because he is no longer under the moral law of God, epitomized in the Ten Commandments. Romans 6:14 "For sin shall not have dominion over you: for ye are not under the law, but under

grace." Galatians 3:13, "Christ hath redeemed us from the curse of the law."

2. Because he has his standing before God in Christ Jesus. Romans 8:1 "There is therefore now no condemnation to them to whom which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

3. Because they are held in the hands of both Jesus Christ, the Son, and God, the Father. John 10:27-29, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

The test as to whether one is a born again believer or not is:

1. He continues in the faith which is in Christ Jesus based upon what God says about Him as Lord and Savior. John 8:31, "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed." See also I Peter 1:5.

2. He loves God and the people of God. I John 4:7, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." See also I John 3:14.

3. He engages in good works. Ephesians 2:10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." See I John 2:29.

4. He rejoices in hope of future glory. And this hope makes him pure in aim and desire. I John 3:3, "And every man that hath this hope in him purifieth himself, even as he is pure." If a man hopes to be sinless like Jesus; he wants to be sinless, and tries to be sinless; and mourns over his sins and confesses them." I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

HIS CHILD

by Ted Gower

"For ye are all the children of God by faith in Christ Jesus." (Gal.3:26) No greater title could ever be given to any human being, than being called His child.

Parents, do you want what is best for your children? Are you concerned for their physical and spiritual well being? Jesus said in Matthew 7:9-11, "Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your father which is in heaven give good things to them that ask Him?"

So you see, if we in our lowly state, are concerned about our children, God cares much more for us as His children. We may be castaways as far as man is concerned, but with God we are dear children. "Behold, what

manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not.

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THE THEOLOGY OF JOHN THE BAPTIST

by Jack Green

(An Outline Survey)

John, the first Baptist, believed and taught a good deal more Baptist (Bible) doctrine than is commonly attributed to him. Some have even tried to call his baptism "pre-Christian" or "sub-Christian." If that were true, then the baptism of Christ was not Christian baptism--an absurdity beyond reason. Consider the following list of doctrines from the ministry of John as stated in Scripture, and decide for yourself. John believed in:

1. the necessity of Preaching-Matt.3:1;
2. repentance-Matt. 3:2,8,11;
3. the Kingdom-Matt. 3:2
4. faith ("at hand" points forward, a sign of faith)-Matt. 3:2, Acts 19:4;
5. inspiration of Scripture-Matt. 3:3, Luke 3:2; John 1:17;
6. the Messiah (Christ, Anointed One of God)-Matt. 3:3,11, and 11:3;
7. the immersion of accountable, confessing individuals on divine authority -Matt. 3:6,11, and 21:24-27, Mark 1:5, John 1:6,33, and 3:23;
8. public confession of sins-Mt. 3:6;
9. the fact of sin-Matt. 3:6-7
10. the worthlessness of an impersonal religion-Matt. 3:7,9;
11. coming judgment-Mt. 3:7,10,11,12;
12. the necessity of fruits of a righteous life before baptism-Matt. 3:8;
13. the omnipotence of God-Matt. 3:9;
14. the Holy Spirit - Matt. 3:9;
15. the baptism in the Holy Spirit to be performed by Christ-Mt. 3:11;
16. eternal punishment of the lost (hell)-Matt. 3:12;
17. the importance of truth even in times of testing-Mt. 14:3-12;
18. discipleship (following to be a learner)-Matt. 11:2,14,12;
19. the necessity of high moral standards for all-Mt. 14:3-4, 21:32;
20. the gospel of Jesus Christ, His death burial, and resurrection-Mark 1:1;
21. the remission of sin-Mark 1:4 (upon repentance, not upon baptism else why demand fruits before baptism?)
22. salvation-Luke 3:6;
23. prayer-Luke 11:1;
24. social justice and honesty-Luke 3:10-14;
25. the pre-existence of Christ-John 1:15; 30;
26. grace-John 1:16-17;
27. God a Spirit-John 1:18;
28. Christ is one with God, and He has shown us God-John 1:18,34;
29. atonement-John 1:29,36;
30. atonement-John 1:29,36;
31. the helplessness of man-John 3:27;
32. the bride of Christ-Jn.3:27;
33. witnessing-John 5:33,35.

Do you believe as much of the truth of God as John did?

HIS CHILD

(Continued from Page 10)

because it knew Him not." (1 John 3:1).

God loves His children unconditionally. We see this in Peter's denial of the Lord. The Lord knowing Peter would deny Him before men, said to him before the fact. "...and when thou art converted, strengthen thy brethren." We see Paul also addressing this unconditional love in Romans 8:35-39, and the Scripture declares this love throughout.

We can read accounts of God's love, we can hear it told, but it is never as real as when we experience it. I have been the son that departed and wasted my substance with riotous living. I have wallowed in the hog pens and gutters of life. I have by my actions and life style, denied that I know the Lord. As these memories return, which they often do, I am so ashamed that I fell so easy for the lies of Satan, and brought reproach upon Christianity and my Lord. But as in Luke 15:20, when I started back to my Father, He saw me a great way off, and came to meet me, and welcomed me back with so much love. I thank God every day for His mercy, I thank Him for His long-suffering. I don't understand it all, but I know it is because I am His child.

Where are you today as a child of God? Are you living in open defiance of your Father? Or maybe you are living in quiet rebellion, not really doing anything wrong (a good moral life) but not committed to God's service either. Wherever you are, whatever you may be doing, no matter what your lifestyle, if you are God's child, He wants you to come back to Him.

As a child of God there is also chastisement. Jesus said in Revelation 3:19, "As many as I love, I rebuke and chasten: be zealous therefore and repent." Paul said in Hebrews 12:6 "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Chastisement is never a joyful thing to the one chastising, nor to the one being chastised.

We, as parents, know how we hate to punish our children, but we know it is necessary for their good. I remember well, when my mother started at my brothers and me with a switch, we would say "don't whip me, I won't do it again." But the switch fell, and mothers love was not diminished one bit. As I have grown older I now realize it was love that brought the punishment. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." (Prov. 13:24). So it is with God, for whom the Lord loveth He chasteneth.

As God's children we can rest in total peace, knowing that whatever happens in this life, God is in control. He cares for us and loves us more than we could ever love our own children. We can be assured that all things work together for good to them that love God.

As His children we will be with Him eternally. Jesus said in John 14:1-3, "Let not your

heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. I will come again, and receive you unto myself; that where I am, there ye may be also."

I am looking forward to that time when all of God's children will be together. To meet all our brothers and sisters in Christ from all the ages will be wonderful. Then we can have fellowship with those of our day that we can't fellowship now. I long for that in this life, but it seems as though it will not be. It will be a wonderful meeting, all God's children in one place, no envy, no hatred, no jealousy and strife, no one trying to exalt themselves over another. We could have some of that here, if we would try just a little. Not in a perfect sense, but if we would humble ourselves before God, and seek to do His will and not our own, I believe we could have more fellowship.

I believe God's children in this day are very few in number, and growing smaller every day. As we have opportunity, let us strive to get along with our brothers and sisters in Christ, the opportunities are becoming increasingly fewer as the days pass.

THE CHURCH JESUS BUILT

by Elder Walter Herin

"...upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

Let us consider some theories of this part of this verse. Some claim this is where Peter was made the head of the first church; that Peter was the first pope, and that there has been a succession of popes since that time. If we prove Peter was not a pope, then we have destroyed their claim. The Lord was not recognizing Peter as a head of His church, but He recognized him by name as the apostle had recognized Him as the Lord Jesus Christ.

The rock is the truth of what Peter had said, "...Thou art the Christ the Son of the living God." The rock is Christ Himself, the Son of the living God. The mind and the Scripture would have to be twisted to believe Peter was the rock. It would read, "Peter, you are the rock and I am building my church on you." Christ would be left out of His church from that time on. This is what has happened to that system.

The Word of God gives no indication Peter was ever in Rome. There is no history that Peter was ever in Rome. There is no Scripture that indicates Peter was a pope. He said in 1 Peter 5:1 that he was an elder. The Lord said, "...all ye are brethren" (Matt. 23:8). The "...greatest among you shall be your servant" (Matt. 23:11). Not your head. Not rule over you.

To say Peter and his successors were given the keys of the kingdom of heaven to admit anyone into heaven is the height of cultism and brain-washing. Look at what this system has produced. This would destroy the Scriptural teaching of the way of salvation, by grace through faith; the need to preach the gospel; the necessity of the new birth; the power

and work of the Holy Spirit. In Revelation 1:18 our Lord said He had the keys of death and hell, not Peter.

Some want to make the words "will build" to mean future, would be built later. Most of these say the church was built on the day of Pentecost. This idea came from Protestant theologians who say the church was universal and invisible. The church and the kingdom of God are the same. If one is invisible the other is too. This is the only link they could possibly have with the church the Lord established.

A few try to prove their link to Pentecost by claiming a Pentecostal experience and Pentecostal power. These commonly say, you have to get the Holy Ghost and speak in tongues in order to be saved. They try to make baptism a salvation experience. You can stop this heresy by proving these were saved people already. Acts 1:15 tells us there was one hundred and twenty assembled in the upper room, with one accord, in prayer and supplications. Anyone that would not accept this as being a church would not know what a church is. These were saved people already in the church the Lord had established before the day of Pentecost. In John 20:22 our Lord assembled with some of these same people and "...breathed on them, and saith unto them, Receive ye the Holy Ghost." This was before the day of Pentecost.

The words "will build" means the Lord is still building His church. All will have to admit this if they say the Lord added them to His church. He added to His church on the day of Pentecost (Acts 2:41). In verse 47, "...the Lord added to the church daily such as should be saved." This means He added to His church that already existed. You can't add to something that does not already exist.

To say the Spirit of God baptized anyone on the day of Pentecost or anytime since, brings confusion. This leads people to think the Spirit is still baptizing people today with an invisible baptism into an invisible church. Pentecost was the fulfilling of John 1:33 and Acts 1:5 where the Lord Jesus did the baptizing with or in the Holy Spirit. This was to give them power to be witnesses in the world to a people that would beat them, put them in prison, and those in authority, would command them not to speak in the name of Jesus, but they witnessed anyway.

The truth is, the Lord Jesus Christ established His church while He was here on earth at Jerusalem, a visible church that has never become invisible. He established His church with people gathered by John the Baptist. This church has been in continuous existence from that time un-

til now and will exist until our Lord comes back again. You should be able to identify His church by what it believes and practices.

The Protestant claim back to Pentecost has brought the universal invisible church theory. Else they would have to admit their lineage back through the church of Rome. When you see a sign on a Protestant church building, this tells you these people protested the teaching of the Roman Catholic Church enough to come out from among them. They admit by this that she was not the true church the Lord Jesus Christ established or to say there was an apostasy. This would destroy their link back to Christ, and say the gates of hell did prevail against His church.

Everyone should be concerned about the church they belong to and support. Is Christ the head? Is it His? Does it have a link back to the Word of God. We believe you will become one with us.

May God bless this word to your souls.

THE COMPENSATIONS OF GOD

by Joe Wilson

Many times since coming here I have seen what I call, "The Compensations of God." These have been special blessings to me and have encouraged me greatly in the work.

Once I received a letter calling me a dirty, rotten, stinking, low-down Arminian; telling me that the Baptist Examiner was not fit to wrap a dead fish in. In the same batch of mail I received a letter telling me what a great preacher I was. I did not believe either of these, but it was a blessing to receive the "over-good" along with the "too much bad."

Once I received a letter berating me and The Baptist examiner most terribly. That night I received a phone call telling me what a blessing the paper was to the caller. I cannot tell the times that, in the same day or at least the same week, I have received mail and calls blasting me and TBE, berating both, speaking most derogatorily of both; and then received letters or calls thanking me and TBE for the many blessings received from the Lord thereby.

This has happened too many times for me to count. Oh, it has been such a blessing to me to see how the Lord has compensated me with good, with blessings, with encouragement; more than making up for the bad that men and the devil have heaped upon me.

I have lost some friends since coming here, and some

friendships have been greatly lessened I have also gained many friends, more and better than I have lost, and some friendships have been greatly strengthened. I praise the Lord for these things that I refer to as "The Compensations of God."

Let me tell of a recent such situation. In the April 11th issue of TBE I had an article on "Marriage, Divorce, and Remarriage." I had one brother who was very much upset and angered by this article. I heard of another who berated it greatly before others. Well, what about "The Compensations of God?" After one brother came to me much upset to this article, the next day I received a letter from a brother who told me how much the article meant to him. He sent \$100 for The Baptist Examiner and asked that I send a copy of this issue to a few others.

Then I received a letter from a preacher brother in Florida. He told me how much the article had meant to him. He told me that he had long held the same position I did, but my article had helped him in knowing how to answer some who disagreed.

I quote from a letter from a brother that meant so much to me. Referring to the aforementioned article, he said, "In this latest issue of TBE, I want to thank you for pointing out to me what I have been all along to stupid to see. (I wonder how many others are too stupid or hard headed to see it: Editor) Divorce means untied, bond is broken, no longer married, let loose from, set free! Then how in the world can anyone forbid a believer who is Scripturally (we agree, don't we? that it must be on a Scriptural basis) divorced from seeking remarriage? Your use of Greek and the many definitions and synonyms of divorce was a tremendous help. Thank you brother."

These three letters, even any one of them, more than compensate for the criticisms received as to this article. Praise the Lord for His kind and encouraging compensations to me. Thank the Lord for these brethren who helped to lighten my heavy load, and who blessed and encouraged me in the work. May the Lord reward each of them for his kindness.

A word now to those who still oppose the truth of my article mentioned herein. Why won't you give up your false position? Why won't you let go of your stubborn pride? Why won't you honestly face the Scriptures on this subject? Why allow your false views on this subject continue to hurt so many of God's dear children, and keep many of us from having the sweet fellowship in the truth that we could have? God bless you all.

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THE BAPTIST EXAMINER

JUNE 6, 1992

PAGE ELEVEN

IN CHRIST WE HAVE...

A love that can never be fathomed,
A life that can never die,
A righteousness that can never be tarnished,
A peace that can never be understood,
A rest that can never be disturbed,
A joy that can never be diminished,
A hope that can never be disappointed,
A glory that can never be clouded,
A light that can never be darkened,
A purity that can never be defiled,
A beauty that can never be marred,
A wisdom that can never be baffled,
Resources that can never be exhausted.

--Copied

CAN YOU IMAGINE THIS?

A man being a regenerated child of God and an impenitent unbeliever at one and the same time? There are men and churches who teach this. "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

OH LET HIM

Oh let Him, oh let Him,
Oh let Him your soul save.

He's waiting there so patiently For you to say okay.

Oh let Him, oh let Him,
They'll plead with tear-filled eyes;
Oh let Him, oh let him,
The Almighty's hands are tied.

Oh let Him, Oh let Him,
This is so absurd;
Denying His Omnipotence and the truth,
Of His Holy Word.

Oh silly little wretched man,
If truly your soul saved,
It happened very long ago,
Before the earth was made.

So before you go on letting,
The Almighty do His will,
Read Ephesians the first chapter,
And pray He will instill,

In you some understanding,
Of how He chose us first,
Before He went about creating,
The Heavens and the earth.

Then drop on your worthless knees,
Forgiveness there to pray,
And thank Him for the understanding,
He let you today.

Bro. Wilson,

Enclosed is a poem, written by my son John Friberg. We would like to have it published in your paper, if you so wish.

My husband, Joseph Friberg, wrote articles for the Baptist Examiner, several years ago. He is with the Lord today.

I am living in Alamogordo, N.M. and at this time there is not a Sovereign Grace work in this area. At the present time, we are having Bible Study in our home: five adults and one teenager.

If you are acquainted with any ministers, that feel like the Lord would lead them here to this area, to start a Sovereign Grace work, please contact me. We would appreciate your help in this matter, so very much. I can be reached by phone at (505) 434-6489, or by writing to Leona Friberg, 2408 Abbott, Alamogordo, N.M. 88310.

My son lives in Mesquite, Texas, just out of Dallas. He has the same problem we have here, in finding a church which teaches and believes this sound doctrine. If there should be any in that area, that you could refer us to, please let us know.

We appreciate your help so very much and may our Lord give you a special blessing in your interest in this matter.

In Christ,
Leona Friberg

A LETTER YOU WILL WANT TO READ

Dear Sirs,

Greetings in the name of our Lord Jesus Christ. It is with joy that I write to you to tell you of the wonderful success we have seen with your booklet "The Five Points of Calvinism." This little booklet has done much to advance the cause of the Gospel among the many prisoners here and I am so appreciative of that. With so many competing gospels it is refreshing to have such resources as your booklet.

I am writing to request that you would donate to Corcoran State Prison an additional supply of these wonderful booklets free of charge. I am well assured that the message of the gospel will again be shed abroad as it has before. Among all of the tracts that are given to prisoners I find "The Five Points of Calvinism" by the late Frank B. Beck to be among the very best. Please give as generously as the Lord permits.

E.L. Owens
Protestant Chaplain

Editor's Note: Would any of our readers, individuals or churches, want to send some of these books to this prison? We sell this book for \$1.50. If you want to donate some of these to this prison, we will send them for you for \$1. each plus postage.

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QUOTES FROM THE BLUE BACK SPELLING BOOK

"Strong liquors inflame the blood and produce diseases."

"Intemperate people are exposed to inflammatory diseases." "God is the divine legislator. He proclaimed His ten commandments from Mount Sinai."

"The people should choose their best and wisest men for their legislators."

"It is the duty of every good man to inspect the moral conduct of the man who is offered as a legislator at our yearly elections. If the people wish for good laws, they may have them, by electing good men."

"The legislative councils of the United States should feel their dependence on the will of a free and virtuous people."

"Our farmers, mechanics, and merchants, compose the strength of our nation. Let them be wise and virtuous, and watchful of their liberties. Let them trust no man to legislate for them, if he lives in the habitual violation of the laws of his country."

This book was once (before a perversion of Separation of Church and State was brought about by the ACLU, Humanists, and others) a school textbook.

Unbelief may truly be called the great damning sin, because it leaves us under the guilt of all our other sins; it is a sin against the remedy.

--Matthew Henry

COMMENTS THAT THRILL A PASTOR'S HEART:

1. We were just getting ready to leave for church when company came... so we brought them along.
2. I know it looks impossible, but God will see us through.
3. Of course, I'll take the class. It will be a privilege.
4. Preacher, I would be glad to help... anywhere I can.
5. Sure Pastor, I would love to give my part on that.
6. God was really speaking to me through you this morning, Preacher.
7. Yes, I'll be faithful to visitation.

CHARISMATICS CONDEMNED

The World Congress of Fundamentalists (3,000 delegates from over 30 countries) recently passed the following statement: "Because in the final analysis the charismatic renewal is predominately experience-centered rather than Word-centered and ecumenical in nature rather than biblically separatist, the World Congress condemns this movement as Satan's catalytic agent for promoting the one-world church of the antichrist." It is good to know that there still are some Christians around with spiritual discernment.

ABORTION VIEWS OF CANDIDATES

DEMOCRATIC HOPEFULS, BUSH ON OPPOSITE SIDE OF ISSUE

These are the abortion views of the three major Democratic candidates and President Bush at a glance.

The Democrats -- Gov. Bill Clinton, former Massachusetts, Sen. Paul Tsongas and former California Gov. Jerry Brown:

- Support Roe vs Wade, the 1972 Supreme Court decision legalizing abortion.

- Oppose a constitutional amendment banning abortion.

- Support a Freedom of Choice Act, a congressional proposal aimed at making the Roe decision a federal law.

- Oppose the so-called "gag rule," which prohibits abortion counseling at health-care facilities receiving federal money.

- Oppose a Defense Department ban on abortions at overseas military facilities.

During a debate in Denver, Colo., the Democratic candidates agreed that they would appoint Supreme Court justices who favor privacy rights, a key argument for keeping abortion legal.

Tsongas went further in saying

that he would appoint justices who favor abortion rights. Brown said he appointed justices who favor abortion rights to the California Supreme Court.

On the Republican side, Bush:

- Supports overturning Roe vs Wade.

- Supports a constitutional amendment outlawing abortion.

- Opposes the Freedom of Choice Act.

- Opposes federal financing for abortion. Bush has vetoed legislation that would have provided Medicaid money for abortions in the cases of rape and incest.

- Supports parental notification or parental consent laws.

- Supports the so-called "gag rule." Bush vetoed legislation that would have overturned the prohibition.

- Supports the ban on abortions at overseas military facilities.

Bush's main rival, Pat Buchanan, strongly opposes abortion.

--Ark. Democrat-Gazette

THE SIN OF PROFANITY

It seems that we are becoming the most profane nation up on the earth.

I heard the story of a missionary who stepped off a boat in New York City one day, bringing with him a man fresh from the heart of heathenism.

A man swore and the missionary stopped him and said, "Please, sir, do not swear. I have with me a heathen here, and this is the first time he has ever heard god's name taken in vain."

I have been on street cars, buses and railroad trains, and have heard god's name taken in vain in such a vile way, until my patience revolted; and I have promised God that wherever I go, I am going to condemn, in no uncertain way, this useless sin; this vile, vulgar, sinful habit.

Ten Reasons Against Profanity

Someone has given these ten reasons against profanity: It is unnatural, irrational, without excuse, unprofitable, corrupting, unmanly, ungentlemanly, defiant, hazardous, soul-destructive.

Swearing Does Ten Things

This same person goes on to say what a man who swears is. He swears at his friends; swears at his enemies swears when he is mad and swears when he is glad.

Dr. George A. Lofton's book, Character Sketches, pictures the Devil fishing for sinners.

He uses various baits to allure

his prey, but when he wants to catch a cussor, he uses the bare hook. The profane man swears without cause.

Cursing is the shriveled fruit of a depraved brain. It is the vulgar expression from a heart that is vile, ugly and venomous.

Cursing is ungentlemanly. Because men realize this, their oaths are silenced in the presence of ladies and ministers of the gospel.

Cursing reveals ignorance. The English language is filled with strong, descriptive adjectives. Our great statesmen have found it quite useful as a medium of expression.

But men who are limited in their vocabulary have to fill in the gaps left by their ignorance with curse words.

It is degrading to swear. It drags God down to the level of man. It exalts man above God. It hardens the hearts of those who hear it and brings contempt from those who have character.

I have just as much right to spray poison gas in your home as you have to befoul the air that I breathe with profanity.

Even Robert G. Ingersoll, an infidel, said, "The man who swears is either very wicked or very foolish."

If there is no God, then you are wasting your breath, and if there is a God -- and every man by intuition knows that there is -- it is a very wicked thing to take His name in vain.

--Dr. B.R. Lakin

ANNOUNCEMENT

Brother Robert Hugh Uchurch of Centerville, Ala. passed away on April 8, 1992. Brother Uchurch was a long time friend and supporter of The Baptist Examiner. I have considered him a dear and personal friend since I first met him over twenty years ago. We have had times of good fellowship around the truths of God's Word. I believe this brother is now with the Lord, and plan to join him there at God's appointed time. May the Lord comfort his loved ones left behind.