

They who WALK the closest and WORK the hardest, WATCH the most for Christ's return

MISSIONARY BIBLICAL BAPTISTIC PREMILLENNIAL

The Baptist Examiner

Baptist Is Our Middle Name

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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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THE SALVATION OF MAN

By Pastor John M. Alber, Mid Continent Baptist Church, Wichita, Kansas

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

Perhaps the greatest subject in



the Word of God is the salvation God has provided for us; for without it, man would not only be lost, but damned forever and cast into the lake of fire. It should not surprise us that the Scriptures are full of this subject; indeed, it is saturated from Genesis to the Revelation—a scarlet colored line can be traced from Genesis three throughout the pages of both the Old and New Testament Scriptures. Volumes have been written concerning this subject, and many a sermon has been preached; but its subject has never been completely investigated, nor are we going to in this short message, cover all its bases. We shall, in the time permitted today, consider a few details as to our wonderful salvation.

I. Our salvation is of the Lord—Jonah 2:9, "Salvation is of the Lord." Psalms 3:8, "Salvation belongeth unto the Lord: thy blessing is upon thy people. Selah." Psalms 37:39, "But the salvation of the righteous is of the Lord: he is their strength in the time of trouble." Jeremiah 3:23, "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the

salvation of Israel."

A. Many have failed to recognize that our salvation begins with God; indeed, the average person has never been told that it was God who arranged and planned the redemption of sinners. As you read the Word of God, however, it becomes very clear that God, from the foundation of the world, planned the redemption of sinners. Adam did not catch God off guard when he sinned in the garden; for the divine record is this: Christ is the Lamb slain from the foundation of the world. If man is to be redeemed, then, God must be the One that does the saving.

B. Many have failed to give God credit for not only the planning, but the enabling work of bringing sinners to God. Ephesians 2:1, "And you hath he quickened, who were dead in trespasses and sins." Some have felt that man could, all by himself, come to God and be saved; notwithstanding, the order of the Scriptures is this: John 5:40, "And ye will not come to me, that ye might have life." It is for that one reason, if for no other one, that God must call us unto Himself. We must understand that

man will not come unto God for salvation, for he has not the power in himself, much less the desire for God. Romans 3:11, "There is none that understandeth, there is none that seeketh after God."

C. Many have failed to acknowledge that our salvation is by the divine purpose of God—II Timothy 1:9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Without the work of God, from start to finish, our salvation would be a hopeless cause; but thanks be unto God, for He has provided for our redemption. This is called, of course, election; but do not let that doctrine scare you; indeed, it is a Biblical doctrine that gives God the glory for our salvation. Many have suggested that the Bible knows nothing about election; nonetheless, the Scriptures speak of it often. Acts 13:48, "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eter-

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THE CENTRAL MESSAGE OF THE BIBLE

By Pastor Edward G. Graff

Grace Central Baptist Church, Mansfield, Louisiana

One would think by listening, and reading to so much of what is preached, and written, that election, predestination, head covering, woman's place, etc., are the central message of the Bible. They are to be taught but, they are not the central message.

The definition of central is constituting that from which other things proceed, or upon which they depend—dominant; essential, or something basic, or indispensable, absolute; undiluted.

What is the central message of the Bible? That from which all other things proceed, and depend



upon the basic, indispensable, absolute, undiluted component of God's Word? THE CROSS — THE VERY CROSS OF CHRIST.

Paul said it all in Galatians 6:14, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" and I Corinthians 1:23, "But we preach Christ crucified..." Paul says, to all that will hear, "Far be it for me to glory in anything, or anyone except in the cross of our Lord Jesus Christ, through whom the world

has been crucified to me, and I to the world. I Paul preach Christ crucified." Has this happened to you?

Yes, and yes again, the cross of Christ is the central message, the central fact of Christianity. The cross is our hope; the cross is our peace; the cross is our summons to service; in the cross we glory. "Glory to His name, Glory to His name" we sing, but do we really mean it?

IN THE CROSS OF CHRIST I GLORY

Because, at the foot of the cross I found redemption, and reconciliation. Galatians 3:13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

"At the Cross, At the Cross" we sing, yet we can not find time to preach the cross. Yes, at the cross I was redeemed, and was reconciled to Christ. Ephesians 2:16, "That he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Reconciled to God: glory to His name! Christ purchased our freedom from the curse (doom) of the law's condemnation, by becoming a curse for us. It is written in the Scriptures, cursed is everyone who hangs on a tree—is crucified. Deuteronomy 21:22-23, "If a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God); that the land be not defiled, which thy Lord thy God giveth thee for an inheritance."

REDEEMED AND RECONCILED—AM I

In the cross of Christ I glory, because the cross is the sign, and measure of Christ's love. I John 3:16, "Hereby perceive we the love of God, because he laid down his life for us: (Therefore because he loved us, we are to love) and we ought to lay down our lives for the brethren." That is preach Christ, and Him crucified, and risen from the dead.

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The Baptist Examiner Pulpit

A Sermon by Pastor Eugene P. Helton

INSPECTING OUR FRUIT

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can



a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them" (Matthew 7:15-20).

The above verses have to do with determining if a prophet is a true prophet or a false prophet. Generally we Baptists like to think

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INSPECTING

(Continued from Page 1)

that all false prophets are of other
persuasions and not other Baptists
of supposed like faith. False proph-
ets, i.e. preachers and pastors, come
in many shapes, colors and sizes.
They also come under many names.
They very well may come in
"sheep's clothing." The differ-
ence between a true prophet and a
false prophet is the fruit produced.
A true prophet will produce good
fruit. A false prophet will not
produce good fruit. "Even so every
good tree bringeth forth good
fruit...A good tree cannot bring
forth evil fruit..." (Matthew 7:17-
18).

Our subject in this sermon is

THE BAPTIST EXAMINER

AUGUST 13, 1994

PAGE TWO

Editor's Update

By Pastor Eugene P. Helton, Editor

Greetings in the name of our Lord Jesus Christ!

Today is July 11, 1994. The Lord reigns supreme and all
is wonderful at the Calvary Baptist Church.

Last night the Lord added to us Stella Sark, an eighty-one
year old wonderful Christian lady. Stella came by state-
ment of experience and faith. This is another small step in
the forward direction.

This coming Sunday morning, July 17th, we're planning
to baptize little eight year old Jessica Dickerson, based on
her profession of faith in our Lord Jesus Christ. This will
be another small step in the forward direction.

This coming Sunday evening, July 17th, we're planning
to ordain brother Jack Smith as a deacon of the Calvary
Baptist Church. Jack has been a deacon in deed; now he
will be a deacon indeed. This will be another small step in
the forward direction.

The steps may be small and slow, but the direction is
clear. When a church truly is committed to serving Christ,
then the direction will always be forward. The Lord never
went back; He always moved forward. He is the One we
follow. He is our Example. He is our Leader; the Captain
of our salvation. To follow Him is to go forward.

Many times churches are content to "mark time"; just
stand in place. Sometimes churches will call themselves
advancing the cause of Christ as they march to the rear. We
here at the Calvary Baptist Church are committed to ad-
vancing the cause of Christ by marching forward. "Mark-
ing time" is not good enough. Going backwards is a retreat
from the mission; or should I say "the Great Commission."
Our steps may be small; our steps may be slow; but the
direction is forward.

May our Lord bless and keep you!

INSPECTING OUR FRUIT.

Some folks consider themselves to
be qualified fruit inspectors of
everyone else's fruit while never
giving any thought to examining
their own fruit. We must be fruit
inspectors of our own lives.

I. The Bible Teaches Self-ex-
amination.

"Examine yourselves, whether
ye be in the faith; prove your
own selves..." (II Corinthians
13:5).

Notice Paul says "Examine
yourselves..." This admonition is
to inspect one's own fruit; not the
fruit of another individual or
church. He further says "prove
your own selves..." He didn't say
prove another person or church but
prove yourself and prove your
church. The purpose of this self-
examination is given. It is to find
"whether ye be in the faith..."
Yes dear friends, self-examination
is a Bible doctrine. We should
inspect our own fruit in light of
what the Bible teaches concerning
fruit bearing.

II. The Nature of Fruit Bearing.

A. Spiritual fruit can only be
grown on good spiritual ground.

"But other fell into good
ground, and brought forth fruit,
some an hundredfold, some sixty
fold, some thirty fold" (Matthew
13:8). "But he that received seed
into the good ground is he that
heareth the word, and under-
standeth it; which also beareth
fruit and bringeth forth, some
an hundredfold, some sixty, some
thirty" (Matthew 13:23).

The ground must be Holy Spirit
prepared ground. The ground must
not quench nor grieve the Holy
Spirit. Under such conditions good
fruit will not be produced.

This one must hear the Word,
understand the Word; the same
will bear and bring forth good fruit.
Not all will produce at the same
level, but all will produce good
fruit.

B. Spiritual fruit must have
spiritual water.

"And he shall be like a tree
planted by the rivers of water,
that bringeth forth his fruit in
his season; his leaf also shall not
wither; and whatsoever he doeth
shall prosper" (Psalm 1:3).

The Word of God is the water
one must have to produce good

fruit. The Word of God brings
spiritual growth and spiritual
growth produces the good fruit that
comes only from a mature Chris-
tian life. We must grow of the
Word and in the Word. Some go to
seed on one or two doctrines of the
Word of God. Because they go to
seed, they do not and can not pro-
duce good fruit. Spiritual prosper-
ity and good fruit results from
spiritual maturity gained from
acquiring and practicing with a
Christlike spirit all of the wonder-
ful truths found in the oracles of
God. Spiritual prosperity is bear-
ing fruit. Those who spend their
lives inspecting and finding fault
with the fruit of all others believe
themselves to be fruit bearers. No
one was ever called by God to a full
time ministry of inspecting the fruit
of every Christian and every
church.

C. Spiritual fruit will be pro-
duced continually.

"And by the river upon the
bank thereof, on this side and on
that side, shall grow all trees for
meat, whose leaf shall not fade,
neither shall the fruit thereof be
consumed: it shall bring forth
new fruit according to his
months, because their waters
they issued out of the sanctuary:
and the fruit thereof shall be for
meat, and the leaf thereof for
medicine" (Ezekiel 47:12).

Notice that the fruit never ceases
to be produced and is produced in
relationship to the waters which
flow from the sanctuary. Fruit
production results when the Word
of God (the water) is heard and
heeded through the ministry in the
sanctuary (the house of God).
Notice also that the fruit is for food
and the leaf is medicine to bring
healing. What a beautiful picture,
in type, of bearing fruit through the
ministry of the Word in and through
the local church.

D. Spiritual fruit will only result
from a continuous abiding in Christ.

"I am the vine, ye are the
branches. He that abideth in me,
and I in him, the same bringeth
forth much fruit: for without me
ye can do nothing" (John 15:5).

When we follow God's plan for
fruit production, we do not have to
be content with just a little fruit.
Jesus Himself said: "the same
bringeth forth much fruit..." He
tells us: "without me ye can do
nothing." With Him, doing it His
way, not only can we produce fruit;
we can produce "much fruit."
What potential for the child of God!
What potential for a local church
committed to serving Him! Much
fruit is possible!

III. Let Us Do Some Fruit In-

specting (Our Own Fruit).

"But the fruit of the Spirit is
love, joy, peace, longsuffering,
gentleness, goodness, faith,
Meekness, temperance: against
such there is no law" (Galatians
5:22-23).

Did I read these two verses of
Scripture and miss something. Is
vindictiveness not there? Is venge-
ance not there? Is malice not there?
Is unnecessary and unscriptural
criticism not there? These are not
there because they are attributes
and attitudes of men who become
fruit inspectors and not attributes
and attitudes of fruit bearers. I
look again at Paul's words con-
cerning the "fruit of the Spirit." I
didn't miss anything. It really does
speak of "love." Is that the word
"joy" I see? And then, he speaks
of "peace." My, our fruit should
include "longsuffering." Oh
there's "gentleness," what a lovely
word. Now I see "goodness."
Now coming into view is "faith,
meekness, temperance." God
never gave a law forbidding these
attributes and attitudes. To the
contrary, He commands us to pos-
sess them. Oh dear Lord, please let
others see the "fruit of the Spirit"
in me for I know if they do then
they'll see Jesus in me.

IV. Is Your Fruit Acceptable?

(Continued on Page 8)

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The Baptist Examiner Bible Study Lesson

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THE FLOOD

Please read Genesis 7:1-8:16

These chapters give us a detailed record of the flood. The extent to which this record is given should tell of the importance of it. We need to study as carefully as possible each detail in order to learn the lessons which God has for us. We need to remember that Christ said that as were conditions before the flood so it would be before His return. What were the conditions before the flood? Two words describe them "corrupt" and "violence." Do not the same two words describe conditions today? Should this not tell us that the return of our Lord is near?

In 7:1-6 we have the last week before the flood. The 120 years which God had given man has come to a close (6:3). Noah, the builder and "a preacher of righteousness" (II Peter 2:5), had completed the building of the ark and by it he condemned the world (Hebrews 11:7). At this time God gave the invitation to Noah, "Come thou and all thy house into the ark" (v. 1), telling him that in seven days the rain would fall for forty days and all upon the earth would be destroyed (v. 4).

Of the clean animals that were to enter the ark, there were to be seven pairs, male and female, of the unclean there were to be two, male and female, of the fowls there were to be seven pairs, male and female. In verses 7-19, we have the account of Noah, his family, and all the animals entering into the ark. What a sight this must have been! The people who had seen Noah as he worked on the ark and heard him preach of

the coming judgment, and no doubt, had ridiculed him, considering him crazy, now see a strange sight. They see Noah and his wife leading the way followed by his three sons and their wives. Then behind them came two by two, male and female, all the animals and the fowls marching into the one door which was in the side of the ark. As they gazed upon the strange sight they saw the last creeping thing enter in and suddenly the door was shut! "The Lord shut him in" (v. 16).

In verses 11-17 we have the record of the forty days of rain. Not only did it rain from heaven but we are told that the fountains of the deep were broken up, both combining to bring about the judgment from God.

The chapter ends with the statement that "the waters prevailed upon the earth an hundred and fifty days" (v. 24).

The flood was universal. It covered the whole earth, "And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heavens, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered" (7:19-20). All outside the ark died, "All in whose nostrils was the breath of life, of all that was in the dry land, died" (v. 22).

While the waters of Divine judgment were being poured upon the wicked world, Noah in the ark was being lifted "up above the earth" (v. 17). He floated in peace on the very waters by which "all flesh" was being judged. He had been put in a place of safety. For Noah there was no judgment. Noah had been placed in this place

of safety by God Himself. God had told him "Come thou and all thy house into the ark" (7:1). And then we read "the Lord shut him in." This implies that Noah was not dependent upon himself for his safety, but upon the Lord. God had charge of the door. Noah need have no fear because he was safe and secure. Those who are in Christ are just as secure from the judgment of God as was Noah in the ark. "There is therefore now no condemnation (judgment) to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). "Who shall lay any thing to the charge of God's elect? It is God that justified. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is ever at the right hand of God, who maketh intercession for us" (Rom. 8:33-34). The words, "and the Lord shut him in" tell us that there is no power in heaven, earth, or hell that could open the door of the ark and let the water in. Christ said of His sheep, "I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:28-29). It is a sad thing for Christians to be in fear of losing their salvation. The Apostle Peter speaks of these as being "blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (II Pet. 1:9). The Apostle John said he wrote First John to those who had believed "on the name of the Son of God; that ye may know that ye have

eternal life" (I John 5:13).

"And God remembered Noah" (8:1).

While God was sending judgment upon those outside the ark He had not forgotten those whom He had placed in the ark. Someone has said there is only one thing that the Lord forgets in reference to His children, that is their sins. "I will forgive their iniquities, and I will remember their sin no more" (Jer. 31:34). We can rest assured that what God said to Israel is equally true of every one of His children. "O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me; for I have redeemed thee" (Is. 44:21-22). With this thought in mind the prophet Isaiah was made to proclaim, "Sing, O ye heavens: for the Lord hath done it, shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel" (Is. 44:23).

Remember, "What He has done for others He will do for you."

THE BIBLE
WILL KEEP
YOU FROM
SIN...AND
SIN WILL
KEEP YOU
FROM THE
BIBLE!

MESSAGE

(Continued from Page 1)

What did Philip preach to the Ethiopian, a man of great authority? Election? No! Head covering? No! Woman's place? No! Philip preached Christ. Philip went down to Gaza, which is desert, and he saw an Ethiopian reading the Old Testament. And Philip asked the question, "Do you know what you are reading?" And the Ethiopian answered, "How can I, except some man should guide me?" (Acts 8:31). And Philip preached to him Christ. Philip used the Word of God. Isaiah 53:7 "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

THE CENTRAL MESSAGE IN THE BIBLE IS CHRIST

In the cross of Christ I glory, because the cross is the banner under which complete victory over sin, and the world is to be won. I John 5:4-5 "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." And who is that? "Who is he that overcometh the world, but he that believeth that Jesus in the son of God."

How will a person know this, if someone is not sent to preach Christ?

CHRIST IS GUIDANCE, LEADERSHIP, AND CERTAIN VICTORY

"With the cross of Jesus going on before". In the cross of Christ I glory because of the light it throws upon the unknown future. The cross of Jesus is like a sign in the heavens, it throws a light along the path I am to travel, so that even the valley of the shadow of death has no terror.

Therefore, because of the central message of the Bible, which is the cross of Christ, His shed blood, and that He arose from the grave, God forbid that I should glory, save in the cross of our Lord Jesus Christ. "k Glory to His name, Glory to His name k."

IN
EVERYTHING
GIVE THANKS

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AUGUST 13, 1994

PAGE THREE

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The Baptist Examiner Pulpit Forum

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When one dies, does it really matter in choosing to be buried or to be cremated?

CLYDE T. EVERMAN

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"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19-20).

Although there is no direct commandment in the Scripture that states "Thou shall not have thy body cremated," I believe there is enough scriptural evidence to show that God does not approve of this method for the disposal of the bodies of His children. Many seem to think that it matters very little what happens to the body at death, that "it is the soul that matters." While it is true that the eternal destination of the soul is all important, yet what happens to the body is not entirely unimportant. Both the souls and the bodies of God's people are redeemed by Christ and one day the bodies will be resurrected. Remember we are not our own but are bought with a price therefore we are to glorify God in our body as well as in spirit. The question, does having the body cremated glorify God?

I believe we can find the answer to this question by examining some examples of bodies being disposed of in the Scripture. There are examples of cremation in the Bible, but in examining these examples we find in most of them that it was to show the wrath of God against sin. For his disobedience to God's command Achan and all his family were stoned and their bodies burned. **"And all Israel stoned**

him with stones, and burned them with fire, after they had stoned them with stones" (Josh. 7:25). Why were the people of Sodom and Gomorrah destroyed by fire? Was it not because of their sin? Space will not permit me to give the many passages to show that God used fire to execute judgment against evil, but the following passages show that burning is connected with the wrath and the judgment of God (Ex. 12:10; Deut. 32:22; 1 Kings 15:13; Jer. 21:10; Matt. 13:30; Luke 3:17; Heb. 6:8).

The Scripture gives us many records of burial, beginning with Genesis 23 of which the entire chapter consists of the details of Sarah's burial. Next is the burial of Abraham's body alongside of his wife (Gen. 28:8-10). Jacob's

Why should we tremble to convey their bodies to the tomb?

*There the dear flesh of Jesus lay,
And left a long perfume.*

*The grave of all His saints He blessed,
And softened every bed;*

*Where should the dying members rest.
But with their dying head?*

Isaac Watts

body was brought back from Egypt and buried in the family burying ground (Gen. 47:20-31). Joseph's body was embalmed and over three hundred years later was carried by Moses through the wilderness and finally buried in Shechem (Ex. 13:19; Josh. 24:32). The body of Moses was buried by God Himself (Deut. 34:5-6). If God Himself buried Moses it must be that burial and not cremation is what glories God.

CHRIST OUR EXAMPLE

How was the body of our Lord put away? John gives a detailed

account of how Joseph of Arimathea and Nicodemus took the body of Jesus and "wound it in linen clothes with spices, as the manner of the Jews is to bury" and placed his body in "a new sepulchre, wherein was never man yet laid" (John 19:38-42).

Note that this was the "manner of the Jews to bury."

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Jordan Missionary Baptist Church
Sanford, FL



As far as to one's eternal existence after physical death it would not make a difference. Regardless of what happens to the body at or after death has no bearing upon where one's eternal spirit goes. Mormons and Papists pray for the dead but their prayers or rituals cannot help them. The lost man dies and in hell he lifts up his eyes. The saved man dies and is immediately with Christ in paradise.

Now as to the testimony of a Christian I think it does make a difference. Perhaps someone could correct me if I'm wrong, but I find no record in Scripture of a born again person ever voluntarily choosing cremation. All godly Biblical characters that I know of were buried. After our Lord Jesus Christ died on the cross He was buried in a tomb. I think that alone would lead me to think that the Christian ought to choose burial. A funeral and burial has a proven worth and value for those who mourn. It permits facing openly and realistically the crisis death presents. The bereaved are able to take a step toward emotional adjustment in their loss.

A funeral with a body present gives identity and purpose to the service. Without the body, the expression of sympathy might be forced or unnatural. Seeing body buried is also a sobering reality to the lost friends and loved ones. It would seem more advantageous for evangelism than cremation,

where you throw somebody's ashes in the ocean. Burial is a part of the Gospel. The hope of the believer is that one day he will be resurrected from the grave! So burial would be a picture of the gospel that identifies us with Christ. Of course the ordinance of baptism identifies with Christ death, burial, and resurrection.

I have performed a funeral involving cremation. They put the urn right next to the funeral home pulpit. It felt strange to me to speak of the "dearly departed loved one in this jar!" Of course I did not say this! Some might justify cremation because of the money you save. I doubt that you save a whole lot of money. Most funeral homes still require the body and do many other costly things. By the time you pay all the fees I doubt you really save that much more. With all these factors in mind, I believe it is best for the Christian to choose burial over cremation.

JACK C. WHITT

4510 Garden Ave.
Portsmouth, OH 45662

TEACHER:

Calvary Baptist Church
Ashland, KY



"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29).

Perhaps my brother forum writers may give better answers to this question than myself. I find no scripture directly forbidding cremation, however there are several scriptures that speak of the grave and burial, one of which is above given.

Since Jesus and other writers of the Bible speak only of the grave or sepulchre as the common practice in disposing of the body, it is reasonable to conclude this should be the proper Christian approach to our question. It

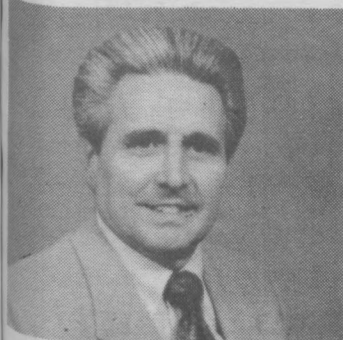
is true, no doubt, that many Christians have perished at sea or have been eaten by wild animals and cannibals. Yet we know God is able and will bring them forth at resurrection. These are things we can only speculate upon. Our decision should be based upon what the Word of God evidently teaches and not what it does not speak against.

On March 9, 1994 Victory Baptist Church of Courtland, VA during their regular business meeting voted to set up a special song book fund for the purpose of publishing and distributing the songs of Sister Kathryn Parrish. I recommend these songs as being the most scriptural songs in print today. I have made the statement before that I could take her songs and preach a revival meeting from them. You that are acquainted with her songs would agree, I'm sure. Many of our churches and individuals have expressed great interest in helping us get these songs out. Anyone wishing to help with this project may send a donation earmarked for the song book fund. Elder Melburn Cockrell has agreed to publish them at cost. The address for donations is: Kathryn Parrish, 20405 Governor Darden Rd. Courtland, VA 23837 or Victory Baptist Church, c/o Don Pennington, 24228 Indian Woods Trail, Courtland, VA 23837.

THE GAY 90'S

By Pastor Carl Morton, First Baptist Church, Alexandria, Kentucky

In today's modern society, The Gay 90's, you can see the homosexuals coming out of the closet for their special rights. They think it is beautiful the way they live in their "alternative lifestyle." Now they are allowed to adopt children to raise in their lifestyle and there are even some churches that are ordaining homosexuals into the ministry. However, no matter what they claim, the Bible has some very strict principles that speaks out against the homosexual "alternative lifestyle."



We first read about the "alternative lifestyle" in Genesis 19:4-11. We read about Lot, Abraham's nephew who decided to live in the wicked, sinful city of Sodom. And when the Lord sent angels to take out Lot and his family, some men of the city wanted to have sex with the angels. Lot, in his depravity offered his virgin daughters to the men if only they wouldn't touch the angels. However, they refused.

Secondly, we read about the "alternative lifestyle" in Judges 19:16-25. A Levite man traveling through Gibeath lodged in the house of an old man of that city who took in the Levite, his concubine, and servant. During the night, men from the city, the Bible calls them vile, wicked men, (sons of Belial, or sons of Hell), demanded that the old man give them the Levite so that they could know him sexually.

Notice the response of the old man. He offered his virgin daughters and the concubine for the men to use, just so they wouldn't do so vile and wicked thing to this Levite. Now the old man did just as Lot did in his day, offer the women. Now, why would they offer the women? This just proves that even in the day of great social immorality, homosexuality was still regarded as the worst form of sexual abuse!

How terrible a form of sexual abuse is it? Read about the destruction of Sodom and Gomorrah in Genesis 19:24-28. God's judgment of fire and brimstone not only destroyed the cities, it destroyed the people, all the plains, and all that which grew on the ground!

The moral cancer of the Canaanites had infiltrated the Hebrew society. God knew this was going to happen so He gave His feeling on the matter.

Listen, gays may be coming out of the closet today, but it is just as sinful today as it was in the days of Sodom and Gomorrah. They may call it their "alternative lifestyle," but it is abnormal, wicked, and sinful and God's Word condemns it!

In Leviticus 18:22 God tells us His view on this "alternative lifestyle." **"Thou shalt not lie with mankind, as with woman-kind: it is abomination."** What should they do with those that are homosexuals? In Leviticus 20:13, God tells us His view on the gays. **"If a man lieth with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them."**

In Deuteronomy 23:17 God gives us their true name. Not gays, there is nothing happy about

their lifestyle. God calls them dogs!

"Now, wait a minute preacher, that's Old Testament stuff." Yes, but it is still Bible! Okay, you need something from the New Testament, look in Romans 1:24-28. God tells us that He has given them up to a reprobate mind to do those things that are not convenient! Brother, if God ever gives you up, you're in trouble!

Now wait a minute! Don't get the notion that I'm prejudiced against the homosexual people. I am not homophobic! It is not the people that I hate, it is their sin! God's Word condemns the sex act of partners of the same sex, just as he condemns sex outside the bonds of marriage. Brothers and sisters, we should love the sinner and hate the sin. Notice what Paul said in I Corinthians 6:9-11 about many people who were "gay," or thieves, or drunkards; he said through the inspiration of the Holy Spirit that, **"And such were some of you:... but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."**

Such were some of you! We are all sinners saved by grace and we all need the love of God in our life. However, it is the sin that keeps us from the love of God. If any man love me, he will keep my commandments (John 14:15) and except ye repent, ye shall likewise perish (Luke 13:3-5).

Beloved, the homosexuals can be turned to God. Let's not judge the person, but rather, let's condemn the sin. Pray that the Lord would cleanse the homosexual community so that they may point to the grace of God and praise His holy name.



Dear Brother Helton:

We are having a Back to School Youth Conference at our church August 19-20th. For more information call Pastor Carl Morton at (606) 635-5923 or (606) 635-9029. First Baptist Church, 104 Washington Street, Alexandria, Kentucky 41001.

*Yours in Christ
Carl Morton*

SAVED

My future was assured today
It made the angels rejoice
The Gospel was heard
In the preaching of His Word
I heard my Saviour's voice

My sins were all covered today
I saw my Saviour bleed
On the cruel tree
Him dying there for me
I knew my spiritual need.

I repented of my ways today
Was given a righteous robe
A child and an heir
Now I'll live with Him there
My Saviour who bears my sin load.

By Homer Bailey
Portsmouth, Ohio



WAIT ON HIM

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OUR NEED TO FORGIVE OTHERS

By Robert Barkman, Gethsemane Missionary Baptist Church, Marengo, OH

"For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matthew 6:14-15).

Using the above text, we can learn much about the Biblical doctrine of forgiveness.

1. The definition of forgiveness.

In both cases, the forgiveness that is received by man is translated from the Greek word "aphiemi." This Greek word means "to send away" or "to remit." When this verse speaks of "forgiveness" it is teaching us that true forgiveness is the sending away of our sin. To be truly forgiven, our sins must be "sent away" from us, so that our sins no longer remain on our account.

"...but thou hast in love to my soul delivered it from the pit of corruption: FORTHOU HAST CAST ALL MY SINS BEHIND THY BACK" (Isaiah 38:17).

"As far as the east is from the west, SO FAR HATH HE REMOVED OUR TRANSGRESSIONS FROM US" (Psalms 103:12).

"He will turn again, he will have compassion upon us; he will subdue our iniquities; and THOU WILT CAST ALL THEIR SINS INTO THE DEPTHS OF THE SEA" (Micah 7:19).

2. There are two different types of forgiveness mankind can receive.

In our text, we find the two types of forgiveness that are given to man. The first type involves a man forgiving a man. This is spoken of in the phrases "if ye forgive men" and "if ye forgive not men."

Not only can we receive forgiveness from other men, but we can also receive forgiveness from our Lord. Once again, if we turn our attention to our text we find two phrases that refer to this second type of forgiveness: "your heavenly Father will also forgive you" and "your Father forgive your trespasses."

3. The necessity of forgiveness.

As we read our text, a very

striking truth is brought to our attention. It is an absolute necessity that our sins be forgiven by the Father. Note, in context, this statement made by Christ, is being spoken to encourage men to forgive men. What is the motivation behind our need to forgive others? Our need of the Father's forgiveness. Yes, the Father's forgiveness is an absolute necessity for us all, and therefore, is used by Christ as a forceful motive for us to forgive others.

Within these verses we also have revealed to us our need to forgive others. Please notice the link drawn between our forgiving others and the forgiveness that the Father gives to us. If we do not possess a willingness to forgive others, we must question whether we have been forgiven by God. With God's forgiveness comes a desire to exhibit that same love and grace to others.

"And be ye kind one to another, tenderhearted, forgiving one another, EVEN AS GOD FOR CHRIST'S SAKE HATH FORGIVEN YOU" (Ephesians 4:32).

Once we are forgiven by our heavenly Father, we are to exhibit the Godly spirit of forgiveness in our dealings with man. This same truth is presented to us in the parable spoken by our Lord in Matthew 18:23-35. In this parable we have a servant who is forgiven of a huge debt by his Master. What should be his appropriate response? He should be willing to forgive others of the much smaller debts they owe him. As we read further we find that he did not accept his responsibility to forgive others and so his Master had to turn him over to the tormentors.

How does this apply to our lives? Think of our huge sin debt that has been forgiven by our Father. Once forgiven, we have the direct responsibility to forgive those who are indebted to us. If we fail in our responsibility we are in danger of facing the chastening hand of the Lord. Oh what a great grace has been bestowed upon us at salvation! Likewise what a great responsibility we have had placed upon us!

How important it is for those forgiven by God's grace to publicly display forgiveness in our lives. As we daily serve our Lord and Saviour we must remember

that we are in continual need of forgiveness and likewise of continual need to forgive others. As those saved by God's grace, we are to follow the pattern of prayer that Jesus set for us in Matthew 6:12, "And forgive us our debts, AS WE FORGIVE OUR DEBTORS." As we enter each day of service to Him let us both desire His forgiveness for our sins AND seek to forgive those who are indebted to us. As our minds turn to our needy state and desire for forgiveness, let us also think upon our need to glorify Him by forgiving those who are indebted to us.

"For thou, Lord, art good, and ready to forgive; and plentiful in mercy unto all them that call upon thee" (Psalms 86:5).

OUR CHURCH

The Lord has surely blest us,

He gave Gethsemane.

But then He gave so much more to save a wretch like me.

He gave a beautiful building, in which we all can share

To clean, to paint, to cut the grass,

He left it in our care.

There is a lot of maintenance too much for just a few,

There's something there for all of us,

There's something there for you.

So why not come and take your part, then we can get it done

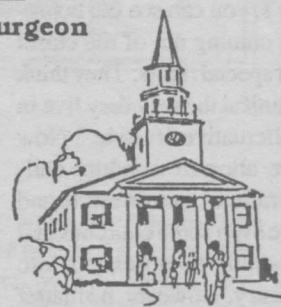
For as you know if the Lord's our Head, then all of us are one.

By Al Woods, Deacon at Gethsemane Baptist Church, Marengo, Ohio

BURNING A HOUSE TO KILL MICE

By C.H. Spurgeon

"If a man should fire a house to destroy the mice in it, we should think him to be fairly mad."



Yet those who consider themselves to be reasonable men will set a church in a blaze about the merest trifle. Meeting after meeting will be called, and angry discussions provoked, and holy work overturned about the smallest mistake of the preacher, or the minutest fault of a deacon. One would think that heaven itself was endangered, and yet it turns out to be a question of infinitesimal importance. Societies which were doing great service have even been broken up by the crazy whimsies of good brethren, who made much ado about nothing, and did great harm in trying to do a little good. But the mice are a nuisance! Of course they are, and we must buy a cat or set a trap, but we certainly shall not burn the house down when a simple means will accomplish our purpose. We aim at reformation, not at desolation. We see no wisdom in so perpetually improving a church or a good society that in the end it is improved from off the face of the earth. Religion has been thought to be sick, and fools have doctored it till they brought it to death's door by their poisons. Prudence is to be used, even when our object is worthiest of zeal; and never ought we to endanger a really good thing for the sake of making it a little better.

Lord, make me wise as a serpent and harmless as a dove, and if I am called to protest against error or sin, help me to do it in the spirit of my Lord!

WISE MEN STILL SEEK JESUS

By Brother Jack Whitt

"Now when Jesus was born in Bethlehem of Judaea in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him" (Matthew 2:1-2).

The above Scripture telling of this historical and miraculous event of Jesus' birth and those who subsequently sought to find Him, is recorded in God's Word for our learning. It is of particular interest that we are told the company seeking Jesus were called "wise men." We are not told of the number in company, but rather that they travelled a far distance in search of Jesus, and that for the purpose of worshipping Him. It is with these verses in mind that I now build upon the thought: "Wise men still seek Jesus."

We would present two main points of consideration with regard to our subject. First: NOT ALL WISE MEN SEEK JESUS. This sounds contradictory to our belief. I believe the following will clarify. It is likely but few wise men of the world bow down and worship Jesus. We find Scripture will bear this out (read I Cor. 1:19-26). In verse 26, Paul says: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." Thus it is when we speak of wise men, a distinction must be

made between the worldly wise and godly wise. Worldly wisdom is as far from godly wisdom as light is from darkness. We read again: "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness" (I Cor. 3:19).

There have been in past, present and as far as the future holds, men and women who have and will continue to present themselves wise in a worldly fashion. They go up the ladder of success, make lots of money, become wealthy and even famous; yet only few of such know what it is to be truly wise toward God. The parable told by Jesus in Luke 12:16-21 of the rich fool boasting of his great accumulation is an excellent illustration of many people today. But hear what God said to him: "But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:20-21).

Secondly, WHO ARE THE WISE WHO SEEK JESUS? Our text tells us the wise men said, "For we have seen his star in the east." They were led by this most unusual star in the sky. Many people base their entire faith or belief in God upon an unusual or mysterious sighting in the sky, or of visions presumed to be revela-

tions from God. The wise men were not content with having seen His star, they must see Him of whom they sought, and seeing, they worshipped Him. Who are the wise who seek Jesus? They are those who are convinced of their need to be cleansed from the defilement of sin. Those who realize it was their sins that put Jesus to death on the tree at Calvary. The wise men of old were led by a star to Bethlehem where the young child was. Men and women today are led by the Holy Spirit to Jesus, no longer a babe in a manger, but a reigning King, the living Messiah, the One who died, was buried and rose and now lives in glory on high and will one day, perhaps soon, return for all those who have trusted him as their personal Saviour. Who are the wise who seek Jesus? Those who believe the Bible is God's Word as it reveals man's need of Jesus. Just as the Apostle Paul told Timothy: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15).

In closing may I say again; Wise men and women still seek Jesus. Dear reader, I ask; Are you one of the wise? Are you seeking Jesus? "Seek ye the Lord while he may be found, call ye upon him while he is near" (Is. 55:6).

A Woman's Touch

By Wendy Barkman

CONDEMNED BY THE WORLD FORGIVEN BY THE LORD

"And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them" (Luke 15:2). Jesus was criticized by the religious leaders of His day for His association with sinners. His response to this attitude was "They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance" (Matt. 9:10-13; Mark 2:15-17; Luke 5:29-32). Our God came to earth, and sat where we sit, associating with sinful men, even becoming a man Himself, Jesus Christ, though He Himself was without sin (Ezek. 3:15; Luke 10:33; Phil. 2:7-8; II Cor. 5:21; Heb. 4:15).

The religion which our Lord practiced was that which is "pure...and undefiled before the Father..." (James 1:27). James, the half-brother of our Lord, gives the two distinguishing characteristics of this religion (visiting the fatherless and widows [Psalm 68:5], keeping one's self unspotted from the sins of the world [James 1:27]). Children without fathers and women without husbands are the most needy people on earth. Christ came to earth so that we who are spiritually needy might have salvation. Of course, we must realize our spiritual poverty, before we can accept His offer of salvation (Isa. 55:1-3; Matt. 5:3). Unless we come to Him for salvation, we are like children without their fathers and women without their husbands. We find, in His Word, that a Christian's relationship with his Lord is like a father and a child (John 1:12-13; Rom. 8:14-17). A marriage between a man and a woman is a picture of Christ's relationship with His church (Eph. 5:22-33). So, in order to practice this religion, which our Lord practiced, we must join one of His local New Testament churches. Also, we are told that true religion involves not letting the sins of the world around us influence our lives. Christ kept Himself unspotted from the sins

of the world (Heb. 9:14; I Peter 1:19). We, too, must keep ourselves, as God's grace is with us, separated and untainted from the sins of the world. It was this religion that brought much criticism in the life of our Lord (Matt. 11:19, 15:1-20; Mark 7:1-23; Luke 7:34-35). The Bible tells of two pitiful women who were very grateful that Jesus came where they were, offering forgiveness of their sins.

She Was A Sinner (Luke 7:36-50)

Jesus had accepted a dinner invitation to a Pharisee's house. A woman referred to as "a sinner" heard that Jesus was there. Many authorities believe that the word for "sinner," used to describe this woman, implied that she was a prostitute. Whatever sin or sins we are talking about, we know one thing for sure. She needed the Saviour. This woman washed the feet of Jesus with her tears, wiping them with her hair. She kissed His feet and anointed them with ointment. Jesus, knowing all things, knew that the heart of this Pharisee was full of hatred, and that he sat in harsh judgment against this woman. On this occasion, Jesus told the parable of the creditor and the two debtors, and attention was directed back to the woman as one who had many sins, was forgiven, and loved much. "And he said unto her, Thy sins are forgiven." "And he said to the woman, Thy faith hath saved thee; go in peace."

Caught In Adultery (John 8:1-11)

Jesus was teaching in the temple one morning, when the scribes and Pharisees brought a woman to Him, accusing her of adultery. Humiliated and embarrassed, she was placed in the midst of the crowd of people, with all eyes and attention focused on her. Looking for an opportunity to accuse Jesus of not obeying the law, they brought this poor woman to Him. Jesus knew this. He ignored their accusations, as He

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EAST SIDE BAPTIST CHURCH

311 FIFTH STREET

BENTON, ARKANSAS 72015

STEPHEN G. RAINES, PASTOR

Phone: (501) 778-8443

Dear Brother Helton,

EAST SIDE BAPTIST CHURCH holds an annual one-day Bible conference each Fall, the Lord providing.

The Date: Saturday, 15 October 1994
The Times: Morning session begins at 10:00 A.M.
Afternoon session begins at 2:00 P.M.
The Place: EAST SIDE BAPTIST CHURCH
311 Fifth Street (Corner of 5th and Hoover)
Benton, AR 72015

The Preachers: Pastor Lindy Davis, Plumerville, AR
Pastor Garfield Foster, Heber Springs, AR
Pastor Orval Heath, Mena, AR
Pastor William Peacock, Lynn, AR
Pastor-Emeritus Earl Smith, Plumerville, AR
A NOON MEAL WILL BE SERVED

Anyone desiring further information should feel free to contact me at either the number above or at my home: (501) 776-8537.

In Him,

Stephen G. Raines

SALVATION

(Continued from Page 1)

nal life believed." Ephesians 1:4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

II. Our salvation is to be shared with others — John 15:16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

A. The God of heaven that redeemed us unto Himself expects us to witness and share our salvation with others. While it is true that we cannot redeem anyone, it is equally true that we are told to witness to others. The Scripture says: Proverbs 11:30, "The fruit of the righteous is a tree of life; and he that winneth souls is wise." Just because some have used this truth in a wrong way does not suggest we should abandon it altogether; indeed, the tenor of the Holy Scriptures is clear: we are to be God's watchman and warn the sinner of the impending judgment of God — Ezekiel 3. The work of redeeming belongs to our God; however, God makes it clear that we are to be His mouth piece. C.H. Spurgeon felt that this truth alone gave him strength to enter the pulpit and to witness concerning the salvation of man.

B. So, the Bible doctrine of election not only speaks of God calling us unto Himself, but of our vocation as redeemed ones. It is true, he that speaks a word in defense of the Lord will have fruit. Psalms 126:5-6, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Understand, of course, we are not God, nor are we responsible for the decisions made by man; for if God does not quicken and make alive the heart of a dead sinner, all the effort we put in the work will be to no avail. Psalms 127:1, "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

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C. A simple truth that we so often fail to recognize is this: faithfulness to God's simple commands. While we are not responsible for the acts of men, we are responsible for our own acts. A dead, lost sinner cannot turn to God by himself; however, once made alive by the "power of God" (Romans 1:16), we are given new life whereby we can serve the Almighty. Inasmuch as God has redeemed us from our sins and called us to serve Him, we should be faithful to that holy calling.

D. Ezekiel made it clear and plain, the watchman is responsible to warn the people of any coming danger; but herein, his duty stops. We can not coerce anyone into the kingdom of God! That was never our job or responsibility; nonetheless, those of us who believe in the sovereignty of God and proclaim the doctrine of election, should not fail to exercise our duty to warn sinners of the impending judgment of God. You may search the Scriptures, both the Old and New Testaments, and you will find God's man of the hour, warning sinners of God's wrath and the impending judgment. It was Mr. J. Edwards who preached, "Sinners in the hands of an Angry God" so many years ago; but we would rather preach on election and forget to call sinners unto repentance and faith.

CONCLUSION

Thirty-five years ago, the Almighty reached down and saved this poor, wretched sinner by grace. I am thankful that my God saved me from my sin and certain death; but now, it is my duty and responsibility to proclaim the whole counsel of God. Election is part of that truth, but so is our duty to proclaim the good news — Jesus Christ, God's Son, died at Calvary to redeem all who will believe on Him. I do not know who will, and neither do you; but the blessed Spirit of God does! We should be busy witnessing to sinners instead of stealing sheep from other churches. If they can be convinced to leave their church and join your church, then, someone else can convince them to leave your church. The great commission given to the church of God was and is a three-fold responsibility: To win the lost, to baptize the converted and to disciple the redeemed.

May God bless.

INSPECTING

(Continued from Page 2)

"(For the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord" (Ephesians 5:9-10).

Notice once again Paul's choice of words. The fruit of the Spirit involves "goodness and righteousness and truth." Is my fruit "acceptable unto the Lord?" Is your fruit "acceptable unto the Lord?" Not without "goodness and righteousness and truth."

V. Jesus Chose Every Child of God To Bear Fruit.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16).

Every child of God was chosen to bear good fruit. We have seen from the Scriptures what constitutes good fruit. How is your fruit? Is it good fruit? Is it bad fruit? I cannot answer for you. I can only answer for myself and the church I pastor. I'm not a fruit inspector. I was called by the Lord to bear fruit. He tells me through His Word when my fruit is good and when my fruit is acceptable. I think I've figured it out. I'm to bear fruit, it is the Lord who is the fruit inspector.

May our Lord bless you richly!

A WOMAN'S

(Continued from Page 7)

wrote on the ground, and He smote the conscience of each and everyone with the words "He that is without sin among you, let him cast a stone at her." The crowd was soon gone, and Jesus and the woman were left alone. When no accuser could be found, Jesus said to the woman, "Neither do I condemn thee: go, and sin no more."

"Go"

We are to pay attention to such commands as "go," "arise," and "sin no more," commands which are found throughout Jesus' healing ministry (physical and spiritual) and which seem to indicate the beginning of active service for Him (Matt. 9:6; Mark 1:44, 5:41; Luke 7:14, 8:48, 17:19; John 5:8,14).

NO ONE
UNDERSTANDS
LIKE JESUS

1994 CALVARY BAPTIST CHURCH

BIBLE CONFERENCE

SEPTEMBER 16-17, 1994

September 16, 1994

- 6:30 p.m. Congregational and special singing
7:00 p.m. Speaker: Pastor Jim Hobbs, Kings Addition Baptist Church, South Shore, KY
7:30 p.m. Congregational and special singing
8:00 p.m. Speaker: Pastor Clarence Grigsby, Salem Baptist Church, Grayson, KY

September 17, 1994

- 9:00 a.m. Congregational singing
9:15 a.m. Speaker: Pastor John Lenegar, Walnut Creek Missionary Baptist Church, Delaware, OH
9:45 a.m. Special singing: The Bluegrass Boys
10:15 a.m. Speaker: Pastor Ronnie Wolfe, First Baptist Church, Harrison, OH
10:45 a.m. Special singing: The Bluegrass Boys
11:15 a.m. Speaker: Pastor Bobby Lakes, Faith Baptist Church, Versailles, KY
11:45 a.m. - 1:15 p.m. Lunch in the fellowship hall
1:15 p.m. Congregational singing
1:30 p.m. Speaker: Pastor Jon Rule, Zion Baptist Church, Taylor, MI
2:00 p.m. Special singing: The Bluegrass Boys
2:30 p.m. Speaker: Pastor Carl Morton, First Baptist Church, Alexandria, KY
3:00 p.m. Special singing: The Bluegrass Boys
3:30 p.m. Speaker: Pastor Bob Jones, Northside Baptist Church, Lexington, KY
4:00 p.m. Congregational singing
4:15 p.m. Speaker: Pastor Willard Willis, Northland Missionary Baptist Church, Delaware, OH
4:45 p.m. - 6:30 p.m. Dinner in the fellowship hall
6:30 p.m. Congregational and special singing
7:00 p.m. Speaker: Pastor Charles Lybrook, Waverly Road Baptist Church, Huntington, WV
7:30 p.m. Congregational and special singing
8:00 p.m. Speaker: Pastor Jim Orrick, Storms Creek Baptist Church, Ironton, OH

PLEASE COME AND JOIN US!

